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Report of Brousa Station 1889-90.

In reporting to this meeting our work for another year we desire in an especial manner to acknowledge the continued goodness of our Heavenly Father; while we have not escaped the epidemic, which has been so widely prevalent in this and in other lands, still the sickness in our midst has been milder in form than in many other places and I do not now recall that a single death can be attributed to this special cause.

We are still anticipating the reinforcement promised at the time of the last meeting, in fact, instead of gaining, we have lost in numbers, owing to the patriotism of Miss Wells, whose love for the United States only survived a residence in Brousa of a little more than two years. We comfort ourselves with the thought that what is our loss is our Country's gain and meanwhile we are on the lookout for the next most eligible young lady.

Soon after our last meeting Brousa Station had the pleasure of welcoming the Bithynia Union; as this ecclesiastical body was first organized there and as last year was the twenty-fifth anniversary of that event, they very naturally desired to come back once more to their birthplace and to Semi-jubilate there. I am sure all felt that they received a hearty welcome from our Community and were well entertained by them during their stay;

they on their part were not lacking in labors for the spiritual good of the Community and were evidently gratified, as they had every reason to be, by the crowded houses, which greeted them nightly and listened most eagerly to their stirring addresses

We fondly hoped that this quickening would be of permanent advantage to our churches, so far however we have been disappointed in this and, while we desire emphatically to exculpate the Union as a body from any blame in the matter, we regret exceedingly to be obliged to record that indiscretion in private Conversation on the part of some who attended that meeting has greatly hindered the prosperity of the Brownsa Church during the past year; we have also to regret that indiscretions of another kind have greatly increased the difficulties of the case, but on these we do not wish to dwell here. We are glad to add that, notwithstanding these adverse conditions, our pastor has patiently and faithfully continued his ministrations and the occasional or more frequent absence of two or three individuals has not affected the general good attendance of the congregation on both Sabbath and week day services. The Y.M.C.A. continue to prosper and have been a comfort and encouragement to the pastor in this time of trial;

they maintain as heretofore a weekly prayer meeting, in the Summer season between the Sabbath morning and afternoon services, attended by the young men only, but during the Winter on Sabbath evenings in the Church when the whole Congregation are invited; these are a most popular and profitable meetings. During the week besides the Thursday evening lecture, there is a mothers' meeting on Thursday morning conducted by the pastor, and on Tuesday afternoons alternately, there are meetings for women at the pastor's house at which the hymns used in public worship are studied and explained, and prayer-meetings for women at our house conducted by Mrs. Baldwin with occasional help from some of the sisters.

Besides attending to the above-mentioned duties Dr. Chagarro is manager of our Boys' School and gives religious and other instruction therein two hours daily and is, as you will all readily perceive, a very busy man -

M. Antoine Topjian, teacher for many years in our Boys' school, left us this year in response to a call to a higher position in Constantinople and, while we have secured in Krikor Ef. Shirejian in some respects an excellent substitute, the School has nevertheless suffered owing to the lack of a good instructor in French; we have just secured another teacher to help in this and in other departments and we are hoping in this way to increase the number of pupils. As a new feature in the

work of the past year, I would mention the organization of a Young ladies Christian Endeavor and Missy Society combined. We are glad to say that this was not something that was urged upon them or even suggested to them, on the contrary the idea originated with the young ladies themselves, and my wife was both surprised and gratified when, after one of the Women's Prayermeetings, the young people, who were present in unusual force, remained and presented their request to be formed into a society; of course she at once lent her sympathy to the enterprise and gave it shape. As a result a society of seventeen members (since increased to twenty-one) was soon formed, with a Constitution and Pledge modeled after those of the Y. P. S. C. E., Mrs. Baldwin being chosen President and Treasurer for the first year; monthly meetings, essentially prayermeetings, are held at the houses of young people and are conducted by them; there is a weekly due of 10 paras and upwards as a regular contribution, to which it is anticipated that gifts of needlework, laces etc. will be added. The objects, to which the contributions of the Society will be applied, are to be determined from time to time by vote of the members according to circumstances and the state of the funds.

At the other end of the city (Brousa West) the

usual services have been maintained and, while at times there have been comparatively full congregations, the increase has been temporary and the audiences have been composed mainly of the members of the Girls' School, which is situated in that quarter, and of the few families that have long been identified with us.

The maintaining of this service for the sake of the school has been and is still a necessity, but the present reduction in our estimates will compel us to adopt some more economical measure to supply the need. As to the school itself we are happy to be able to report a successful year. A full quota of boarding pupils (26) has been in attendance, crowding the dormitories to their full capacity; the same corps of teachers has been employed as heretofore and it is largely owing to the efficiency of Miss Erasmia and Miss Rebecca (graduates and now asst. teachers) that Miss Cull has been able to carry the school through the year without loss, since the departure of Miss Wells. There has been commendable enthusiasm in study on the part of the girls and corresponding progress in the various branches of the course; a few additional day pupils have been drawn in from the Greek community of the quarter, altogether nearly filling the desks in the main school-room. The dues of the members of the Missy Society and the proceeds of the

bazar at the close of the last school year aggregated 547 piasters gold and this sum was sent to aid the work of a lady physician in India; the same society has continued its monthly meetings and preparations for another bazar. The girls in general are not lacking in appreciation of spiritual priviliges but there has been no special religious interest, though two of their number have united with the church in Brousa East; in this respect we envy the more highly favored in other stations and beg them to join their prayers with ours that our schools and churches may not be passed by. While speaking of the school we would note the need of an associate for Miss Cull, which is a pressing one and we have no doubt the Mission will emphasize the call already forwarded to Boston.

Our last report mentioned the death of Pastor Movses of Panderma, this year we are glad to state that, while the funds at the disposal of the station have not warranted us in engaging another preacher even if a suitable person for the position could have been found, his widow, Aroueiag Hamum (a graduate of the American school Scutari), has ably held the fort. She has a school of upwards of twenty and abounds in labors among the women as the following cases reported by her plainly show. "A few years

ago we became acquainted with a woman about forty years old, who, on account of the sickness of her husband, was obliged to work for her living, we occasionally helped her pecuniarily and on our invitation she began to attend our services and often remained afterwards for a while at our house; when I read or talked with her she became sleepy; last year however a change came over her, she began to listen more attentively to the preaching and to ask what she must do to be saved; as best I could I explained to her the way of salvation and told her she would be able to understand her duty much better if she would learn to read and study the Scriptures for herself. She consented, and now one of my pupils goes to her house to give her lessons; I hope with the Lord's help she will succeed".

"A short time since another woman of about the same age became a neighbor to us and, as we asked her, began to attend our services; after my husband's death she said she had something she had wanted to ask him about and she was very sorry he had died without having put the question to him. I encouraged her to ask me as perhaps I might be able to answer her. She said she had committed many sins and had no hope that she could be forgiven. I explained to her that the Saviour had come to save just such sinners as she was - after this she

came to our house several evenings and we had most interesting conversations. This woman now sends her ten years old boy to my school, is present at the service nearly every sunday and I have no doubt we shall meet in Paradise."

"The husband of a former pupil of mine opposed her bitterly because she read the Bible and sang in her home, when she told me about her trouble, I said if she wished I would take the case to God every night in prayer and she should do the same, she cheerfully assented and a short time since, when I went to her house for a visit, I found the husband completely changed, he praised his wife highly and thanked me for all the good things I had taught her. They have three children, the oldest five years of age, and pointing to her he said she will be your scholar after two years."

Rev. Avdis Aradorian and Rev. H. S. Barnum have each spent a sunday with this community during the year and with three exceptions the services have been conducted by one of the brethren, it will gratify the editors of the Avdaper to know that old copies of that paper are used in these services. It is a great gratification to us that this little shepherdless flock has not been scattered.

As in previous years so last year the preacher in Monhalich has had our warm sympathy in view of the continued illness and partial paralysis of his young wife; she is one of our school girls and dearly loved by us all. We felt sure she would carry a blessing with her to the Monhalich Church and it may be that the Lord will use her weakness as a means of conveying even larger mercies. Her labors in women's meetings and with her S. S. class, while confined to the house and practically unable to do anything for herself, must certainly rebuke the lack of energy and devotion of many who are physically strong.

Yaroubi Hanum spent several weeks last Autumn at the Prussian Hospital and, not being herself confined to bed, she moved about through the different wards diffusing light and good cheer wherever she went. She was herself benefitted by the treatment she received and since her return home she has been able to go about more. Meetings among the women are again reported, sometimes in the homes of Non Protestants at which upwards of twenty-five are present, many being from the old church. The preacher reports a better spiritual state in the church than for several years past and regrets the lack of regular administration of the sacraments. As another encouraging feature of his work Br. Torrs mentions the young men's meetings, these are for prayer and the study of the Word

and are held on Sunday mornings, a regular collection is also taken up then and the proceeds are sent to aid the work in Koordistan.

This Western section of our field, extending from Bandermah to Baliklesia, greatly needs the services of a resident pastor, and in this connection I wish to say, that it is too much to ask or expect of our young Theol. graduates that they should continue to labor fifteen or more years as licensed preachers; they cannot hope in this way to win the confidence of the communities in which they labor or use their gifts among them to the best advantage.

The pastor in Yenijeh praises God who has enabled his church to pass another year in peace and love; while there have been dangers and difficulties, the brethren have overcome them without leaving a stain on their Christian name. Perfect harmony has existed between pastor, people and missionaries. The brethren have labored hard to meet their obligations, sometimes going in debt themselves and, while for the first time a deficiency is reported, the amount is small and will probably be made up later.

A considerable addition has been made to the original church premises and a house used for the ~~storage~~ of straw must still be purchased to put the property in good shape and lessen the risk of fire; a small estimate will be presented for this object.—

A lawsuit which has been in progress for

about seven months has just terminated and the result is likely to help the Protestant cause. A Protestant brother was greatly annoyed by a fire that was built in front of his house for the washing of clothes and petitioned the municipality to abate the nuisance. When this petition was about to be granted a member (from the village) of the criminal court, had the case transferred to the jurisdiction of the judge and secured a place for himself on the Committee of investigation, which was sent to make an examination — as was to be expected under such circumstances the report was unfavorable to our brother and he was condemned to pay quite a large fine. — Up to this stage of the case the pastor had been absent on other business, but when he returned and saw the injustice, he took up the matter and with his rare tact managed it so skilfully that the member of the criminal court was put out of office and the abatement of the nuisance was secured by the strongest kind of an order from the Mutessarif Pasha. — Its bearing on Protestantism lies in the fact that our opponents made a religious question of it and publicly boasted that they would show that thirty or forty Protestant houses could not do anything against eight hundred Armenian houses. Petitions with hundreds of signatures were sent the Armenian Bishop, money was used, efforts were made to influence the governor and members of the court. but all to no effect — ~~He that is~~

If God be for us, who can be against us? While some in the village are disappointed at losing the suit, more are rejoiced at being freed once and for all from one who has long been an oppressor of the worst sort, to wit the deposed member of the court—

Mr. Hachadour Altounian continues his double work as teacher and preacher in Jerrakh and seems to be winning his way among the people, though the progress is gradual. He reports that his efforts in tract distribution have been favorably received and mentions one special case of a sick man, with whom he had left several of these little Gospel messengers, who joyfully told him of the comfort he had derived from them; promised to send his boys to our school and to attend Protestant worship when he should recover.

We regret to say that the people of Bilijik still fail to respond to the Gospel invitation; some of our best preachers and pastors have labored there during the many years this outstation has been occupied but neither they, nor those who have succeeded them, have been permitted to reap the fruit which should be forthcoming from this long period of sowing. We have often dilated on the importance of the position and it is not—

necessary to repeat these observations. It is plain that some better and far reaching plans must be devised for the evangelization of this place; these will necessarily involve additional expenditure and unfortunately retrenchment conflicts with every movement in this direction.

We labor under the same difficulty as respects Kutahya: next to Brousa this is perhaps the largest city in our field; for years we have maintained a common school there, determined to hold on till we could do something better but "the good time coming was long on the way" and so last year we closed the school. The Board owns no property in Kutahya and we see no prospect of again opening a work there until we can have such a center of operations and can find a preacher fitted for pioneer work, for K. is essentially new unbroken soil. I do not anticipate that any very great expenditure would be necessary for property as everything is very cheap in that locality and the Armenians bring in one end of the city and the Greeks at the other extremity, some place in the intermediate Turkish quarter would be most convenient.

As Kutahya is a much higher and cooler place than Brousa such a building would also be valuable as a Summer resort. Mr. McNaughton has very recently passed through K. and he was commissioned to

beg that we would send a preacher there.

Anticipations long deferred respecting Monradchai have at length been realized and it was a great pleasure to us when last Fall, Rev. Mugurdich Hagopian went there with his family. His long experience fitted him to grapple with the difficulties of the position and assured him of the respect and confidence of the people. Our hopes in this respect are already being realized as, after a few months residence there by the new preacher, we were greatly gratified to receive an invitation to ordain and install him as pastor. The Union had already pledged cooperation under these circumstances and, sending Rev. Hovhannes D. Sdepanian from the Cesarea district, they committed the ordination to the native pastors and missionaries in our field.

In addition to the above-mentioned pastor, Rev. S. L. Garabedian, pastor of the Bronsa church, Rev. Hagop S. Sdepanian, pastor of the Yenijeh church, Mr. Hachadoor Altonian, preacher at Jerrakh and Mr. Baldwin visited Monradchai in the latter part of April. We found the people unanimous in their choice and the preacher willing to assume his part of the responsibility and on Saturday afternoon April 26th we conducted a public examination of the candidate before an audience which filled the church to overflowing; this proved

most interesting and satisfactory and accordingly we announced that the ordination services would take place the following day; long before the appointed time the church was crowded and as many more people had assembled outside, we were therefore obliged to arrange an awning over a temporary pulpit in the court and conduct the exercises in the open air: a careful estimate revealed the fact that about eight hundred were in attendance. The programme was as follows:

Opening prayer.	Rev. Hagop D. Idepanian
Reading of Scriptures + of Hymn	Mr. Hachadour Altounian
Sermon "I am the good shepherd etc"	Rev. D. L. Garabedian
Ordination Prayer.	Rev. Horhannes D. Idepanian
Charge to pastor + Right hand of fellowship	Rev. Hagop D. Idepanian
Charge to people	Rev. T. A. Baldwin
Reading of Doxology and Benediction	Rev. Mugurdich Hagopian

In the afternoon the sacraments of Baptism and the Lords Supper were administered and thus the exercises of this most interesting occasion were concluded, our only regret being that the new pastor could not take his place in ~~distributing the elements~~ breaking the bread as he was just recovering from quite a severe illness and feared to add this to the previous labors of the day.

We had arranged to send word to Kara Aghaj

and to Arolanbg and quite a number from these outstations were in attendance. The Mission will remember that last year we secured an appropriation for a chapel in the latter place; the work of preparation is going on though a little slowly, because we are insisting that the brethren should raise in advance the part they are to contribute in money and besides we feel that the action of the Prud. Com. has rather taken the wind out of our sails. Even now the people are pressing us to send them a preacher and, when once a new chapel is built, how can we say No? Kara Aghaj is less than an hour distant and the interests of the two places are one as all are Monadchai people, we maintain as heretofore the school at K. A. but we shall soon be obliged to make some better supply for both places.

Goldagh is another outstation that is held by the widow of a former teacher, who teaches a small day school. But for the fact and perhaps I should say notwithstanding the fact that the Disciples have brought division into our ranks, Goldagh is a hopeful field. There is a greater inclination towards Gospel truth, if I may be allowed the expression, than in almost any place in our field. Would that we had the right man and the means to put in the sickle.

We have been congratulating ourselves for

several months on the new arrangement we had succeeded in making for Soloz. But, while writing this report, we received a letter containing the resignation of the preacher: this was a complete surprise and great regret to us as there seemed to be perfect satisfaction and harmony between all parties, which led us to expect the happiest results. The reason for this sudden move so far as we can get understand it is altogether personal with the preacher and does not in any way compromise the good name of the people.

We regret that this double blow should have come to this community, for only a few months since in an equally sudden manner their teacher left in order to be married.

Demidesh, while still figuring in our tabular view, has had no regular preacher for years; Mr. Cranford and K. Aristo frequently go there on the sabbath to preach and, so far as I have been able to understand their feelings, they are of mingled encouragement and discouragement, sometimes the one and again the other predominating. Still we are all confident that the Lord has plans of mercy for this place and will open the door in His own time and way.

We miss in our field the very acceptable and

profitable labors of our former colporteur, Mr. Krikor Manuugian. He came home sick in august last from one of his circuits, was taken to the hospital the same afternoon and died the following day. He was a godly man, who was respected wherever he went and always urged to return; he was on the whole about the best and most successful workers we have had in the field.

In the matter of tours we rejoice to be able to report that most of our field has been more frequently visited than in any previous year of our residence in Pz. Mr. Crawford has been around to most of the Greek villages on or near the seacoast and he relates that teachers and other educated Greeks who visit the Capital often speak with high appreciation of what they have heard at Protestant services. I, sometimes alone, sometimes with my wife or again in company with Dr. Hagop of Yenijeh, have visited all the outstations of the Eastern part of the field several times. We had also planned other tours especially to Monhalich and Bandurma but for reasons beyond our control were compelled to defer them. I may mention that being able to make most of these tours with my own horse and carriage has made the traveling much more convenient and comfortable than the experience of any previous year.

Respectfully submitted, in behalf of the Station

Theo. A. Baldwin.

Recd June 5. 1890.

Report of Cesarea Station
1889.

The past year like every year has seen changes in Cesarea Station,- changes that almost without exception tend to the strengthening and building up of the work- changes that are some of them most striking in their significance. It is with feelings of gratitude that we make our report this year.

Within the missionary circle the chief event which we have to record is the return of Mr and Mrs. Fowle with their family. Their coming has brought fresh vigor to us all. Branches of the work before left untouched have been taken up and the whole work has been carried on more effectively.

The departure of Miss Burrage for the United States, though occurring in 1889, has been chronicled in the previous report.

We may also by way of anticipation express our great satisfaction in the prospect of soon welcoming the lady so long desired for the Talas School.

One other event calls for the profoundest gratitude to the Father who cares for us,

During the Week of Prayer Mrs. Farnsworth and Mrs. Fowle were at the Woman's Meeting held in the afternoon at the house of Nazar Ef. superintendent of the Book Dept. Some eighty women were present. The meeting had not yet begun when an ominous crackling was heard that brought a look of apprehension to every face. Mrs. Farnsworth arose and went to the centre of the room to try the strength of the floor, when all at once the floor gave way and about fifty persons were precipitated into the cellar below. The floor went down in perfect funnel shape, Mrs. Farnsworth in the centre all the others sliding down on her, and boxes of flour and furniture arranged about the sides of the room, forming the top layer. Most of all the mangal in the centre of the room was overturned directly against Mrs. Farnsworth's knee. The coals however pressed against thick woolen clothing with a packing of ashes behind had no opportunity to cause a blaze. But for half an hour the ladies remained in that condition without the possibility of moving hand or foot

so great was the pressure from all sides. As soon as the alarm was given outside some Turks rushed to the rescue. It was an hour before the last woman was taken out. Though many were severely shaken and bruised, no life was lost, no bone was broken. Mrs Farnsworth's burn healed in course of time, though before she had recovered her strength the influenza came upon her, and it was two months before she was herself again. We know that you will all join with us in our thanksgiving for the great mercy shown not only to the Station but to the Mission in this remarkable preservation.

The Churches of the Field.

Cesarea church is carrying financially a heavy burden. While Pastor Keropé's health is much improved, he is yet not able to do the work that he did before. Even should he recover his former strength, the work of the congregation together with his work in the government in connection with the whole Protestant community is too much for any one man. It has been necessary to engage

the assistant teacher Badr. Aristarches Nosk-hijian, for another year. On this account to our great sorrow, the people have been obliged to apply to the Board this year for some assistance. The congregations continue to be large.

The relations between pastor and assistant and people, somewhat ruffled at one time, have adjusted themselves and the general condition of the congregation is good. An interesting sign of the times was the vineyard preaching of last year. Pastor Kerope, for the sake of his health, hired a vineyard where he might spend the summer months. Though still feeble he began to hold a prayer meeting on Sunday afternoons and invite in his Armenian friends from neighboring vineyards. The service became a regular preaching service and the attendance increased from eight or ten to a hundred and fifty and two hundred. of whom but a small fraction were Protestants.

The Injirli congregation has had the services of Kirkor Gardumyan since last July but says nothing of a pastorate for him.

The Istanoz church is marching on

and reports twenty additions to church membership, the banner church in this regard. At our recent visit there, we were greatly impressed with the excellence of their schools. No better can be found in our whole field.

Moorjoroom has welcomed back her pastor, Badr. Kirkor Ermirian from Nigde this pastoral relation never having been dissolved.

Soongoorlor seems to be emerging from the darkness of the shadow of death, in which she has lain so long.

Haig Yardumyan with earnestness, boldness and great wisdom is working on there. His influence grows stronger and that of the former pastor, Badr. Kirkor wanes more and more, though he still retains some power for evil. At our Conference just held, a letter from the Soongoorlor people calling their preacher to be their pastor was read and referred to the Com. of the Union.

Yozgat is the bright star of our field just now. For two years the pastor Garabed Kirkorian has been toiling quietly,

unostentatiously, but with much prayer. He has been laying the foundations deep. He has been drawing all classes into the bond of brother hood in the church by the organization of Christian Endeavor Societies and other means, setting all to work and arousing interest. Above all he has a truly spiritual conception of the people's needs and he is a man of prayer. Some of the people complain that he is not an orator and does not make enough show. But it is many years since any preacher has been able to hold that Joggat congregation as he has. This winter he felt that the time had come to make a special effort and to that end urged that one of us should go and spend some weeks there. Mr. Fowler went and stayed three weeks, the first week being the Week of Prayer. Everything was promising at first, but heavy snow blocked roads and influenza compelled them to give up the special meetings. The results however were not negative. For one thing, an earnest movement was started among the young men to give up tobacco.

An interesting incident also occurred which shows more of the real missionary spirit than we often see here. At the close of an address on Africa a man from Efenje came up to Mr. Fowler and laying his hand on his son's head, a young lad studying in the Jozgat High School, he said "We have consecrated this boy to the Lord and sometime if the Lord will, we hope he will go to preach to those people." The spirit of Christ seldom shines forth more plainly than in those words.

The whole condition of the Jozgat people is a wonderful change from what it has been, for the preaching work has been educating and training. We should also not fail to speak of Mr. Tracy's visit last summer, both in Jozgat and Cesarea. It was the means of arousing an interest in both places, especially in the matter of education, for which we are very thankful.

Of our six churches four are served by their own pastors, and the other two by faithful young men of the last class from Marsovan. From that class we have five in the boundaries of our field, and even the one

from whom we expected least is doing better than we ~~expected~~ had dared to hope.

Congregations.

Of the rest of the congregations we must speak briefly. Some can be passed over in silence because there is nothing special to say about them. Of some we must say that they are discouraging. In Angora for instance the beginning of 1889 saw a stirring among the Greeks. They got a teacher and started a school. But after a month he became sick and left and their ardor has all died out.

In Cemerek too the financial situation is strained. Through the help of friends in America, the debt on their chapel site is paid off but they have nothing to build with. Moreover largely because of their efforts for the chapel, they have fallen about forty liras in debt to their preacher Mardiros Kalosdyan. But on the other hand the results of Mr. Fowle's visit there a few weeks ago, show that the people have capabilities. Sunday afternoon he gave them a rousing talk on Africa and

proposes a collection. Wanderos Ef. trembling for fear the congregation would put him to shame, began the contribution with a mejid. The subscriptions came in, money eggs, wheat, barley, etc till the whole amounted to over three and a half liras, and the whole was paid in the next day.

The spirit that raised nearly a hundred liras for their chapel, has not yet died out, though it seems in danger of being extinguished by their long waiting for aid.

What to do with Kur Shehir is a problem that has confronted us for some time.

The preacher Abajian is weak physically and is not strong in any other way. We might almost say that positively nothing had been accomplished there in five years. He is a man educated in the Seminary ~~but~~ ~~and~~ of good spirit and good intentions but without energy or force. We had however no other place for him. To make any change meant to put him out of the work. The subject has been discussed in Station Conference again and again but all shrank from

a measure so stern. A proposal has now come from Bonkan that he be sent there with the purpose of grouping several villages in that region under one head. But the treasury prospects for next year are too dark for us to make plans now.

Nigde may form a transition from the discouraging to the encouraging list. Its condition is yet unsettled but the balance is apparently inclining to the right side. Dr. Ohan Gaidzagyan of Adana made a trip up there in the summer and captivated the people. They at once invited him and finally prevailed on us after much hesitation on our part, to endorse their invitation. The arrangement is until next fall. He preaches and practices medicine and has an income from both. The impression that he made on us in Conference was that of an able energetic man. We wait prayerfully to see good results.

This Dr. Ohan makes a third ordained man in the field and in the work beside the settled pastors. Badv. Aristarchess

in Cwarea and Bado. Jeghia now at work in Sa'atha and surrounding villages being the other two.

In Agizim the preacher has thrown himself heartily into the school and we feel that he has taken a new hold so that we can expect better results in the future.

At Siarai under Andia Nigoghaighoa yan is making steady progress and gives us cause for thanksgiving.

Danek Madeni still keeps up its character of progressiveness and the congregation is growing.

Kanhin of Nu Shehin and Jeghia of Roomdigin have made an exchange seemingly to the advantage of both congregations and both congregations are in good condition.

The Talae congregation has grown in grace during the past year and in Christian manliness. It has been able to free itself of some incumbrances in the shape of unworthy members without a quarrel and with dignity.

Naturally a cold reserved people, scarcely ever calling on us or on each other, the reception of the daughters of a number of them into the Boarding School, has had a marked effect on their relations to us, a bond has been created between them and us.
The preacher Prodromos Shirinides resigned on Jan 1. In spite of our entreaties in spite of the unanimous refusal of the brethren to accept his resignation, he adhered to his purpose for a long time.
The reasons influencing him to this step do him no less credit than his patient faithful, untiring work for three years past. He says the congregation is not growing under him and if he leaves room for another man to come, there will be hope of more progress. But he does not see as we do the manifest difference in the character of the people, nor realize that it is their own internal condition which has precluded growth from outside. The prospect of growth is far better now than it has been at any time since he came.
He has at last been persuaded that

it is not his duty to leave yet. We feel that we could ill spare him and we hope and pray that he may soon see more fruit from his labors.

And now we come to the story of Eurek. The year 1889 is noted and may it in this respect never be surpassed, for its great calamities by flood and fire. Cesarea Station has had her share in these and though that which has come to us is but as a drop in comparison with the awful calamities of the year, yet it has been a sad occurrence to us and a bitter loss to one little congregation. A drop even may overwhelm a mite.

It is a sad story. Petty persecution there had been bitter for a year past, and the Protestants having no influence with the government could not stop it. Annoyances were constant and annoyances sometimes amounted to personal abuse. On the Sunday of Nov. 3" services had been held during the day. In the evening the young men of the congregation who had been holding a prayer meeting elsewhere passed through that street

and all was quiet. In the middle of the night the building the one in which it was my privilege to administer the Sacrament for the first time in Turkish and which always impressed me as the neatest chapel in our field took fire and burned, leaving only a part of the walls standing. The school room adjoining was however saved. Everything pointed to an incendiary origin for the fire. Investigations were set on foot at once. Strong circumstantial evidence was gathered showing incendiarism and connecting it with members of the Armenian community, but a large part of it was not accepted by the authorities on the ground that it came from Protestants who were interested parties.

A Turk however testified that some days before, on his remonstrating with some Armenians on their treatment of the Protestants one of them had replied that what had been done was nothing. He would yet have an opportunity to see their smoke ascending up to Heaven. Some of the testimony secured was unreliable, but enough of the strongest character was given to enable us

to push the matter. The affair was brought to the notice of the Cesarea government at once and a special agent was dispatched to Eurek to enquire into it. The result was that several Armenians were thrown into prison. The immediate outcome of the trial was that the case was dismissed by the local authorities and the men released. The local government is wholly under the influences of the Armenians there. An appeal was taken to Angora and meanwhile the special commissioner who had investigated things in Eurek ordered the men reimprisoned. At last accounts they were still free.

But a most practical result has been secured. The Armenians thought the influence of Hagop E. Boyajian on the government in Constantinople have been given to understand that they must send away the teacher whose inflammatory speeches brought about such a conflagration and he is about to leave. The people seeing this have ceased their insults and abuse entirely and the air is cleared. In this connection

we need to offer a special tribute of thanks to Pastor Kerope of Cesarea. His immense personal influence with the government has enabled him to be of the greatest service to the Evrek congregation. In spite of physical weakness he has been unsparing in his efforts to urge the government to prosecute the matter throughly.

Higher Education.

In the matter of higher education Cesarea feels that substantial progress has been made. Yozgat High School is doing as well as it can under many disadvantages. The pastor works for that with all his heart as he does for everything else. In Sebastia also the school has earned the right to be called a High School. The Cesarea people were greatly stimulated by Mr. Tracy's conversations with them; and finally with promise of increased help from us decided that they would be willing to undertake increased responsibility themselves. Accordingly a second teacher was called, Dikran Gulbenkian from Marsovan who is doing well. For scholars out of town we have rooms at the mission home in Cesarea.

The teacher lives with them and looks after them, and a woman cooks for them.
We have fifteen boys from the outstations. Any assistance given to them is a private matter. The whole school numbers thirty five. The greatest advance is in the matter of tuition which has been fixed at seven mejidies a year to be paid by every student poor or rich. Previously the arrangement was a sliding scale according to how good a bargain could be struck with the parents.
As a result of this school may be mentioned the opening by the bishop of a fine school in Erkere with teachers from Constantinople, by which he hopes to draw away patronage from us.
But it is to our Girls' School that we take most pleasure in calling your attention.
On returning from Marsovan last summer alterations were commenced on the new building at once, and on Sept 28th the school opened, thirty eight pupils being present at the opening exercises the first morning. The largest number of boarders ever before in the school was forty five. At the close of the last school year there were but thirty six of whom eight were

graduated. At the end of the first term in December, there were twenty four Greeks, and thirty Armenians, making fifty four, beside seventeen day scholars; a total of seventy one. The number now is seventy seven. One very encouraging fact is that ten of the Salas brethren have put their daughters into the school as boarders, paying nearly half of their board. The influence that this will have on our Salas congregation is not small.

Last summer eight girls were graduated. Of these one was Greek, the first Greek to receive a diploma from the school, and she is now teaching in Stefana. Of the rest also all but two are teaching. Our music teacher in the Salas school is one of those graduates. She has had no fine education in music but by her enthusiasm makes up as far as possible for deficiences in that direction. There are nearly thirty pupils taking lessons.

The Greek teacher from Brosa and the two Armenian teachers from Marsovan are all doing well, and our force of native teachers as a whole display an enthusiasm for the school which is one of our strongest grounds

of encouragement. It is with the deepest gratitude to the Lord's providence that we record the removal of the school and its establishment in the new and as we believe permanent home."

It felt that there were opportunities if the authorities were so disposed for them to make us trouble. It is a strange coincidence that after some changes of fortune, the pasha who eight years ago was active in opposing the work in the lower quarter of Talas should again have become mutessarif of Cesarea. A note from him in somewhat threatening terms caused us a flurry of anxiety at one time but nothing further was ever said after our reply. We feel that the original order in regard to school obtained by Mr. Strauss was of material service to us for our reply to the pasha's note was to enclose a copy of that order saying "This is our authority for our school."

This year has brought to us all of the material progress that we hoped for from the new location and new buildings. The future of the school is bright. With the increased efficiency in teaching force both American and native for which we look in the Fall we feel that humanly

as far as our means permit there will be provision for the thorough substantial education of the girls of our field.

Directly in the line of this work of higher education is the Kindergarten work which is just beginning. It is in the line of higher education both because it makes a higher degree of training possible for those who have received this kind of training, and also because it secures to us many whom we could not get otherwise, but who having once come will continue through a long course. Since last Fall we have had a kindergarten maintained by private enterprise in the lower quarter of Salas. It was placed there at the urgent request of the preacher and congregation. But it has proved a failure for the people are not willing to pay any tuition and do not recognize its value. It has now been removed to the upper quarter in connection with our Girls School and it numbers twenty five. In the autumn a school will be started in Cesarea under a teacher who has been in training since last Fall. This Cesarea work will be maintained by the Girls Society of Cesarea under the charge of Mrs. Fowle.

The Conference.

Our Spring Conference was the most profitable and best attended one that has been held. Reports from all the out stations first engaged our attention. Afterward, beside of course various items of business, several papers were presented and interesting discussions on them took place. One was by Haig Jardumyan on the relation of the preacher to wealth, the remarks which it called out, taking a very practical, profitable and at times almost a personal turn.

The origin, growth and aims of the Christian endeavor movement and its fitness to our congregations was the subject of a long and able address by Badv. Garabed of Yozgat. At the close of the discussion following Badv. Haiabed said that if Badv. Garabed would come to Sataova and spend several days with them to show them how to inaugurate that work they would gladly pay his travelling expenses there and back.

The discussion on the question of theological education was opened by Badv. Kirope of Caesarea, and embraced the points of extent and thoroughness and also of the number and location and

languages of the theological seminaries.

One evening in the church Mr. Forle gave a talk on the recent discoveries in Central Africa and another evening Badr. Chan from Nigde discussed the question of the systematic organization of the schools of the field. the system established in a large part of the Central Mission forming the basis of what he said.

The final business was making out the estimates, a work rendered doubly difficult by the news requiring reduction received while we were in session. How that work was accomplished will appear when the estimates of the mission are taken up.

Touring

The touring throughout the field has been kept up as usual. The number of days that Dr. Farnsworth was absent from home has been exceeded in only one other year. Results can sometimes be seen following immediately as in the missionary spirit shown at Gemerek, Roundigin and Mentishe on the occasion of Mr. Forle's recent visits. But even when not manifested so specifically we believe that the

results are abiding and we know they more than pay for the outlay of time and strength.

Medical Work.

The medical work done in the Station is growing in importance as the following figures will show. In 1887 the total number of attendances on the sick was about 1200 in 1888 it was 2075, in 1889 it was 4236. Of these latter more than half were new patients. This includes 444 visits made which in general probably represents 800 or 900 ~~in 90~~ patients visited at their homes. The gross income for the year was 76½ liras. The expenses for medicines distributed gratis, surgical supplies, instruments, assistance and so on left a balance on Dec. 1st 1889 of only 12½ liras. This financially is not a remarkably good showing. But I suppose no one expects to measure the usefulness of the medical work by the amount of money gained. In this respect however the last few months show quite a change. The medical treasury has now about seventy liras on hand. Since Mr Imlis return other duties have been lightened so that more attention could be given to the medical work.

Our removal to the upper quarter of Talas Lau also brought a more paying practice. On the other hand the competition with native physicians is keener than ever and they bid eagerly for the better class of patients. Rate cutting has gone to a ~~delightful~~ disastrous extent in Talas. The proportion of free to paying patients in past years can not be stated but for the first four months of this year it is 1356 to 344 just about four to one.

The influence of the medical work on the gospel work cannot be estimated in any figures. It is a source of constant dissatisfaction when I look at this aspect of medical work, because I feel that all is not being done that should be done in this respect. At present it seems to me to be no more than the personal influence of the physician whatever that may be. And yet until a regular hospital or dispensary can be opened the way does not seem clear for a radical change of methods. The philanthropic side of the work however is not to be counted for naught. But this question applies not merely to this department. It must be asked in regard to all our work. What another spiritual results

of the past year's labors? A problem beyond our solving. We mortals can see but little of the progress. But we see the indications that tell of progress made. We see enough to cheer our hearts. The total additions to the churches number 98, more than in any year hitherto and in the first four months of this year there have been 70 more. We can see moreover that the condition of certain congregations is far better than it was a year ago, that there is a progress not to be measured in numbers. It appears to us a strange providence that allows a seemingly prosperous work like that in Yozgat to be broken up by storm and sickness. But we know that the Lord will not put hindrance in the way of the coming of His own kingdom.

Another sign of progress is found in the contributions. Instead of a falling off as we certainly expected, the high water mark of last year is passed. The amount is again over 1000 liras. But that which perhaps more than any other one thing has warmed our hearts with the fire of faith and hope and courage, is the character of the men who are the Lord's stewards

bearers in that field. Thirty in number we gathered for our Conference. Some of these of course are poor material. Some seem to know but little of the things of the Spirit and by such the Lord's vineyard is not watered; the portion of the field entrusted to them remains a barren waste. But most of the men who met there are really seeking the welfare of Zion, they desire in truth the salvation of souls. Their growth as a body, their growth in grace, in strength and honesty of purpose, in Christian manliness and independence, awakened our joy. It is two years since we have met in full conference for last year we were not able to do so, and the change was therefore the more manifest. We feel that there is there a band of men whom it is a pleasure and a privilege to call brethren. We feel and it is a blessed feeling that we missionaries are not the sine qua non of the onward march of God's truth in that field. The seed of truth is not merely sown. It has sprung up and grown into a goodly tree and brought forth fruit and scattered its seeds, which cannot fail to secure a continuing increase.

[illegible]

[illegible]

[illegible]

Rep. Cassadaga Station
1889

Filed June 14, 1890

School

3

ure works & studies, united with the church this year -
eatly improved is efficient in work but slow in her studies
respect - Member of the church
develope into a good worker
when she came to school affected and superficial in her studies
was suspected but since then in every way appears well -
student her grade is as yet only fair -
eminently faithful - a member of the church
in every department of work
not been visited appears well and her mates give a good report of her

equal her in every respect
promises to be its redeeming feature
girls and we consider she will repay their self denial
lessons
not disgrace it in any way
ed character of delicate health
good mental ability
substantial family (The Pastors of the Cesarea church)
e any opinion as yet
one with the best mind
ed but appears to us heavy
wanting we call her one of the stand bys of the school

far as work goes

+ Maria	Gnyurdere	16	has been here two years & has m
' Mariam	Moonjoosoon	16	pride of her teachers and s
' Mariam	Roomdighin	16	of tolerable mental ability
' Noyemzar	Moonjoosoon	12	one of the leaders of her clas &
' Noorilsa	"	13	" " " " " " " " "
' "	Yozgat	12	thoughtful for others & ranks re
' Nellie	Cesarea	13	from a good family & doing g
' Osanna	Cesarea	17	unstable & willful - but of g
' "	Yozgat	17	very inefficient but entirely m
' Perooza	Aziziya	16	efficient in all points
+ Penelope	Talas	12	unassuming - owing to home pro
+ Ranetza	"	11	is trying esp to be a creditable P
' Shenozooki	Everek	14	above the average
' Sepooki	"	14	a new scholar & does not yet c
' Shahzade	Yozgat	15	of good ability but superficial
+ Salome	Talas	16	from one of the first Talas Protestan
+ Sofia	Gnjindere	18	the preacher who brought her to the sch
+ Theonasia	Talas	18	an unpractical dreamy girl - thoroughly sp
+ Theofane	Yozgat	12	a lively mischievous girl does not m
' Victoria	Chokmak	12	a ministers daughter with a bright
' Victoria	Sara Hamza	11	immature but wide awake
+ Victoria	Talas	11	a creditable pupil, very neat a
+ Victoria	Endirlik	11	the baby of the school but wi
' Zwighaper	Sara Hamza	15	a valuable pupil and one who
' Zeproxe	Ken Shiha	12	considered an infant prodigy by h
' Zafirhee	Chomokler	18	persevering of average ability -

made good use of her time
unsoiled

& good in every respect
" " " " " "
well in her classes
good works
good capacity
unconscious of it - Member of the church

Jessie has had few advantages so is backward in her studies
Jessie

realize the importance of an education
a Member of the Church
Protestant families has a good influence over her classmates - a good stude
she said she would need to be instructed in every department - we find sh
a good scholar. A member of the Church
spiritual. according to her ability tries to cultivate spirituality among her mates
improve her opportunities - there is the making of a good woman
bright keen mind we count her as one of our best - students

and true in all her ways
will in time outstrip her older sisters
who has made great progress in her native language (average
by her family and so rather forward her mental capacity is quite above the
+ Greek! Armenian

Name and place of the boarders in the Jala

		Age	
'Agharnilza	Moongoosoon	17	steady, honest, reliable both in
"	Cesarea	16	during her two years stay she has
'Arooshag	"	16	practical, efficient, trust worthy in ev
'Arsing	Azizjya	12	has recently come but promises to
'Arshagooh	Gozgat	12	because of indulgence at home
+Aspasia	Talas	16	soon after entering school her honesty
'Armenelza	Moongoosoon	11	recently come - as a worker &
+Euale	Talas	19	extremely retiring in disposition &
'Bidzar	Denek	Madene 15	slow in her studies but quick
+Catharine	Endirlik	12	a new comer & one whose character
+Euphemia	Zinjidere	18	pure gold
+Eugenia	"	13	Euphemia's sister & bids fair to
+Eugenia	Talas	16	from a very low family but
+Euphronia	"	12	supported by the economy of the
+ "	Zinjidere	13	quiet in disposition but clean
+Desperry	"	13	from a good family & will
+ "	"	12	very from intellect [illegible]
'Gul Doodoo	Gozgat	15	inclined to shirk work but
'Haiganush	Cesarea	12	young & immature - from a
'Isgoohi	Everek	12	new arrival & we cannot find
+Calliope	Zinjidere	11	preachers daughter one of ten
+ "	"	14	recent addition highly recom
'Esmya	Mentishe	16	has been bred and not fou
'Lucia	Moongoosoon	16	of average ability
+Luiza	Talas	12	bright mentally but lazy as

+ Greek ' Armenian

Number of teachers in the Jala
Number of boarders in the Jala
Number of Day Pupils 18
Number of Sabbath School

1889-1890.

— Constantinople Station Report —

Const. Station report, following its usual course, does not take its reader, ~~not~~ along geographical lines, showing him all that the Station is doing or attempting at each given point, — not yet from one natural division of labour to another, as from book publication or distribution to school-teaching, from school-teaching to preaching &c, preserving each in full by itself, — but has come historically & somewhat artificially to group itself under certain <u>heads of responsibility</u>, — each of which in turn gives him in brief an account of its stewardship for the year; these heads are called "The Station Conference", "The Greek Department", "Sedik-Pasha Walk," & "The Home": these reports necessarily to some degree overlap one another, so that he who would learn, for instance, all that is being done for the Armenian people, or all done by the Station in the line of Education, — must call fearless a spell; in other words, the <u>sources</u> of effort, rather than the <u>objects</u> of them, or the <u>methods</u> employed create the dividing lines. With so much by way of introduction, we invite your attention first to a statement of the work done by our Station Conference.

<u>Station Conference</u>

No change has occurred in the Station Conference during the year; it is composed, as heretofore, of 8 members, — Messrs. Greene, Balman, C. A. P. Dwight, & Peet (absent in America) representing the Mission;

Hagop Effendi Kattchouni representing the Armenian Evang. Ch. of Const.; Rev. H. Shimavouni the Larga Ch.; Prof. H. Djedjizian the Rodosto Ch., & Rev. A. Constantian the Adrianople Ch. Mr. Peet's absence in America has been a real loss to the Conference; his sound judgment, his zeal for the Master's cause, his sympathy with the poor, his readiness to do good in every possible way have endeared him to all, who have had occasion to know him; hence all the members of the Conference will be exceedingly glad to welcome him once more among them.

During the year the Conference has met 22 times for business. The mutual respect of the American & native members, the deference shown to individual opinions,—in a word, the harmonious working of the Conference on vital questions,—all tend to show that the idea of such a mixed Committee was a happy one; the only regret is that it was delayed so long, & that its sphere of action is so limited. It is a matter of congratulation that under great financial difficulties the Conference has been able to retain all the pastors, preachers & teachers, with the exception of the teachers of the Bible-House School.

— Churches & Preaching Places in Const. —

— The Armenian Evang. Ch. of Const. —

As may be remembered, 3 years ago, the Pera, Bible-House & Scutari congregations, after existing many years as independent communities & often finding themselves too weak to work alone, united & formed one Church, each congregation having a Local Committee to care for local interests, & the whole Church a Church Session, composed

of the Local Com's., to call for the general interests of the Church. This three-years trial amply proves that such an arrangement for so large a city is a good one. Here the Protestant Community is too small to succeed in organizing a separate Church in every quarter; this has been proved by the experience of the past 44 years. Any one conversant with the state of the churches in this city will be ready to testify that during the past 3 years the Armenian Evang. Ch. has taken a long step forward. As this Church is composed of 3 communities, we shall speak of them separately.

— Pera —

Pera, lying on the beautiful hill to the North-East of the Golden Horn, may be called the centre of wealth & luxury, not only of this city, but of the Ottoman Empire. The Pera congregation has continued to enjoy the very acceptable pulpit ministration of Prof. H. Djedjizian of Robert College. It is a great boon that it has secured the services of so eloquent & able a preacher for the first organized church in this country. The preaching service is still held at the Dutch Chapel, & though at an inconveniently early hour, - 9-10, A.M. - has been well attended, averaging from 100-125; & during the last few months, the number has been still larger. The number of Protestants in Pera, however, is much more than the number of attendants on divine service, & were there a suitable church home in a central place, where service could be held at a reasonable hour, we should, no doubt, have a regular audience of at least 200. Pera comprises a larger number of the old & well-known

Protestant families of Const. than any other quarter of the city, & in spite of all the sad changes & disappointments of the past 44 years, the congregation there still waits in hope for the time when friends of Christ, here & elsewhere, will enable them to erect a house of worship. At the same time, we have to thank God that at last we are getting nearer to realize this hope. The arrival of Dr. Judson Smith's letter, containing the glad tidings of the unanimous decision of the Prud. Com., to make an especial appeal for L.T. 3,500, was like a glass of cold water to a thirsty soul. The intensity of the desire to have a church home in Pera may be understood from the fact that the Building Com. in this city, which is composed of 7 members, these having very limited means for the support of their families, subscribed in a single meeting L.T. 290.

Dr. Greene has continued his residence in Pera; in the absence of a pastor, he has rendered valuable services to the cause of Christ, preaching occasionally on the Sabbath morning, visiting families, caring for the poor & sick, holding also a weekly prayer-meeting, which has been well attended & of excellent tone. The day-school, under the charge of the 2 daughters of the late Rev. Simon Ensjian, has had on its roll 40 pupils, & its income has been over L.T. 60. Most of the pupils have come from non-Protestant families, because of its recognized high moral character. The entire expense of the school, save the rent of the building, is borne by the natives.

The contributions of the Pera congregation, besides the considerable sums spent on higher education outside of Pera well as follows,-

Preaching	3,189 piastres
Poor	1,738 "
	4,927 " = L.T. $45\frac{60}{100}$.

— Bible-House —

Rev. A. Constantian continues to preach every Sabbath morning in the Bible-House Chapel, to an audience of 200, which sometimes rises to 250. In order to reach the various nationalities, Mr. Constantian preaches in the Turkish language, as the best understood by all. As the result of this undertaking, a miscellaneous congregation is gathered in this Chapel. Another peculiarity of it is its ever changing character. Although a considerable portion of the congregation is composed of settled residents, yet many bekyars (sojourners from the Interior) coming to the Capital for various purposes, attend the services here, as well as those at Langa & Pera, & are thus brought under Christian instruction. Such men find it easier to attend a Protestant service in so large a city, than in their own native place, where every eye follows them. Thus, we hope, not only many a precious soul is brought to Christ in this city, but the good seed is carried away by these temporary residents, on their return, to the furthermost parts of the country, & thus the sowing of some fruitful fields in the country at large can be traced back to Constt.

Rev. Stefan Hotanneman conducts in Turkish a Sunday afternoon service at the Bible-House Chapel; the average attendance is 25. Mr. Hotanneman superintends the Redif-Pasha P. School, under the charge of the ladies there, & their, as a city evangelist, to reach the Armenian bekyars, of whom there are at least 30,000 in this city.

The Y. M. C. A. has maintained a Sunday afternoon prayer-meeting through the year, with a good degree of earnestness, & with profit not only to members of the Association, but also to many strangers.

Dr. Greene has had a Bible-Class of Colporteurs every Monday morning at the Bible-House, & a class of the young preachers, in the Endeavors of Christianity on Monday afternoons.

The Ministers meeting, composed of 8 Armenian & 2 Greek preachers, & Messrs. C. A. P. Dwight & Greene, has met for an hour Monday morns, & has had a profitable time in reviewing the week's work, in the criticism of ~~[illegible]~~ of sermons, & in the discussion of special themes.

The contributions of the Bible-House congregation, besides the sums spent in other places on the higher education of their youth are as follows,

— Preaching — 3,888 pias.

— Poor &c — 4,061 "

7,949 " , = L.T. $73\frac{50}{100}$.

— Scutari —

Rev. A. Asadoorian continues to reside in this place; he preaches in Armenian every Sabbath morning to an audience of about 100, & has shared with Messrs. H. O. & C. A. P. Dwight in the care of a Sabbath evening service in Turkish; at this the average attendance has been 15–20. Mr. Asadoorian spends a portion of his time in house visitation, both in Scutari & in the city, & renders valuable service as the Secretary of the Bithynian Synod. The congregation in Scutari derive great satisfaction, & not a little real advantage from the attendance of teachers & pupils from the Armenian College for Girls, at its Sunday services. A Women's Weekly prayer-meeting has been regularly held in Scutari with an attendance of 15–20. A Board of the Y. M. C. A. meets every Sunday

afternoon with an attendance of 14–20.

The superintendence of the Sunday School has passed over to Mr. Wm. G. Blue, as Hagop Effendi Hatterian, the former superintendent, who had ably discharged his duties for several years, removed his residence to the city. Mr. Blue has undertaken the duties of superintendent with great zeal, & we cannot but hope that his labours will be as fruitful as those of his lamented father, who may be called the founder of the Pentali P. School. At present the average attendance is 70.

The Pentali day-school was suspended at the close of the year, owing to the failure to obtain a suitable teacher. In consequence of this, the Protestant children are being taught, some in the Jesuit, & some in the Gregorian Armenian School; that a primary school right under the shadow of the "Home", should have to be closed from lack of a fit teacher seems like the irony of fate.

The contributions of the Pentali congregation have been,

— Preaching, 2,455 piastres.

— Pool re — 2,625 " ,

5,080. " = L.T. 47 $\frac{10}{100}$.

Summing up, the statistics of the Armenian Evang. Ch of Constt are as follows;

— Total Church members ———— 123.

Received during the year (of whom 3 by letter) — 8.

— Average audiences Sabbath morning in the Branches of the church, — 400 – 500.

— Total contributions, besides the sums spent for education, viz:

for Preaching & the Poor 17,956 pias. = L.T. 166 1/4.

— Langa Church —

Rev. Mardiros Shimavonian, formerly of Harpoot, continues his ministration, as before, & the Langa Church, under the kind, pastoral care of its experienced minister, has enjoyed internal peace during the year. The average Sabbath audience has been 220; number of church members 76, of whom 3 have been received, during the year, on confession of faith. — We acknowledge with thankfulness the generous gift of £1,000 made by Mr. D. Willis James of Yes-York, on his recent visit to Const.- for the contemplated church building at Sedik-Pasha; of this there is the greatest need, as the old meeting-house at Langa is in a tottering state, & many persons are afraid to enter it. Although considerable progress has been made in the transfer of the Vacoof property of the site for the church house, still much remains to be done before a firman can be obtained from the Sultan, for the erection of the building.

The contributions of Langa congregation have been,

- Preaching -	L.T. 96,
- Miscellaneous -	" 24.
Tot.	L.T. 120.

— Hasskeuy —

Mr. Karos Kendalian continues to reside & work here. The average

attendance at divine service, Sabbath morning, is 30; pupils at S. School, 8–15.

It is a matter of regret that the only church building, which the Protestant of the Capital possess is located in this village, & that in an unsuitable quarter. If we aim to reach the masses, along we must go to them, providing places of worship for them.

We regret to report that Mrs. Annitza Papazian, who had been a teacher for about 36 years, has been laid up by paralysis; by the kindness of friends, she is at present comfortably cared for in the German Hospital. Her successor as teacher, Mrs. Phuhan Der Sahagian has 40 pupils, & we trust the school may prosper under her care.

Contributions for the year, exclusive of school receipts 462 pias = L.T. 4 $\frac{27}{100}$.

— Pramathia —

Pramathia is situated on the Marmora, near the Western extremity of Stamboul, & has a large population, among whom there are 700 Armenian families; there have a magnificent church building, recently erected at a cost of L.T. 10,000, exclusive of the site, & have 2 fine schools for boys & girls, spending annually L.T. 700 on them. The Greeks have 3 churches & 3 schools; the Catholics one church & one school in a central place; the Protestants worship in a small rented house. Mr. Salabed Kelopeyan continues here; the average attendance on the Sabbath evening service is 25. Were there a neat, small chapel, in a central place, we believe the attendance would be much larger.

Mrs. Aghavni Constantian, the widow of the late Hagop Constantian,

herself a graduate of the Home school, has the charge of the day-school. Notwithstanding the well-equipped schools of other churches in Pramadia, Mrs. Constantian by her superior education, & winning manners has been able to draw more than 20 pupils, nearly all from non-Protestant families. The contribution of the congregation towards current expenses amount to L.T.1.

At Kassim Pasha Mr. Pilibbos Rafaelian holds meetings, as also at Chukur Cheshmé & Dezir Han, for bekyars, visiting them during the week as well. The contribution at Kassim Pasha is 200 piastres.

— Bible-House School —

We regret to report that this school after nearly 15 years existence, was temporarily closed on account of financial difficulties. Unexpected expense in the field, on the one hand, expense for which no margin was left in the annual appropriation, — & on the other hand the decrease of pupils & consequently the decrease of tuition fees have obliged the Conference to take this step. Here the question may justly be asked, — "How is it that the number of pupils, instead of increasing, decreased?" There were several reasons;

1 — The school-house was damp & dark, injurious to the health of the pupils.

2 — The locality was unsuitable, outside the circle of family residences. The Conference had located the school in this building, simply because they could not find a large building in a central place, with the little money they had for rent, nor could they build a suitable school-house of their own.

3. Other efficient schools came into existence, & began to draw pupils from our schools. In former years, when in a village or town the Protestants had the only school, or at least the best school, it was easy to draw pupils from all quarters, but now Armenians & Greeks have many & even better equipped schools in many places, so that not only the non-Protestant children are not attracted to us, but actually such schools draw pupils from Protestant families.

— Out Stations —

— Dardanelles —

Mr. Samuel Kendikian continues his labours here as teacher & preacher since 1888. The average Sabbath attendance is 25; church members 15; pupils in day-school 15.

We are glad to state that there are signs of awakening among the Jewish population of the Dardanelles, some of them showing a desire to hear Gospel preaching.

The contributions of the people are, 1,509 piastres = £.T. 14. —

— Rodosto —

Rev. Hovhannes Der Stepanian continues his ministrations to the Rodosto Church. The average attendance at the 2 preaching-places on the Lord's day is 85; Pupils in 2 schools 70; church members 38, - 10 of whom are absentees.

The Quaker movement in Rodosto has been a sore trial to the little band of brethren there, dividing the small congregation into parties, & bringing upon them the ridicule of non-Protestants. The patience, tact, & the kindness of the pastor have reduced to a

minimum the evil consequences of this movement.

Pastor Hovlannes holds prayer-meetings regularly during the week at different houses, & sometimes he is invited to hold these meetings in the houses of Gregorian Armenians.

The contributions for the year are, Preaching - 1,026 piastres.

Pool & School - 2,494 " ,

3,520 piastres.

- Adrianople -

Once the Capital of the Ottoman Empire, is the largest, or possibly next largest city, after Const. in European Turkey & contains 100,000 inhabitants.

Rev. Alexander Pechdimaljian continues to reside & work here. The average attendance on the Sunday service is 50-60; S. School pupils 15-20; Church membership 25.

Our day-school in this city has but very few pupils & for the following reasons;-

1.- The Protestant Community here is small, & their children comparatively few.

2.- This small community is divided between the Armenian & Greek nationalities, so that teaching in the Armenian tongue could not draw in the Greek children, & teaching in both tongues means more expense.

3.- Other nationalities have superior schools,- notably the Jews, whose schools, supported by the Israelitish Alliance attract children from other nationalities. Under these circumstances our

feeble school is not succeeding. We mention this question, not simply for this single school, but for the difficult problem it involves, namely, what is to be done in such cases. Shall such schools be continued, or closed? If closed, what will be the end of such small congregations, if their children are educated in schools, where everything is opposed to the Protestant faith? This is a serious question for the future of our community, & needs the attention of wise heads to solve it.

Contributions of the Adrianople Church;

— Preaching, — 1,325 piaß.
— Repairs, — 1,504 " .
— Miscellaneous, — 600 " .
3,427 piaß. = L.T. $31\frac{74}{100}$.

— Comparative View —

As Const. Station has but few Out-Stations, & the main work is carried on at the Capital, we deem it useful to pause a minute, at the end of our Conference report, & inquire about the relative position of the Evangelical movement in this city. We believe that such a general view will do us good, showing us our real status, & urging us to renewed effort & zeal for the great & glorious work before us, — not near to its end, as is sometimes said, — but hardly begun yet. Let us turn attention to the four following points.

1. In a city of 1,000,000 inhabitants, only about 1,000 natives of

this country attend Protestant worship, & the great majority of these, being poor & unknown, have almost no influence upon the rich and educated classes of the Capital.

2. — In a city of 850 places of worship, viz; 500 Mosques & 200 Tekké's (places of worship of the Derviches); 40 Gregorian Armenian, 60 Greek, & 50 Armenian-Catholic, Latin and other European Churches, the native Protestants of the city have only one small church at Hankeny, - a suburb, once flourishing, but now in its decline, - & a few meeting-houses either rented or lent to them for worship. How is it possible, under such ~~disadvantages~~ to expect that Protestantism should recommend itself to outsiders, who have so many magnificent mosques & churches in the principal localities, - while one, with considerable difficulty, can find out in which rented house or foreign Chapel the Protestants of this country worship?

3. — In a city of many sectarian schools, the Protestants have no Intermediate or High Schools. There is Robert College for the education of young men, & the American College at Scutari for the education of young ladies, but there is no means of bridging the gap between the Primary Schools & these Colleges. The Protestant youth must either be subjected to hostile & perhaps irreligious influences in schools carried on by other sects, or they must be denied access to the privileges of these Colleges, from lack of preparation to enter them, unless it be by private preparation, which few can afford.

4. — In a city where all the religious communities are completely

organized, having all kinds of benevolent establishments, — the Protestant community finds itself entirely helpless. Armenians, Greeks & Catholics, for instance, have each their own hospital & asylums, while Protestant Armenians & Greeks have none. How great must be the humiliation of a good brother, who, after leaving the church of his fathers, condemning its errors, renouncing its priests & bishops, now, in his helpless condition, is obliged to ask relief from the clergy of his former church, to seek shelter under their roof & to eat their bread? — It is not easy to estimate the moral loss the work suffers from this cause here. How is it that during the past 50 years nothing has been done to remedy this defect? In Beirut & Aintab effective measures have been taken in this respect, while in this large Capital, not a single step has been taken yet. Perhaps it may be said, that we aim at the preaching of the Gospel, not overburdening ourselves with external things. That is true, but is it not a fact merely of the truth? Can we, with advantage, separate preaching from practice? Can any missionary, or any church, get at the heart of the masses, always preaching to them righteousness & mercy, while they are well, & neglecting them when they are ill? — Or can we consistently send our sick to the hospitals of the Eastern Churches, whom we aim to reform, & to whom we teach mercy & love?

We must candidly confess that other Protestant bodies, working in this city, excel us in this respect. The Scotch Mission (Free-Church), to the ~~Jews~~ Jews has its medical missionary & a working dispensary;

the Disciples & Baptists began their work through medical missionaries: the Quaker movement also is helped, - not to say sustained, - by a Medical Missionary, - provided with both a dispensary and a hospital. While we represent the work of the American Board, wide & extensive, compared with that of these denominations all combined, - still they are in a better position, in this respect, than we are. How long shall we be left in so helpless a state? Are there not some kind-hearted Christians, - blessed with the means to supply this deficiency, - who will enable the Mission to unite, to the preaching of the truth to the soul, - the care of the body, - & thus bring us nearer to the example of the Great Preacher, who not only taught abstract truths, but had compassion on the people, feeding them when they were hungry, & healing them when they were sick?

Reviewing our work of the year, we are thankful that notwithstanding great financial difficulties, - trials of sickness as the Dengue & the Influenza, opposition from many quarters &c, &c, - the churches, not only have maintained their own, but have added new members to their number, & have tried to sow the good seed, far & wide. We rejoice to see peace & harmony prevailing in the churches of the Capital; zeal for the erection of church buildings in Pera & Kedik-Pasha; & constant prayer for the coming of the kingdom of God. At the same time, we feel our great need of the outpouring of the Holy Ghost, to revive & bless the work, & we wait in earnest expectation to enjoy His gracious presence.

Greek Department —

— Mr. Brooks has had sole charge of this department the past year, — having as associates in labor Messrs. Cazacos & Triandaphyllides, supplemented by a small but earnest band of young men as volunteers. Mr. Seelye left last May for America, where he was married in November to Miss. Laura Tucker, formerly of Adana, & has been since then Acting Pastor of a church in Olney, Ill; as you will have noticed in the letters from the Missionary Rooms, his future plans are submitted to the counsels of this Annual Meeting.

The blessings of the year seem more in the review of them, than they have seemed as they have come, one by one; on the other hand, the trials seem of less moment.

In Stamboul the preaching-service at the Bible-House has, by the kindness of the Bible-House Com. been put on the same list as the Turkish services there; — the Com. henceforth furnishing, not only the place & incidental expenses, as heretofore, — but also a portion of the preacher's salary: this relief to our finances is specially welcome, as the demand for reduction is once more sounded from abroad.

The 2 Greek preachers have had each a Bible-Class at Sedik-Pasha, one has preached later in the afternoon at Coum-Capoo, & the other has held fortnightly an evening meeting for prayer & praise. The Friday afternoon prayer-meeting at Coum-Capoo has been steadily sustained throughout the year, & with manifest benefit, though with usually the small attendance of 5–10. The manager of the Coffee-Room has made welcome to spend with him their noon recess, — Greek boys from the Trade's School; advancing

a step further, he once persuaded 20 or more of them to come after school to the prayer-meeting; they were respectful & evidently much interested, & we all of course grateful & hopeful; from that time however they haven't been seen on the premises, the Turks telling them that if they went there at all, they might go there for their lessons also; for the present, unfortunately, the acquisition of French seems to the young men so great a good that they sacrifice for it even self-respect.

In Pera, the Sunday morning service has been held in the little Chapel of the Swedish Legation; the change from a well-known, & central place of worship, to an unknown & almost unknowable one has naturally proved injurious; strangers have almost wholly disappeared from the congregation & the attendance, instead of mounting up to 60 or 70, ranges between 25 & 40; the former buoyant tone that quickened the pulse of the Greek work throughout the city has given place to,- "patience, or possibly sometimes, "impatience,- under affliction". The little flock is saved by hope however, and the prospect, whether speedy or more remote, of a convenient place of worship, even though not to be their own, & to be but temporarily occupied by them,- inviting to fresh effort, gives new staying-power, & enables them to look out on the future with a larger courage.

The afternoon service at the Galata Rest, & the Tuesday evening prayer-meeting there have been well sustained; the monthly prayer-meeting for women has been supplemented by a mothers' meeting where sewing & knitting are done for the poor; their contributions, thus far, have

gone to the Protestant Orphanage, Paneldi. A general benevolent society has been formed the past year & collects monthly subscriptions.

The school started last year by the Young Men's Association in Civali-Cherkimé has suffered from the prevailing epidemics & from the establishment in Pera of free Italian Schools; there are now in attendance at it 11 children during the day, & 12 young men at night; it needs to be added, that in part from, & wholly through this little school, 2 young men have already gone to Robert College, 3 are preparing to go, one girl has gone to our Brousa School, & 7 are making ready for the "Home", - also that the place furnishes a home for the monthly experience, church & other business meetings, & not least a sphere of labour for the energies of the young men, as well as a much needed social rendez-vous for them.

The little church, formed 2 years ago, has had the pleasure of welcoming to its fellowship the past year 8 members, 7 of them on confession of faith; its total membership is now 21, of whom 3 only have entered by letter; it has had, on the other hand, the painful experience of having to discipline one of its number, suspending him from church privileges, but has been enabled to perform this duty in so firm & yet kindly a spirit, that, we believe, it has already been blessed thereby.

The Greek Protestant Community of Constt. took occasion of the marriage of Prince Constantine of Greece to present an address of congratulation, & some humble gifts, to the Royal Couple, - thus among other things, making known its own existence, & manifesting its special interest in

the Protestant bride, coming, as she did, from the cradle of the Reformation to the land of their fathers. On the Sunday of the marriage, by the kind permission of the German Ambassador here, a special service was held in the afternoon at the German Embassy Chapel; this was attended, in their official capacity, by the Chargé d'Affaires & Consul of Greece, with their suites; 3 representatives from the German Embassy, and one Protestant Civil Head, - together with a great crowd too numerous to gain admission. The ministry in charge preached from the text, - "And both Jesus was called, & his disciples, to the marriage", - & no one could deem a more respectful or appreciative healing. The heartily kindness shown by the German Ch. Com, the Pastor, Organist, Choir &c, was deeply felt by our Greek brethren, & made a favourable impression on the public. The Greek papers of the city gave full & fair reports of this service, the gifts &c, - with, among others, this characteristic comment, - "It is manifest from these things, that the Greek Protestants of Constt., while they have changed their faith, have not changed their nationality"; for so much we all thankful.

The contributions for the year have been,

- Preaching,	L.T.	50,
- Pool,	"	6,
- Miscellaneous	"	6.
	Tot L.T.	62.

Sedik-Pasha Work —

At Sedik-Pasha the wheels have been kept running, but the diminution in the labouring force has prevented starting any new lines of work; Miss. Turkell has been the sole missionary in charge, - sustained however by the presence of her mother, & by the cooperation of other friends.

The attendance at Sunday-School was much affected by the sickness which prevailed during the Winter, ~~months~~, and the average 171 is considerably less than that of last year. The school has usually been the fullest during the Winter months, i.e, at just the time the sickness was most prevalent, whereas, this year, the month of March shows the largest average attendance, - Christmas tree in January notwithstanding. The teachers, with 2 exceptions, are the same as last year, & have been faithful helpers. Mrs. Bowen & Mr. Chas. Dwight have kindly given their assistance Sundays; the Lord has spared the work the outward disturbances it suffered from a year ago, & has blessed the ladies with better health than their neighbours have had, - & so they have been helped to tide over Mrs. Newell's absence.

The work of house-to-house visiting has not been allowed to decrease, & cases of suffering have seemed to demand more attention & assistance than ever. To some of these notice has been drawn through the Bible-women. The 2 women employed in this capacity work in very different ways; one teaches women & girls to read, making from 25-30 visits a week for this purpose; the pupils are mostly working-girls, who cannot attend school, - or married women. The other Bible-woman holds a prayer-meeting regularly once a fortnight in a Khan with the women

& finds opportunity at other places, where she calls, for Bible reading, religious conversation, & sometimes for prayer; as an opening wedge, she vaccinates the children.

The day-schools number 59 scholars for the year; of these 29 pay full tuition, i.e. one mejidié a month, or in case 2 scholars come from one family, 30 piastres for the two. Although the Armenian school continues to bring in the larger part of the tuition, there has been a perceptible gain this year in the Greek school, both in the amount of tuition, & in the class of children reached.

The evening prayer-meeting has had an average attendance of about 55. During the week of prayer, & for one week in October, this was made a daily, instead of a weekly meeting, & with an increased attendance; there is a meeting for women every Wednesday.

At the Coffee-House the same agent, who has done service ever since the place was opened, remains faithful to his trust; the house continues to attract those not reached by any other means, especially to the services Sunday afternoon. The Greek service has an average attendance of 17; at the Turkish service, conducted by Dr. Greene, seldom less than 40 assemble, while often there are from 60-90, or more. It is a constantly changing company, & the attention of the congregation is quite as noticeable as its size. A recent visitor, well acquainted with the work in the different parts of Const., pronounced it, in his judgment, one of the most interesting congregations in the city. The expression of the faces makes it very evident, that the listeners have never heard the like before. The Friday afternoon prayer-meeting has already

been more fastidiously spoken of under the Greek Dep't.

As this report is being prepared, Mr. Jewell & Mr. Jones are on their way to Const. While, as was suggested above, the work could not be extended this year, as it might have been with its usual laboring force, yet care has been given to the lines of work already begun, & we believe the various departments of the work are in such a condition, that fresh American efforts may take hold of them with good courage.

— American College for Girls, Scutari —

The Autumn term of this Institution opened under the shadow of a great loss; Mrs. Hamlin, who had been connected with the school for 9 years, 4 years as a teacher, & 5 years as associate principal, was married in August to Rev. L. O. Lee of Marash, & set out the following month for her new home in the Central Mission. She left behind her a vacant place, that cannot readily be filled. As her special language was Bulgarian, her name was known widely in Bulgaria, in connection with that department of our work, and her knowledge of other languages brought her into close relations with all the pupils of the school, while her many gifts, & earnest Christian character made her influence a lasting one, over all with whom she came in contact. After a year's absence in America, Mrs. Patrick returned in September, & met with that hearty welcome, which years of faithful, loving service so fully merited.

The present academic year opened with a marked increase in the Greek Dep't., & a decided advance in the age & preparation of the new students,

the first preparatory class numbering 21, with an average age of 14.

In November we had the pleasure of welcoming Miss. Susan H. Olmstead, of the State University of Minnesota, as one of the faculty.

The great event of the year has been the change of organization, whereby the "Home School" has become the "American College for Girls in Constt." On the 4th of March a telegram was received, announcing the fact that a charter had been obtained for the College. This charter was given by the State of Mass., & incorporates the institution as a College, with the power to hold property, & to confer degrees. The telegram was received with delight by the faculty, assistant teachers & students, & the event was celebrated with appropriate festivities. That this change is an accomplished fact is due largely to the enterprise & energy of Miss. Carrie Borden, supported by the ladies of the Board in Boston, & aided by the encouragement & sympathy of Drs. Clark & Smith. It is a very gratifying recognition of past progress, and an incentive to greater efforts in the future, for the higher education of women in the East.

The number of students during the year has been 103, i.e, - 63 boarders & 40 day scholars, & of the following nationalities, — Armenians - 42; Greeks - 16; Bulgarians - 13; English - 12; Jews - 9; Americans - 7; Turks - 2; Albanians - 1; French - 1. The Senior class of this year is distinguished from all former ones, in numbering among its members a representative of the ruling nationality of the land, - a young lady fitted by her character and attainments to bring honor to her Alma Mater.

Two courses of lectures have been among the new features of the year,- one by the faculty of the College on subjects pertaining to their several departments, & one by gentlemen invited from outside.

The year has not been characterized by any special time of great religious interest, but steady growth in character has been noticeable in most of the students, & constant increase of thoughtfulness in the study of the Bible, & good attention in the various religious exercises of the College.

— In conclusion, the characteristic feature of the past year's history with us, is the coming to the front of the church building projects of Langa & Pela; however far these may yet be from realization, they have both received a marked impetus of late, & seem to be approaching to actual accomplishment. The promise by Mr. James of New York to furnish, & as soon as notified L.S. 1,100,- the sum asked by the Langa congregation from the Board,- a promise we are glad to say already fulfilled,- came as if straight from heaven, with the very warmth of the Father's hand still resting upon it. In response to whose believing prayers did this gift come? If we have to confess they were not ours, we would at least remind ourselves that until the Fiman is granted, not to say longer, there will be room for both faith & prayer.

In behalf of Pela the Prud. Com. has at length seen its way clear to make a special appeal to the American public, confident that

this appeal will be fully & speedily responded to; country the L.T.3,500 thus sought for,- as good as pledged,- the local Church Building Com. has issued in various languages prospectuses of its scheme,- & has already made a brave beginning towards raising the L.T.2,500 falling to its share. All friends, fair & real, will rejoice that the so long unembodied spirit of the Armenian Evang. Ch. in Pera has at last tangible hopes of possessing a local habitation. If another year, or soon, 2 Protestant houses of worship,- the one on the heights of Stamboul, & the other on shore of Pera,- may be seen simultaneously lifting their heads heavenward,- the impression on the general community will be, to say the least, novel, perhaps startling; it will assuredly be salutary,- disheartening to foes, & inspiring to friends of God & truth. May this warmer sunshine, following upon so much of chilling frost,- awaken to beauty & fruitfulness many a bud, whose earlier promise has since given place to the semblance of death; may days of prosperity be vouchsafed us, & instead of injuring,- may they quicken, humble & purify,- drawing us all very near to God,- the gracious giver of them.

1889— 1890.

Recd June 5. 1890.

Report of Nicomedia Station for 1889

Once more it is our privilege to come up to our annual gathering to greet our brethren and sisters, and to write with them in telling of the dealings of the Lord with us and ours, and in giving some account of the work done in our several fields of labor. While we have nothing whatever of which to boast, and much to regret and repent of, at the same time, we have much to be thankful for, and bless the Lord for the privilege and opportunities of labor still granted us.

In comparison with many others our field of labor is not large, the number of outstations limited, and the band of laborers, both native and missionary, few in number. Consequently a lengthy report is not to be expected.

The number of churches, and places occupied remains the same as last year i.e. three churches and fourteen outstations.

Thirty four new members have been received on confession of faith, and the average of cong. has increased from 1310 to 1405. Sunday School from 840 to 900. Pupils in schools, and contributions are very much the same as last year.

Special efforts are put forth on the part of the Gregorians to keep pupils from our Schools. particularly from the High Schools in Salabazar and Bordeazay - yet, notwithstanding all they succeed in doing, not less than one half the whole number of pupils come from Non-Protestant families - So, we have reason for encouragement, even though we may not report any great increase in the number of pupils from year to year.

The condition of the country - i.e. the ever increasing poverty of the people, frequent robberies, insecurity of life and property, are the apparent reasons for a non-increase in the amount of money contributions. although a general lack of real spiritual life and activity, with a thorough consecration of time and property to the service of the Master is largely responsible for this unhealthy state of things.

Bardizag - The Church in Bardizag has been without a pastor since June last. this together with a very unfortunate attempt on the part of certain individuals to place the control of all church and community affairs

in the hands of a mixed Comitt, has been very unfavorable to spiritual growth and activity. The majority of the Church are well united, and ready to do their part in whatever is necessary for the prosperity of the Church and progress of the work. The faithfulness and activity of the younger portion of the Church is specially commendable. but, unfortunately, they are hindered in whatever they undertake by the direct and indirect opposition of a certain few, whose object is to weaken the Church, and have all things common. Here is a large congregation of 250-300 souls - many of them young men - and a Church of more than 100 members. A faithful, devoted, able pastor to feed and guide this flock is of the utmost importance.

Iniconechá. The Church and people of Iniconechá are well united. They have a good preacher. a successful common school, and an average congregation of 100 or more. Our Evangelist, Rev. Simon Laitian makes his Head Quarters here - and by his wise counsel, and frequent visits from house to house exerts an influence powerful for good. Our

great drawback to the progress of the work there is the fact that nearly all the young men go to America as soon as they reach the age when they might be expected to assume responsibilities and do good service for the Master. It is said that there are no less than 70 young men and women from Niconmedia now in the United States.

Adabazar. The Church in Adabazar still continues to be our one self-supporting and most influential Church. They find it no easy matter to carry on all their institutions and meet the demands made upon them. Yet they not only do carry their own burdens, but at the same time, have a care for the village work in their vicinity, and are planning to increase their present burdens by improving and enlarging their schools.

Village Work.

Our evangelist spends nearly all his time in the villages. His plan is to make the circuit several times a year, spending some days, or even weeks in each locality. He finds a welcome wherever he goes, and by his wise and kindly ways sports a strong

influence for good on all with whom he comes in contact - and is a source of strength and comfort to the younger teachers and preachers, over whom he exercises a fatherly care.

In the village of Kartsi the work goes on quietly and hopefully. Six of the older and more experienced brethren joined the church in Nicomedia, at Easter, and, for the first time, the ordinances of Baptism and the Lord's Supper were administered in their village.

In Cheingilor, just at present, the most hopeful work is in the School, taught by a graduate of our High School, who has all the scholars he can accommodate, and has an excellent name in the village.

Of the villages in the region of Adabazar, the most interesting work is in the Greek village of Sadovan. All opposition has ceased, and the leading Protestant has been chosen Head Man of the village, by the votes and influence of persons who, a few years ago, were his most bitter enemies. In Tomluk, Armost and

Hoskall good schools are maintained, while an experienced man has charge of the Sunday Service - he visiting these villages in order.

In the remaining four or five other villages, schools and preaching services are regularly maintained - and the work is interesting, but there is nothing which requires a special report from them.

Bardegay

Report of the Boys High School.

With this school the last year has been a very pleasant one. The No. of pupils has been 87. Sixty or more of them being boarders. and coming not as from some twenty five different cities and villages within the bounds of our mission. A class of seven graduated in June, while the present graduating class numbers twelve. The religious interest in the school has been quite decided - the Sunday morning prayer-meeting being very interesting, and always well attended. During the year eight of the pupils, together with one of our teachers and also his wife, have made a public profession of Christ and have joined the church. Several others have expressed a desire to unite with the church but will wait till they return to their homes before taking this important step.

One interesting item in this connection is the fact that of the eight who joined the church seven are members of the Self

Help Dept: - that is they pay their board and other
expenses by labor in the Shops. They are all from
our villages and not one of them could get an
education were it not for the opportunity thus
forded them to help themselves. We now have 2
boys in this Dept. - all of whom are doing well in
their studies, and good work in the shops -
and we have already received several applications
for next year. We are more and more confident
of the necessity and wisdom of this part of our
work, and are encouraged by the experience of
the last year, to make greater efforts to strengthen
en and enlarge this Dept: of our High School.
Of the Girls' High School in Sabalazar we can
speak in general terms, as we have no direct report
from the teachers in charge. The school has gone
on pleasantly and prosperously. The no. of pupils
being 55. The people still keep up their interest
and enthusiasm in their school, and their
relations with the teachers are most cordial and
satisfactory

In closing this brief report we ask but a
special interest in your prayers, for the blessing of
the Master on the important work committed to our
care. Bodegon - May 18 '80 -

J. E. Pierce

Report of Immediate
Chartiers - 1889

Rec'd June 24. 1890.

Report of Marsovan Station. May, 1890

With grateful hearts we acknowledge the mercies of God towards us another year. Though nearly all of our missionary circle have suffered more or less from the prevailing sickness, our lives have all been spared; and with but little interruption we have been able to carry on our accustomed labors.

The place vacated by Miss Wright, who left for America at the close of our last Annual Meeting, was filled by the arrival of Miss Bertha Smith in Nov. But with our growing work we greatly need them both; and shall be glad to welcome Miss Wright back, as soon as her health will permit.

The continued absence of Bro. Herrick leaves us still weak-handed, and College, Seminary, and Out-station work all feel the loss. But with such strength as we have, we have tried to carry on the work as evenly as possible in these three branches. We joyfully record that the health of Bro. Herrick's family is substantially improved; not indeed to such an extent as to warrant their return; but so that he feels free to leave them, and return alone, provided the departure of Mr. & Mrs. Tracy shall render it imperative.

It is already twelve years since the latter returned from their first visit to the home-land, and both of them greatly need a long rest. But they are anxious to hold on another year if possible. In any event our station will thus be left for two or three more years with only three men — giving practically one for the Seminary, one for the College, and one for the Touring and other general work. Giving all due weight to the fact that we have a corps of very valuable native co-workers, still this is evidently too small a force to be left in charge of such great interests.

We unite therefore in requesting that a new man be designated to this station, to labor in whatever department the exigencies of the work may require. We have already suggested this in our Circular letter in regard to the Theol. Seminary, and in several instances have received favorable responses both from our associates in this country, and also from America.

In the work of touring we have been ably helped by Hadji Saras (who has charge of the book distribution throughout the field) and also by several of the ladies, as well as by some of the preachers and Theological pupils. The work done

by all these has been only less valuable to themselves than to those whom they have visited, encouraged and edified. And on the whole, very few portions of the field have suffered from lack of due oversight. — The most striking fact in connexion with the work during the year 1889 was the formation of two new churches — one in Amasia, shortly before our last Ann. meeting, and the other in Samsoun just after the close of that meeting.

Due mention was made of the former in our last Report. Accounts of the latter also have been reported to the Rooms and published in the Herald. Moreover it was happily participated in by several of the delegates from other stations. And I think that no one of them will soon forget the cheering and hopeful impression made upon them by the sight of that young church and its noble pastor. It is a cause for devout thanksgiving that such a golden candlestick has been set up in that important seaport, through which passes almost all the trade of the Marsovan, Cesarea, Sivas & Harpoot fields. Its bright beams have already lighted many a weary pilgrim, not only from Pontus & Cappadocia, but from far off Mesopotamia.

A warm-hearted Colporteur from Alacham has rendered efficient aid in this direction. In the last seven months he has not only sold over 50 liras worth of Bibles and other religious books in the city, but he has brought to the chapel more than a hundred persons; several of whom were Moslems, both poor & rich, common laborers & goverment officials. The prayer meetings, both in the chapel and in private houses, have been well attended, and of unusual interest. This is particularly true of the women's prayermeetings which in previous years have not been well sustained, but are now regularly attended by from 10 to 20 faithful sisters, nearly all of whom take part in the meetings - praying, repeating scripture texts &c.

Though the congregation does not yet pay half the salary of their pastor, yet their entire contribution amount to 94 liras, which is 10 liras more than the sum received from the Board.

The other newly-formed church, in Amasia, started off with 40 members, and has received two more during the year. The entire Protestant Community of 140 souls is indeed but "a little flock" compared with the 10000 Armenians, and nearly twice that number of others — mostly

Mohammedans — by whom they are surrounded.
In many respects it is an unusually hard field. As reported by the preacher, the Armenians may be divided into three classes. The first comprising most of the women, are very ignorant of Protestantism and greatly prejudiced against it. The second, embracing a large portion of the men are very worldly & utterly careless about religion. But there is a third class, comparatively small consisting of enlightened young men who are awake to the sad religious condition of their people: but who are hoping for a reformation within their own church. Against this almost universal worldliness, prejudice, indifference, & opposition, Protestantism has made but slow progress. At times the brethren have well nigh lost heart, Yea, worse, they have been inclined to go with the current — to spend their time and energies for worldly things, and to do little, and give little for spiritual things. Hence for a time they put up with poor teachers because they were cheap, and finally threw the whole burden of the boys school upon their preacher.
But, last fall an eight days visit of one of the missionaries, filled with daily religious meetings

was blessed to their spiritual quickening. Their young and exceedingly modest preacher is developing, and more and more winning their respect and love. The people have taken new courage, increased their subscriptions, added a lira a month to the salary of their preacher, and resolved to secure a good teacher for their boys school.

The church in Kapon Kaya and its faithful pastor still hold on their way amid many trials and great poverty. On their steep mountain sides they can scarcely find a level spot for their poor log buildings, and the rains are continually washing away their shallow soil, and the ~~Campbellites~~ Disciples are as constantly luring away the shallowest of their church members. Though the region is wide and Kapon Kaya itself is not a village but a collection of widely scattered houses among twenty such collections, yet the ~~Campbellites~~ Disciples have put up a chapel at a cost of 200 liras, but a few rods from our own which cost scarcely more than a tithe of that amount. Of the fifty Gregorian Armenians whom they persuaded to be immersed twenty eight have left them; and of the twenty three of our church members two have returned, and

been received back into the church.

The Prot. Community numbers 200; of whom 105 are church members. They have 45 pupils in the two schools — one of which is entirely supported by themselves and the other by the Board. They are anxious for an itinerant preacher to labor among the 20 neighboring communities. We have urged the pastor to do more of the work. But he feels that all his energies are necessary at the central station — partly because if regular services are not kept up there, the ~~Campbellites~~ Disciples will be sure to crowd in. They are already planning to put up another fine building (for a school-house) and it is universally understood that work and good wages will be given to any who are willing to be immersed.

If we had the means to support a strong, earnest man to itinerate in that region we might hope not only to hold the ground but also to see a steady & even rapid advance of evangelical religion.

For the last year and a half the church in Vejir Keopreu has been ministered to by an earnest and faithful young preacher, and the religious tone of that warm hearted community (whose fervent "amens" are always an inspiration) has been well sustained.

Four have been added to the church — which now numbers 46. And the Congregation numbers about 300 with a Protestant community of 270. A few weeks ago they gave a unanimous call to the preacher who has been laboring for the past five years in Kastamouni, with the hope on both sides that after a few months he may be ordained and installed as their pastor. It is a promising field for any one who is anxious to win souls to Christ, and build up His Kingdom. It has the largest congregation in the field — outside of Marsovan. The Protestants are greatly respected by both Armenians and Turks: and among the former at least there are many doors wide open to the truth. They greatly need however to tear down their old building & put up a new one. And we do most earnestly repeat our request that the Board would aid them a little in this work.

Four hours from Yeni Keupreu is the small Greek village of Dere Keoy. For four years we sustained a teacher there at an expense on our part of 9 liras a year. Then, compelled by the process of cutting down, we withdrew all aid. Soon after, at the beginning of last year compelled by persecution they were obliged to separate from the

old-church and 32 souls formed themselves into a Protestant Community. Since then we have given them a little aid from various sources, and sent Theological pupils to labor among them during the vacations. There are now 44 Protestants in that and two neighboring villages. Persecution still continues. In several instances property of Protestants has been destroyed, sons have been beaten for attendance on Protestant services, and even lives have been threatened. But the field is decidedly hopeful. There are earnest praying christians there and they have decided to put up a building for school and chapel, and want us to send them a man to preach to them and teach their children.

Hadji Keoy our nearest out-station has suffered for want of a stated preacher. It has been supplied in part by students from the Seminary. But they are anxious to secure an experienced preacher. Like the people in Uzgir Keoprew they greatly need also a new chapel: and they are not able to build alone.

On the other hand the people in Arbet are greatly rejoicing over their new & commodious chapel, towards which they raised (including a generous offering at the dedication) over thirty liras: and received 8 liras from the American Board, &

16 liras from other sources. The Armenians in the village number about fifty houses, and nearly half of them — 128 souls — are already Protestant, and nearly all of the remainder are quite friendly. Most of the time they are without a priest, and look to our preacher to bury their dead, and they send many of their children to our ~~children~~ school.

The most unsatisfactory feature in their condition is the lack of vital piety. Less than one tenth of the community are church members, — five men and six women. Most of the leading men appear more anxious for a seat in the government council than for a seat in the kingdom of God.

The condition of Chorum, Azabagher, Gemmush ~~Jilleh~~ and Kolos Poungar has not changed materially since our last report, save that the latter has been without a preacher during the last year; ~~and in~~ the former (Chorum) the female teacher has met with unhoped for success, and is so highly esteemed that the people wish to add something to their half of her salary: which is ten liras a year.

The work in Jilleh continues hopeful. Five new members have been added to the church during the year making the present number 25.

For some years the city of Charshambah has had

nothing but a Girls' school. And last summer the faithful teacher, who had suffered much from the malarial climate, felt compelled to leave and to accept a position in the Girls' Boarding Sch. at Talas.

But one of our Theological students spent the winter there having a school of 82 pupils, and a Sabbath Congregation of about 50. The whole number of Protestants is but 25, and the few church members are connected with the church in Kapan Kaya, and like them they suffered much from the inroads of the ~~Campbellites~~ Disciples. For two years we have tried in vain to secure from the Board the half of 50 liras for a good Boys' school, whose teacher might help to keep up religious services on the Sabbath. Shall we try again? Or shall we leave them entirely destitute? The Protestants are not only few but poor. And they have but few children. Our school must draw almost all its pupils from the old Armenians. If a good one, with assurance of permanency, it will draw many — all of whom will pay tuition — and with a thorough Christian teacher it will serve as a powerful evangelistic agency.

A day's journey to the East is Urnik, with a Protestant community of only 20 souls. For the past seven years the Board has spent no money

here, but the faithful brother, and beloved physician lives in the chapel, and keeps up regular services. Several years ago both he and his wife were connected with our schools. Though they staid scarcely over a year, the seed was sown in good soil, and we have abundant testimony that both by their lives and labors they are ~~rejoicing~~ glorifying the Master.

A few hours east of here is Falsa, where work was commenced scarcely four years ago, and which continues to be in some respects the brightest spot in our field. From the beginning the brethren have paid half the expense of preacher & teacher; and in the past two years they have paid in fifty liras for their new stone chapel. All give towards such expenses and it is considered a shame to pass by the poor box without an offering. In spite of opposition of friends eight persons have attached themselves to the Protestant community during the year — making the present number 116, while the average congregation has increased from 80 to 96. Best of all the work is growing more spiritual. It is not merely a leaving off of fasts and others errors of the old church but a leaving off of sin and a striving after holier and better lives.

Bafra (12 hs. west of Samsoon) has a small Protestant Community of 35 souls: 14 of whom are church members. The school taught by a graduate of our Girls' Boarding School is quite flourishing — has 30 boys, and 20 girls.

They have no preacher but are hoping to secure in Nov. the Theological student who has spent his two winter vacations with them. For several years they have been raising money for a chapel. And now they have bought a place for 87½ liras and have nearly 20 liras on hand. They are anxious to build immediately, and will increase their contributions to 150 liras provided they can obtain an equal sum from the Board. Spiritually the soil of that city is not good. Thorns and briars abound. Tobacco is the one product of that whole region: and men's minds are unusually preoccupied with the care of earthly things, and the deceitfulness of riches. But we trust that God has much people in this city.

There are already a few earnest christians there and with a good chapel, and a faithful preacher, we may reasonably hope that God will add His blessing in the salvation of many souls and the establishment of a vigorous and growing church.

The work in Alacham (Cha. from Bafra) still continues to prosper under the able leadership of our good brother K. without any expenditure of money on the part of the Board. The old Greeks fight him at every step. The last conflict was over the burial of a Protestant child. But after repeated appeals to the Government, carrying the case, through the telegraph, not only to Bafra, but also to Samsoon, he secured his case, as usual. There are now 27 Protestants there, eleven of whom are church members.

In Castamoni we have fought a long, hard battle (with the Pasha) and won our position. But so far it seems to be a barren victory. And now the preacher, who has laboured there for five years, has accepted a call to the church in Vezir Keoprem. But though he leaves, and though little fruit has yet been seen, we feel that the place should not be abandoned, both for its own sake, and for the sake of the province of which it is the capital. It is some comfort to know that in the absence of a living preacher fourteen 'Newspapers' will make their weekly visits, followed by a half dozen Child's Papers.

Passing now from our extreme western outpost

to the extreme eastern one, an eight-days journey we come to Herek with its 4000 inhabitants, only 50 of whom are Protestant: of whom eleven are church members. Here too there is more tobacco than religion. And it is perhaps the only place in our field where Protestantism is wholly an exotic. None of the eleven Protestant houses are natives of the place. And it is spoken of as a very hopeful sign that one native of the place is now regularly attending our services, and though much opposed, will probably soon join us. But there is a party among the ~~old~~ Gregorian Armenians who are quite anxious for a good school. And a year and a half ago they united with the Protestants in calling a graduate of our College, themselves paying nearly all his salary. But after a few weeks an enemy introduced a forbidden book into the school, and then brought in the Government inspector. The teacher was arrested and taken to Tocat and thrown into prison, together with the Armenian teacher who had been the means of his arrest. After some months they were transferred to Sivas, and three Protestants and 25 Armenians were taken there also. The prison walls testified to the difference between the two classes of men. The Protestants were allowed

a room by themselves. And while the ~~old~~ Armenians spent the time in carousing, drinking, cursing and angry recriminations, the Protestant room was a Bethel, where they drew near to God in prayer, and the study of His word, and where like Jacob of old, they resolved that if God would bring them back to their homes in peace they would serve Him with a new consecration. After 40 days the three Protestants, and all but eight of the Armenians were released. But in a short time six of the Armenians were brought back, and the 14, together with the two teachers were kept in prison till Jan. last, when they were released by the clemency of the Sultan — the teacher having been in prison for 15 months. Now people and preacher are more strongly united, and the people have voluntarily assumed six bras more of the preacher's salary.

Marsovan. That the work in Marsovan should suffer, from the absence of pastor, was to be expected. But, as expressed by the delegate of the church in our late Annual Conference, we all rejoice that it has not suffered more seriously. This is due in part to the presence of the pastor's wife, whose influence has been every way good, and exceedingly helpful, especially among the women. Moreover the

teachers in the College, and the missionaries have tried to fill the pastor's place so far as consistent with their other duties. For more than six months Prof. Thoumaian has had charge of the morning preaching service, and one of the missionaries has conducted the S.S. service in the P.M. And the other missionaries and some of the teachers have not only had the principal charge of the weekly Prayer meetings; but for about five months they have maintained such meetings nearly every evening in the week. These meetings commenced Nov. 13th and for two months i.e till the close of the week of prayer were of unusual interest and solemnity, rendered especially so from the fact that new voices were often heard in confession, prayer & testimony. The interest was not so deep & general as we longed to see. Yet we felt very thankful for the evidence that the spirit had been among us in converting power. Some of the results were seen in the 32 additions to the church at the following communion — others in the more earnest labors of our fellow-laborers: and still others in the desire long continued for the continuance of these almost daily prayer-meetings. On the whole, both here & in the outstations the year has been one of unusual christian activity. But the work has deepened rather than broadened.

And while we deeply feel that we have much occasion for humility and also for more faithful labor and more earnest prayer, we feel also profoundly thankful for so many evidences that the church of Christ among us is increasing not only in numbers but in earnestness & power, and in all christian graces.

The Theological Seminary.

As no class has been either received or graduated since our last Ann. meeting, we have no marked changes to report. As then the number of students is eleven. Most of them were engaged in preaching and teaching during their winter vacation: but three remained here pursuing studies in connexion with the college classes. The class is to graduate the last of Oct. About half of them are looking forward to definite fields of labor. For the remainder than are plenty of waste places where their labors are needed, but few indeed where even a partial support can be expected, especially in view of the great reduction ordered for the coming year. In a country like this where, (putting aside for the moment the millions of Mohammedans for whose salvation we have a special responsibility) not one in fifty even of Greeks and Armenians — have openly

espoused the evangelical faith, who shall bear the expense of carrying the gospel to the forty-nine fiftieths? Surely the one fiftieth ought to do all they can. But as truly the millions of christians in more favored lands ought also to do all they can. It is true the one fiftieth in this land are not doing all they can or ought to do. But it is still more true that the millions in America are not doing all they can or ought to do. In the great majority of cases we can not expect young men to enter these whitening harvest fields at their own charges. If mature christians can not give something how shall the young ~~give~~ be expected to give all? Hence it is well nigh in vain to keep open our Theological Seminaries unless there is to be a continued and growing readiness to meet the demands of an ever growing work. To be sure young men ought to stand on the front wave of the onmoving tide of the world's regeneration. But there should also be behind them the great swelling bellows of consecrated hearts and consecrated wealth. The great harvest fields of the world are not sown and gathered by a few stalwart men, but by an untold multitude of humble faithful toilers. It is time that christians

should stop gaging in wrapt astonishment at a few heroes at the front, and hasten to put themselves beside them.

"Like a mighty army moves the church of God"
Reduce this poetry to prose and you solve the problem of the world's salvation.

The Seminary was opened at Marsovan twenty five years ago. All of its 78 graduates engaged, for a time at least, in christian work. And the majority are still in such work. Four have entered into the higher service above. Two were dropped for immoral conduct. A small number have wandered into other folds. A small number also became physicians — some of them taking a medical course in America. A few were not "apt to teach" and failing to develop their powers in this direction they have fallen out of the ranks, and are probably more useful as laymen than as ministers. But it is encouraging to know that an examination made two years ago showed that just two thirds of the whole number were still in christian work.

It has been the aim of the institution to keep step with the growing needs of the work. Eight years after its commencement the standard for

admission was practically raised a full year. After another eight years the opening of High Schools, & especially of <u>our</u> High School (now developed into Anatolia College) rendered it possible to eliminate the two years of scientific study, and to give a full three years course in Theology. And now after a third period of eight (or in this case nine) years, we have made some suggestions in the line of still farther development, and increased efficiency. These suggestions have already been sent to all the stations of the mission, and also to the Missionary Rooms, in a Circular to which we invite the careful attention of this Ann. meeting.

The College.

The whole number received into the institution since September is a hundred and eighteen, from forty-five places in nine vilayets. Of these, thirty four were Greeks, eighty one Armenians, two Germans and one Jew. Some have been sent away on account of mental weakness, some on account of moral weakness, while fifteen left because they were dissatisfied with the action of the Faculty in expelling one pupil and giving a bad mark to another. The underlying cause was national & religious

geal, which had become intensified by seeing a quickened religious interest in some, and an avowal of Protestantism by others. In the excitement doubtless improper language was used on both sides. But there was nothing on the part of the Protestants to compare with the hard names, threats, & blasphemous talk which resulted in the expulsion of one of the other party. They complained of persecution. But the strange thing was that in a Protestant institution men were persecuted for becoming Protestants, and this is all the persecution there was.

We have now 89 pupils 39 in the College classes and 50 in the Preparatory. Of the whole number 29 are Greeks and 60 Armenians. This institution lies very near to the hearts of us all. The interests of the pupils are looked after not only by the missionaries and teachers in charge but also by the missionary ladies. They keep a constant watch over the culinary department and also over the sick. And especially are they watching for their souls, seeking to win them from all the paths of evil and to lead them to Christ. The brief daily lessons, the longer ones of Sunday afternoons and the plain practical Sunday evening sermons

all aim directly to the development of moral and christian character, and to the salvation of souls. It is pleasant to record the almost absolute harmony that prevails in the Faculty. We are expecting, Sept. 1st the arrival of our Professor elect, Mr. Mannissajian, who is just finishing his special course at Berlin, and is to take the department of Natural Science. We are pleased to learn that our candidate for the Greek chair, a graduate of the College, in special preparation at Athens, has just joined the Evangelical church, and that our candidate for service in the English language, is taking a high stand, both as a scholar, and a christian, at Williams College.

Rev. Herrick is laboring hard to secure an endowment. Though none have come forward with princely gifts, many individuals, and missionary circles are giving in small sums, and following their gifts with their prayers. An endowment from such sources can not be estimated in dollars and cents. Through this multitude of warm christian hearts — these members of the body of Christ — it brings the institution into vital connection with Christ Himself, and multiplies the assurance

that it shall be blessed with His presence, and used for the Glory of His name.

In behalf of the Station
J. F. Smith

Moravian Station
May 1890.
Recd June 5, 1890.

Report of Marsovan Girls' Boarding School.

The Girls' Boarding School has had one hundred and thirteen pupils enrolled during the school year, but the number present any one term has been from eighty-two to ninety-five. The number of boarders has been forty-three. One fourth of both boarders and day-scholars are Greeks, the remainder being Armenians, with the exception of two who are Germans.

The music pupils number fifteen, and instruction is given to these by two of the teachers who teach, in addition to these, four classes daily.

English text-books have been used in Geometry and Botany, and four days in the week all are required to speak either English or Greek.

At the beginning of the fall term a Circle of Kings Daughters was formed, and from this twenty-three other Circles have sprung, with a membership of one hundred and twenty, more than half of whom are not members of the school. Each Circle has a weekly prayer-meeting followed by a business meeting at which reports are given of the efforts made in accordance with the motto of each, and contributions are received for benevolent objects, chiefly for assisting poor pupils in the school.

Marsovan Station.

Several of the Kings Daughters are doing the work of Bible women, in the city, teaching women and girls to read. This work would be engaged in by many of the Kings Daughters if they could obtain pupils, but very few can be persuaded to improve this opportunity for study. There are many Gregorians in this society who now offer prayer in the meetings and who work with the Protestants in the spirit of love.

Once a month a foreign missionary meeting is held in the school attended by all the pupils. The contributions made last year amounted to nearly a Lira, and this was sent to China through our own Board.

In Nov. the pupils were greatly blessed by the meetings held each evening at Mr. Tracy's house. From time to time individuals or small groups responded to the invitation given to those desiring prayer in their behalf to manifest their desire by rising. At that time nearly every boarder seemed drawn toward the light by the power of the Spirit, and the effects are deepening in many hearts while some have grown careless once more. The prayer meetings which the girls have held by themselves or with their

teachers have been live meetings blessed by the presence of the Holy Spirit, whose power has convicted of sin, renewed hearts, and granted to some an enlarged experience of the love of Christ.

These meetings are often taken out of the hands of the leader, by the readiness of many to take part, and ten or fifteen prayers follow other without a moment's pause.

As one result of this awakening nine boarders have united with the church and others also appear to be new creatures in Christ Jesus.

While rejoicing over these blessings we often wish that those who follow us with prayers and contributions might see for themselves the new look on the faces of those who are learning to live for Christ, and we feel sure that it would fill them with new hope and courage to work and pray for us.

1889 — 1890.

Recd June 5. 1890.

Annual Report - Sivas Station - May 1890.

Our Missionary Force remains unchanged from last year and we have enjoyed a good measure of health and activity in our work.
Miss Chamberlain has not as yet sufficiently recovered from the strain of her years of hard service to return to us. We trust, however, that these months of waiting, so irksome for her, may furnish her with new strength for her important work.
Sivas Station has within its borders 6 cities and 1510 villages with a population of 421000 of which about one fourth is Christian.
During the past year we have had work in 5 cities and 5 villages containing one fourth of the Christian population of the field and about one thirty-seventh of this portion of the population is reckoned as protestant.
Three preachers, one circuit preacher and 24 teachers in 2 high and 20 common schools have laboured in the above mentioned places; while two colporters (one more than the previous year) traveling throughout the whole field have made book sales aggregating to 7000 piastres.

Our two Bible-women in Sivas have taught during the year 85 regular scholars.
Sunday services have been maintained in eleven places with average congregations of 593 and seven Sunday-schools report weekly attendance of 520 - a slight decrease in each case from the figures given last year.
Thirty members have been received by profession of faith into our three churches - the largest addition in any single year, save one, in the history of the station, - making the present membership 207. Our boys high school reports 24 scholars - two less than last year - and the girls high school 37 - two more than last year and its largest attendance, while our common schools have had 738 pupils - 219 less than the previous year. The people have contributed 107 L.T. for all purposes - 50 L.T. less than the report of the previous year - a difference due partly to the vacant pulpit in Sivas with debts in Divrik and Tokat, and partly to more accurate reports.
The general condition of the population of our field remains practically unchanged. Good harvests for the past two years have in a measure

lightened the burdens of the poor, but with abundance and low prices the amount of money in circulation is not greatly increased.
In a very few places students from Kenpoot or Marsovan may be found in the Armenian schools working with some idea of educational methods but even these exceptions to the rule are hampered by inadequate and uncertain support and jealously watched by the ecclesiastics. While in general the cause of education is making little advance. Here and there, notably in Sivas and Tokat, may be found those who appreciate and to some extent preach a pure gospel but the cases are all too few and the clergy and more influential classes seem to care only for money position and influence, while the services of the old church are less frequented and raki-drinking Sabbath-breaking and general religious indifferance seem to be on the increase.
An American Mormon missionary has spent a portion of the year in our midst but with little apparent effect.
Mr Hubbard with a colporter was held for a few days in Genikhan by an over careful Kimecum prompted perhaps by a jealous Armenian priest

but was sent on his way in peace by the Vali as soon as the facts were known. We have heard rumors of impending persecution from some of our out-stations but so far our work has gone on in comparative freedom from opposition.

Our Educational Work has been prosecuted with care and we trust with a good measure of success. Our girls high school has a new course of study and has made a start towards developing an industrial department by introducing the manufacture of rugs as an elective into its course of training. A small and select school with new methods has also been started with the hope that it may be of service in instructing teachers in methods of work. The teachers from our boys high school have undertaken a more careful oversight of the Sivas lower schools to unify our work in this department and have laboured with good results.

Our Station Conference has adopted a uniform course of study for the common schools in the out-stations and a resolution making the collection of tuition obligatory upon all the teachers of such schools. We hope by these and other means to make our educational work more effective and to increase the element of self-support.

The condition of our church work is much more encouraging than it was one year ago.
In Sivas it is true we cannot see much advance Our little flock reduced by the departure of some to other places is still waiting for a pastor. We have hearers for the preaching of the word, scholars in our schools and open houses for our Bible-women but as yet no satisfactory protestant basis for our work.
Tokat too. with a small body of earnest and enlightened young men and considerable interest in evangelical truth is without a preacher — the former preacher having left us during the past year — and because of the necessary retrenchment will probably have to remain in the present unsatisfactory condition.
Sivrik has again this year suffered severely in the loss of prominent members by death from its community and the brethren have found it hard to meet their obligations to preacher and teacher. One former member of the protestant community, lately a mormon convert has now embraced Mohammedanism taking with him his two boys to the great scandal of the Christian community. We have his daughter

with us in Sivas, a teacher in one of our primary schools - a bright and promising girl.
At Gurun, however, our young preacher has laboured with great zeal and acceptance. United and increasing audiences, additions to the church at each Communion season and new life in every department of Christian endeavor mark we trust a new and more fruitful era in the history of our most important out-station. Long needed help for building purposes is asked this year and the people in their poverty are ready and eager to do all that they can for themselves. Our circuit preacher has laboured in Manjulah, Kara Eren, Merende and Ashodi with great profit to all. During the past winter Ashodi has been stirred with considerable religious interest bringing to our protestant community great encouragement and some additions to their number. Merende, too, long indifferent to the claims of the truth shows some signs of awakening and progress. In Kara Eren we have maintained for a few months a school for the first time and with encouraging results. It was, therefore, with great sorrow that we felt obliged to apply the knife of retrenchment to this long desired

means of enlightenment for a needy and worthy people. A common school in Enderes is the only work we have been able to maintain in the north-eastern portion of our field. Enderes though reporting no special advance this year is in many respects very promising if it could be developed. While urgent appeals from Zara and Kara Hissar (a city of 107 villages only three days from the coast), both old out-stations, make us long to reenter these inviting fields, but we must say, no, and try to content ourselves with an occasional visit and encourage the brethren to strive and pray and wait for that day when the Word of God shall have free course and be glorified.

While we realize our limitations and the inadequacy of the means at hand for the prosecution of our work the retrospect of the past year and the outlook for the future are more hopeful than they were one year ago.

On behalf of the station,

Wm. F. English.

SMYRNA STATION-

Annual Report,

1889 - 1890.

The report from the Smyrna Field has little to add to that of last year.

The departure of Mr and Mrs Bartlett, Miss Nellie Bartlett and Miss Lawrence greatly reduced our missionary force. Their absence has been keenly felt but in view of their long earnest service it would be selfish to desire their return one day before their furlough expires. It is gratifying to know that they are all enjoying good health. Mrs Bartlett especially has greatly improved.

While our circle has been diminished by the departure of those who needed rest it has been strengthened by the return of Miss Lord fresh and full of energy to resume charge of the girls' school for another term of years, and a little later by the arrival of Miss Kirtland who with great healthful vigor has entered into the work.

Dr Constantine's protracted illness has been a cause of much prayerful solicitation. Very few of us can quite appreciate what a disappointment such a providential visitation means to one of so active and energetic a temperament. To say that his being laid aside has been a great loss to the work would no doubt receive an echo of assent from everyone present, but the Lord of the harvest has a deeper purpose behind His providences that poor short sighted humanity cannot see, and where we find little save disappointment He sees the truest success.

In respect to the work we have nothing mervellous to report, but that there has been encouraging success we are happy to relate.

1889-90. map

In Smyrna we have lived at peace with all men. No misunderstandings disturbed the quiet life of our congregation. An undemonstrative stead progress was made. I believe a healthful growth, though slow, is evident. The attendance at public service is about as last year, and though we cannot point to any marked advance we trust the foundations of the work up -on which the future may realize something that will be gratifying to us a all are being well laid.

The pastor is working faithfully , and seems the right man to keep the discordant elements in the congregation at rest. During the year twelve were received into church membership.

The brethren show a desire to do all in their power to further the interests of the kingdom of God in their midst. This is illustrated particularly in the existence of two thriving societies, one among the ladies the other directed by the young men. As I called your attention to the existence of these societies last year I need not go into detail further than to say that the ladies' Society collected 350 Piastres and the young men's society 800 Piastres.

Most of this money is spent in a charitable way, and many a poor hungry person has been helped during the long cold winter through these societies.

Our Sunday School though not quite so high in numbers as last year is still one of themost promising features of our evangelical work. The marked improvement in many of the pupils is very encouraging. The continued opposition on the part of the Greeks and Armenians make its existence precarious, but there can be no doubt that good influences are at work and that prejudices are being gradually overcome. This is seen in the regular attendance of two sons of the most prominent Armenian priest in Smyrna together with children from other families of high standing

in the church.

The Bible class conducted in Turkish by one of the Greek brethren still continues and is doing a good work. This brother has wonderful tact in teaching the Bible and interesting those who have the privilege of attanding. His audience is rarely less than twenty five.

In turning to the educational department of the work in Smyrna we are devoutly led to thank God for the success attending our efforts.

Beginning with the Kindergarten we are glad to be able to say that notwithstanding the absence of Miss Bartlett, which was a great loss the work goes quietly on. Miss Edith Blackler, who had charge in Miss Bartlett's absence, through failure of health, was compelled to resign before the Christmas holidays. This was indeed a serious blow but the teachers faithfully stood shoulder to shoulder carrying the work forward harmoniously and effectively. Their inability to teach English is a great lack and one of the most serious obstacles to success in Smyrna. These drawbacks reduced the average considerably but on the whole itis a satisfactory year.

The boys' school, I am glad to relate, is fulfilling our hopes to a degree we hardly dared expect. Last year the number rarely reached twenty five. I doubt if the avarage would be over twenty. This year, however we have over forty on the roll with a steady attendance of over thirty. This increase encourages us to renew our appeal on behalf of putting this school on such a basis as the importance of its situation demands.

I do not think a single brother present can have any doubt of the need of such an institution in Smyrna with a christian community of over one hundred thousand souls and a railway connection with many large and influential cities and towns containing large christian populations.

The girls' school is encouragingly recovering from the

persecution of three years ago. It is gradually gaining in influence and popularity. Nothing attests this so plainly as the increase in attendance and that, too, notwithstanding two serious epidemics during the term.

This year more than eighty names have been enrolled in the register. There has been a slight increase in the number of boarders and a decided increase in the number of day pupils.

In view of the epidemics, already referred to, we have great cause of thankfulness that there has been ro little illness among the girls. I cannot say so much for the teachers, for all have suffered at different times and some of them have been quite seriously ill. Miss Mc Callum's illness was of so grave a nature that it was a cause of deep anxiety to us all for a time. A trip to Athens in company with Miss Lord, and, a stay there of two weeks during the Christmas holidays so restored her that by exercising great care she has been able to carry on her work at least so far. Her furlough comes none too soon. We do not think she could possibly endure another year's strain.

The conduct of the girls, on the whole, has been good. Their prayermeetings have been well attended and marked by a healthful spiritual influence. The society of King's Daughters organized last year, has enjoyed a vigorous growth. Itr numbers have largly increased and great enthusiasm is displayed. This society serves as a bond of union between the graduates that reside in the city and the school. It is missionary in its aim and purpose. Last year five hundred and fifty four Piastres were sent to China and this year they have expended about six hundred Piastres in home mission work.

The Greek Alliance notwithstanding the illness of its president Dr Constantine has enjoyed a year of great success. I had the privilege of attending its annual meeting and in every respect there was

great cause of thankfulness. Were there not a detailed report of this interesting department I could hardly refrain from giving an extended account of the good work done.

The work in Manissa is gaining in importance every year. The attendance at the several services is good and marked by encouraging interest. There were six admitted to church membership during the year.

There is a decided increase in the number attending the schools. Last year I reported thirty pupils. Latest information gives the aggregate at forty two. On account of the attendance of some large boys and girls it was deemed advisable to place the girls under the direction of the preacher and the boys under the teacher. This has worked well. We feel that there should be two teachers in Manisa; a lady to take charge of the girls that the preacher might have more time to attend to the purely evangelistic part of the work. First class schools should be maintained in a city of such importance as Manisa. I attended the school exhibition held at Christmas. A crowded hall, deep interest, and courteous conduct showed that an exceedingly favourable impression of the school and esteem for those who direct itprevails among the orthodox population of the city.

Ak Hissar. Last year I was able to report a very encouraging advance in the work in Ak Hissar. If at that time we could have found a suitable man to take charge and follow up the interest then awakened I feel convinced that the history of this year would have been an exceedingly bright one. But although we used our best endeavours to secure a man for the place we utterly failed. As often as we had opportunity we sent a supply but this was so irregular that it was altogether inadequate for the needs. The ardour and enthusiasm which the little Protestant community displayed last year, while it has not completely died out has greatly cooled.

Eodemish. The evangelical work in Eodemish has had a year of quiet steady progress. Although nothing of a distinctly aggressive movement can be reported yet the brethren show a firm and earnest spirit. They feel deeply that the progress of the work is greatly hampered by the inadequate accommodations in the house now used for evangelistic services, school and pastor's home. Last year we presented an estimate in the contingents for an appropriation for a suitable building, but that shared the same fate as all the contingents in which the ladies were not interested.

The school is very encouraging and promising. For the first year in its history, so far as I am aware, the pupils are contributing to its maintainance. I informed the pastor at the beginning of the school year that at least £6 must be collected from the pupils. This was a large demand in view of the fact that the national schools are free and directed by good teachers. The pastor in the most commendable way entered into the tuition scheme with enthusiasm. Recently he informed me that the amount would be contributed. The educational feature of the work in Eodemish is very hopeful. The pastor has secured the confidence of an influential part of the christian community and the government authorities seem to regard with favour the good work done by the school.

The usual holiday exhibition brought together a much larger number than could be accommodated, and among the audience were several in influential government positions.

Afion Kara Hissar. As dark a page as presented last year records the history of the work in Afion Kara Hissar.

Another misunderstanding between preacher and people occurred to hinder the work and reflect on the cause. Hapily a reconciliation was effected but I doubt if offences were either forgiven or forgotten.

The young protestant brother, who on his own responsibility

maintained the school for some years, receiving but little from the Board, died early in the year. The daughter of the preacher, who was a member of Miss Bartlett's kindergarten training class, last year, on completing her course was sent to Afion Kara Hissar. She opened a school which has from the first met with gratifying success. The pupils are largely of the kindergarten age and so the principles and methods of that system are employed in imparting instruction.

The Board gives no aid to the school but Miss Bartlett supplements the tuition received by a small consideration.

In the month of March I received a telegram from the preacher advising me that the government ordered the school closed.

I replied cause the rchool to be opened, and then corresponded with Mr H O Dwight of Constantinople. He presented the case to Mr Hirsch, the American Minister, who immediately took up the matter vigorously. The Grand Vizier promised to make inquiries. This he did with the result that answer came from Afion Kara Hissar that there is no American school here and never has been. Notwithstanding the school is still open and prosperous. We will anxiously await further action.

Ak Shehir is still without a preacher or teacher . It is a great loss to the work to have a city where so much missionary work has been done and where there is quite a little Protestant community left so long without a leader of any kind. Although we used every endeavour to secure a man for Ak Shehir we were unsuccessful. The brethren are still pleading with us but we are powerless to help them. It is a serious question in our minds whether it is the wisest policy to leave such important centres vacant when there are so many points of comparatively little importance supplied in other fields in Turkey.

Isparta. Last year we reported a bitter persecution but a decided victory. Although the strongest influence was brought to bear on the removal of the preacher this disaster was prevented by the vigorous interference of Mr Straus. You can hardly understand our feelings when after this favourable turn , when it was so important to hold Isparta, we were compelled, through lack of funds to dismiss the preacher. The work is not quite abandoned as the Bourdour preacher pays the brethren in Isparta a monthly visit. This however is very unsatisfactory, for a city with a population as large as that of Isparta should have at least the services of one man.

Bourdour still continues to be our most encouraging centre. The pastoris always able to report encouraging progress. Three additions were made to the membership of the church during the year. One of these is a clerk in the employ of the government. On his becoming a Protestant he expected to lose his position, and so his prospects in life, for he could no longer work on Sunday. He however counted the cost and manfully decided to cast in his lot with the little band of Protestants. He approached the government official under whom he served and informed him that he could no longer work on Sunday. But he had made himself so useful in his position that he could not well be spared, so he was kindly informed that if he could

not work on Sundays he might absent himself from the Konack on that day.

He also fell in with the very commendable custom in vogue among the Protestants of Bourdour of giving up the use of tobacco before becoming church members. Not one of the nine active members in Bourdour now smoke, and some of them had been far from young and confirmed smokers before they came to a knowledge of the truth. This little congregation contributed £12 during the year.

The school conducted by the preacher's daughter has had as usual a very fluctuating attendance. On the occasion of the visit of the Armenian bishop the school is reduced almost to Zero, but after his departure it gradually recovers itself.

I have now given a brief account of the work in the several stations in the Smyrna Field but before closing we desire to acknowledge the goodness and love of God so abundantly vouchsafed to us in all the vicissitudes, trials and joys of the year.

In behalf of the station,

James. P. McNaughton.

Dear Brethren — It is with great gratitude to Almighty God, that I present this scanty report of the work of the Greek Evangelical Alliance.

As you well know, this year has been one of sickness & much suffering to myself, & I have been so incapacitated, that even now I am obliged to prepare this paper by dictation; therefore my report will be one rather of estimates, than of the things done, or of plans carried out.

And first, — in Smyrna all the usual Services were kept up with considerable interest; and while the audiences have not been very large, yet I believe they have been much edified & blest, & the Lord has been pleased to add 7 to our Communion, while there are other interested ones besides. Our regret has been, that we have not been able to reach the masses as vigorously as we used to; and to this effect we intended to re-hire the Evangelical Hall which had been waiting for us a whole year. At last, when the rent was almost ready, I was taken ill, and the Hall was let for a Coffee shop; we hope however when health & strength are restored, that a place for a public Service may

Smyrna Station. Received June 5. 1890. Answered June 6. 1890.

be found, even more profitable than the one we have had. A Greek Evangelical gentleman has given 500 francs for the rent of the Hall last year, & for the general work.
The most interesting feature of the work in Smyrna has been the religious interest quietly awakened among the children in the Alliance School. The Greek Alliance maintains a day-school for poor children in one of the outskirts of the city. To this school come regularly not less than from 50 to 70 children, none of whom belong to an Evangelical family. The Alliance has been persecuted, the school has been stoned, committees again & again warned the families against the School, & yet the parents insist on sending the children though they have to pay for weekly tuition, & the object of the school is not to teach letters, but to lead the children through the New Testament to Christ, as the following incident will show:
One day during the Bible lesson from the 3rd of John, a child asked - "What is it to be born again?" Another responded - "To be born again is surely to leave everything & follow Christ".
A 3rd rejoined - "But we must do it <u>now</u>, because

it will be harder if we delay". After explaining the Chapter, the teacher noticed that some of the children were uneasy. She prayed with them, & when recess time came, a few of them stayed behind & asked "How can we be born again & follow Christ? Pray for us, & do forgive anything we have done wrong to you, & we will also ask pardon from our parents." They begged for a prayer meeting one day of the week, which accordingly took place, and 3 of them prayed audibly from the heart, perhaps for the first time in their lives, and said they would try to please God by being kind to their fellow scholars. Some time afterwards, New Testaments were given them, & they really study & mark them for themselves. The Mother of one of them told the teacher that her daughter had been behaving better at home. These children will doubtless in their turn be parents in this district, and the seed thus sown in childhood will we trust still continue to yield fruit.

2nd. Magnesia. This old Station has held its own with vigour, & made not a little advance in the right direction. The interest of some influential men has brought ~~[illegible]~~ persecution against the Christians, but they stand out today more

zealous & generous than ever; the Lord was pleased that 3 should be received into the Church, & others have been awakened. The principal point of interest has been the division of the house as recommended, & the erection of a new Church; and the Brethren have waited patiently for the decision, up to the present time. When it came, it was received with some perplexity; we were hoping that the Committee at home would let the 40 Liras voted for the division, go to it, and in case any deficiency presents itself, that the Alliance should make it up. But now we are recommended to pay half the Division expenses, which when added to the expense we have to incur in making the house habitable after the division, - also in providing a new reservoir, and a fountain for the water, makes a sum which the Alliance is not able to pay; and therefore we hop that the Mission should recommend specially to the Committee at home to let the whole of the 40 Liras voted for the division, be spent on it.

Now that the Division has been decided on, we propose to erect a much needed Church, on the place where the Greek Brethren now meet,

has become uninhabitable. For this we intend to spend no less than 400 liras, part of which, (more than 200) will be paid by the people; and therefore we ask that the mission should help us to the extent of 100 liras.

3rd. Baindir. The work in Baindir has unfortunately not been so satisfactory; having failed to secure a Greek preacher, we employed an Armenian who preaches in Turkish; but not being able to speak Greek, he failed to reach the heart of the place, which is thoroughly Greek. All the weekly & Sunday services are kept up, but the number of outsiders has been very small; and to put the climax, one of the Greek families quarrelled with the pastor, another sympathizing with the first, 2 Greek families refused to go and hear him preach. We did all we could to heal the division, but as yet have accomplished nothing. We hope soon to be able to secure a Greek preacher, & thus meet the demand, and have a prosperous work. There has been only one conversion in Baindir during the year, & we need the prayers of all the brethren in behalf of this Station.

4th. Ordoo. Early in October I was invited by the pastor of Ordoo relative to a delicate question which arose between the Greek & Armenian congregations as to their place of worship, which might have proved very troublesome. At the same time the pastor wrote: "this is the time when most of those who go to Russia for business, come home, & it is a good chance to reach all the people spiritually."

As I was just recovering from the dangue, & the weather was very fair, I decided to go, hoping that the trip would do me good in every way. But while at Samsoun the weather changed for the worse, & the boat anchored, instead of Ordoo, at the little bay of Platana, 2 hours from Trebizond. The wind & waves were very high, hail & rain were coming fast, while the hills were battled in the early snow. On the second day, the Captain fearing lest he should not be able to touch at Trebizond, gave notice for any who wished to go there by land, to go ashore. Two of us besides the ship's agent volunteered to put off in a boat rowed by 6 men, being promised a safe voyage; but unfortunately it capsized, and after half an hour's dangerous struggle in

the water, we were rescued from the shore. The next day was calm, but I could get no conveyance, & after 5 hours' walk reached Trebizond, & from thence after 2 days arrived at Ordoo by boat.

I was there 2 weeks, everything was settled amicably, & the people gathered night after night at the boys' school, where we held daily services. A deep interest was created, a sense of the need of the Holy Spirit was awakened, men & women were quickened & souls converted to Christ. This interest has been kept up by the pastor ever since, & more souls saved.

An individual persecution arose, but that has strengthened rather than weakened the faith of the persecuted. While I was there, a man was awakened, & his wife was sent to take him away from the meeting. She came one night while the house was full, took up her position beside him, & began to yell & scream & stamp, insisting that he should go with her. But he only went as far as the door, & returned to his place. She fainted, her relatives took her home, but he stood fast by the Word. Now he is a hobby Christian, & she a sympathizing wife.

A remarkable feature is the interest among the women. At times, more than 100 attend the Services, & as many as 70, the Women's meeting.
The people, on account of not owning a place of worship, have been subjected to great annoyance & expense; their place of meeting was taken by their enemies, & hired to a cattle drover; it could not be got back until additional money was paid, & even then, the place where they met was terrible with the stench of the animals.
They have given up their right & privilege of using the Church & School house, to the Armenians, who I hope may aid them to the extent of 50 Liras or more towards securing a permanent place for worship & education. They propose to spend some 400 or 500 Liras for this object, & beg that the Board will grant them the sum of 150 Liras towards it.
We sustain a man at Semsun, & would locate two more in 2 other villages soon, so that the Ordos Church may have as its mission these country towns, & in cooperation & unity with the larger places, work up a great interest for the Redeemer on the coast of the Black Sea.
15 persons have united with the Church at Ordos.—

In Smyrna - the average attendance at both Services is about 100.
Sunday School - 25
Prayermeeting - 40
Womens meeting - 15.
In Magnesia - the average attendance at the Services - 49
Sunday School - 39
Prayer meeting - 25
Womens meeting - 15.
In Baindir - at the Services - 18
Sunday School - 15
Prayermeeting - 16
Womens meeting - 7.
In Ordro - at the Services - 200
and the other meetings are attended accordingly.

Such is brief have been the incidents of the past year, and we would commit this account of the work, with all its various needs, to Almighty God, asking your prayers for His continued blessing during the days that are to come.

Receipts	Lira	Pa	Pa
Contributions from Members	149	25	20
From Women's Branch	34	100	-
Tuition	36	96	20
Sale of Books	1	67	20
Sale of Jewelry	14	97	20
Smyrna - Church box	10	2	20
A B C F M. Smyrna Station	180	—	—
— — — Trebizond Station	107	—	—
From M C.	58	—	—
Extra Donations & presents from friends	268	82	10
Balance from 1888	5	12	20
Total -	866	52	10

Expenditure.

The Expenses of the past year have been:

	Lira	Pi	Pa
Salary of 5 Preachers	363	-	-
For 3 male Teachers and 5 female	217	80	-
Miscellaneous	64	63	-
Travelling	35	17	20
Salary of Colporteurs	10	-	-
Towards the purchase of House at Ordoo	150	-	-
Charities	23	44	20
Balance	2	63	10
Total -	866	52	10

The Estimates for the year 1891 will be on the same basis, viz:

	Lira	M	Pa
For the Smyrna Station - Preacher	120	-	-
For 2 Teachers - (48 + 34)	82	-	-
For Magnesia - Preacher	84	-	-
— — Teacher	30	-	-
For Baindir - Preacher	72	-	-
— — Teacher	24	-	-
Miscellaneous	20	-	-
Total -	432	-	-
For Ordo - Preacher	80	-	-
Female Teachers (30 + 20)	50	-	-
Male Teacher	30	-	-
Rent for Summer School	5	-	-
— — Winter do	10	-	-
Miscellaneous	15	-	-
Total -	190	-	-
For Semen - Preacher & Teacher	35	-	-
Sum total of Estimates -	657	-	-

Rec'd June 5, 1890.

We beg to be aided for 1891 to the following extent:

For the Smyrna Station	180	-	-
For the Trebizond do	90	-	-
Total -	270	-	-

Smyrna
May 17. 1890.

Geo. Constantine

Annual Report of Erzingan Station for the year 1889–90.

In April 1861, just after the first gun was fired on Sumter, the intense excitement which prevailed throughout the northern states found vent largely in flag-raisings and patriotic speeches. It was appointed to raise a flag over the Union Theological Seminary at such a time as to interrupt one of Dr. Hitchcock's lectures on Church History. "Never mind," said the Dr., "we will drop the study of history for a little season, and begin making it." So while I should have been writing the history of the past year I have been so absorbed in the business of making history that little time or strength has been left for writing it. As messengers of the Prince of Peace our mission should ever be to engage in and to write of the conquests of peace. But, unhappily, the kind of history which I have been making, or rather which I

have been trying to prevent, is that kind which has occupied the chief attention of historians from the beginning of the world, namely, the history of war. From the time of our return to Trebizond in 1882 it was our effort, greatly stimulated by the special interest of that year among the Greeks, to secure a preacher.

In response to this effort, in the spring of the following year Mr. Garabed Kulludgian arrived from the Cesarea region. It was a matter of some doubt whether a preacher would be able to unite in himself the discordant elements found in the Trebizond Protestant community. For three years, therefore, his success in that direction was carefully watched.

It was exceedingly gratifying to feel that this formerly distracted people were again being brought harmoniously together around their new preacher. The special religious interest of the winter of 1885-6 encouraged us to carry out the thought, long in mind, of urging the settlement of the preacher as pastor. Those who were present at the ordination in May 1886 will recall the interest and promise of that occasion.

We trusted that the laying on of hands

would be a new element of spiritual power, the blessed fruits of which we should reap in the following years. It would seem that we did not sufficiently keep in mind the apostle's injunction, "Let him that thinketh he standeth take heed lest he fall."

Satan evidently discovered that our standing was not as firm as we thought, and he lost no time in making our path slippery, and laying pitfalls in our way. Within the first year of this newly-established pastorate the arch-enemy of souls succeeded in sowing seeds of discord, the fruit of which we are now reaping. Several times it was thought that the poisonous weed had been uprooted, but in spite of all our efforts hidden rootlets remained to give new trouble. The outbreak of a year ago, while I was in Ordoo with my family, was alluded to in the report of last year, together with the hopeful reconciliation effected by Pastor Hagopos of Ordoo.

Unfortunately, the efforts made to confirm and maintain this reconciliation did not prove effective, and the strife broke out anew last year. During the past winter the calling

of an ecclesiastical council has been repeatedly urged, as all the resources within ourselves seemed exhausted. But the pastor and the two members of the church that support him have steadily declined to join in calling such a council, alleging that the question was not ecclesiastical but civil.

During the winter one-half the congregation withdrew from the chapel and for several months held separate services in a private house. At the annual meeting of the Community held in February for the election of new members of the executive council, at which especial effort was made to secure a perfectly orderly and legal result, three voters stood with the pastor, while nine were opposed to him. Of these voters four are church-members, two being for the pastor, and two against.

Thus, as one-half the church and three-fourths the congregation rejected the pastor, I have with difficulty been able to restrain the opposition from vigorous measures to vindicate their right to rule. At last, the majority, contrary to my oft and urgently repeated advice, and without my knowledge, breaking over the

bounds of forbearance. Took possession of the chapel a few days since, and while I write hold it by command of the Pasha who recognizes the right of the majority to rule. This is a melancholy attitude for a Protestant community to present, and I trust it may be a lesson to all who view it to hasten to settle all troubles by ecclesiastical and christian methods, before the scandal has arisen of appealing to the civil power.

Notwithstanding the great reproach this strife has brought and is bringing on Christ's name, we have still some cheering facts to report even in Erzerroum.

On the first of March a new bookseller began work in the city, carrying a bag of books about the streets, and during his first month he sold 229 books, of which 161 were copies of God's Word and portions. Of these, 93 copies, that is, 5 New Testaments, 35 Gospels, 9 Acts, 16 Psalms and 28 Proverbs were in the Arabo-Turkish language and passed into the hands of Musulmans. This speaks well, not only for the

energy and skill of the colporter, but also for the acceptance which the Word is receiving from all classes. Last autumn a young Greek who was the first to withdraw from chapel services, spent much time in urging a young Armenian weaver to accept evangelical truth. "I did not care much for his talking," the weaver said to me in relating the story afterwards, "but when he persuaded me to buy a testament, and I began to read that, then I became interested." Then in further conversation he urged the importance of getting God's Word into every one's hand as a means of bringing men to Christ. The eagerness of this young man has been so great that he has attended as many meetings as possible of both parties, avoiding the strife, but attentively listening to God's truth wherever spoken. He has also persuaded several of his fellow weavers to purchase bibles and testaments. One of these has provided himself with a Turkish as well as an Armenian bible, and a pocket testament, and, with question-book in hand, follows with interest the lessons in the Sabbath school. The idea of bible study is a new one

to him, and with great satisfaction he looks up the references from place to place in God's Blessed book. Persecutors have risen up against these men who do not fail to make diligent use of the dissensions among Protestants as weapons to drive them back into their old ways. May this Blessed Spirit save them from yielding to persecution and from stumbling and falling over this great scandal. The narrow limit of appropriations makes new work well nigh impossible, but by dint of economy and various contributions I was able to keep a theological student in Kerasoon during the long winter vacation. A house was rented in which services were held on Sunday, when sometimes as many as twenty-five or thirty were present. The student, though sometimes his house was stoned, was yet so successful in gaining friends that an association of young men among the Armenians invited him to lecture to them, which he did, taking Astronomy for his subject and making it as useful as possible in calling their attention to God's wonderful works. I spent a week there, and was everywhere received in the most cordial manner. The remark was frequently made that if we were to keep a preacher there continuously many would

join us who now hold off. I verily believe that a good work might be immediately entered upon there had we the means with which to carry it on. But, alas, with a 17½% reduction before us we are compelled to see that the work already in hand does not suffer disaster, at once abandoning all thought of advance in any direction. It follows, therefore, that until this policy of starving out the missions is changed, all hope of entering the thousands of towns and villages that have never yet received the gospel must be given up. Unless a miracle occurs, whereby operations may be sustained without the ordinary means, under the present policy the work must be gradually wound up.

Apparently, six years hence, we shall gather at our Annual Meeting, not to make out estimates, for there will be nothing to estimate, but to decently bury out of our sight the lifeless remains of all plans and measures for the further evangelization of Turkey. Yet I would not be a pessimist, for I trust the Lord will show the Prudential Committee and the churches in the home land a better way, a way which shall bring encouragement

and prosperity to the good cause.

The work in Ordoo has maintained the interest of former years. The two pastors with their congregations have worked side by side with the greatest harmony. Twenty-four members have been added to the Greek church, making the present number 61, and to the Armenian church 17 members have been added, just doubling its membership.

The spiritual warmth and zeal of the people have been scarcely below the revival point during the year. The providential visit of Mr. Tracy during the week of prayer gave a happy impulse to the work.

He succeeded in persuading a number to abandon the use of tobacco. I am sorry to add that some of those who thus pledged themselves have failed to keep their word, but a few have remained firm, two of whom have given valuable testimony as to their improvement in health since dropping the vile weed.

It is exceedingly interesting to notice the advance among the women, due, chiefly, to the labors of the two Bible Women, Pampish Kohar and Kiria Sophia. This is especially

marked among the Armenians, where the women are more zealous, if possible, than the men. The prayer-meetings are spirited, the many questions proposed on Bible themes showing that the Bible is a book of daily study. The prayer-meetings are scarcely less fully attended than the Sabbath services; darkness, rain or mud deterring no one from attending. To be present at religious services, to read God's Word, to declare it to others, and to discuss the progress of the work, seem the absorbing business of the community. With such congregations, headed by zealous and energetic pastors, it is not surprising that the work goes forward, and that the other communities exert themselves to the utmost, by persuasion and persecution, to keep their people from going over to the Protestants. The serious problem now is what to do with the congregations that come together, and with the scholars that gather in the schools. Until this winter there has been but one building, an old house fitted up for school and chapel purposes, for the accomodation of both congregations. Three additional houses are rented. A few weeks

ago the Greeks, with some aid from the Greek Alliance, purchased a house, which temporarily provides a place for the girls' school. Ultimately it is hoped they will be able to build appropriate premises for all purposes. But the people are so heavily taxed to meet current expenses that they have little ability to assume the additional burden of building. This makes it especially important to urge the contingent item which has for several years been placed in our estimates.

The sickness of Dr. Constantine prevented a tour which we had hoped to make together last July to the mountains of Semen. From a similar cause I was prevented making the tour alone in September. I can therefore only say that a teacher and nominal preacher have been kept there during the year, and the work has made good progress. From the Tabular View we learn that adherents in the entire station field have increased from 585 to 697 or 19%, church members have advanced from 84 to 125, or nearly 49%, that congregations have gained from 515 to 560, nearly 9%, that scholars have increased from 279 to 329, or 18%, and contributions from $782 to $800., a little more than 2%. Briefly these are some of the encouraging features of the work, for the past year, for which we thank God and take courage for the future.

May 14, 1890. Trebizond. M. P. Parmelee.

1889-1890

Filed June 14, 1890

Report of the Publication Department for 1890.

Printing done in 1890.

Armenian	Size	Pages	Copies	Tot. Pages.
Avedaper Weekly	Quarto	416	707	294.112
" Monthly	"	48	767	36.816
S. S. Lessons	16mo	170	2400	408.000
Golden Texts	32mo	52	3500	182.000
Commentary Vol 3	16mo	720	3000	2.160.000
Prayer Book	32mo	183	3000	549.000
Pilg. Lewis	16mo	228	3000	684.000
Primer	"	80	1500	120.000
New Year tract	"	10	3000	30.000
Speak Plainly "	"	10	3000	30.000
Noah's Carpenters "	"	10	3000	30.000
Christianity "	"	53	3000	159.000
Prayer Meeting	32mo	16	3000	48.000
Abd must read	"	24	3000	72.000
Picture Cards				20.000
Total Armenian		2020	35874	4.822.928

Armeno-Turkish

Avedaper Weekly	Quarto	416	604	251.264
" Monthly	"	48	440	21.120.
" Almanac	"	2	1200	2.400
Up.		466	22444	274.784

Exports to Interior Ports for 1890.

Manitoba Ports for 1890.

Commodities.	Sacks.	Bags.	Cases.	Gal. Bags.
Wheat for Milling	Bush.	116	707	2 944.142
" Farming	"	113	767	3 6.816
Oats	Bush.	170	2 000	147 8.000
Potatoes Fresh	"	32	3 500	1 872.000
Commodities n.e.s.	Lbs.	720	3 000	2 160.000
Hogs Fresh	Lbs.	18	3 000	54.000
Pulp Wood	Cords	293	2 444	6 844.000
Planks	"	37	1 000	120.000
Saw Logs Pine	"	10	3 000	30.000
Posts Cedar	"	10	3 000	30.000
Lumber Common	"	10	3 000	30.000
Shingles	"	45	1 000	45.000
Shingle Bolts	Cords	16	3 000	48.000
Other Articles	"	[illegible]	[illegible]	7 [illegible]
Total Exports		3 020	6 637	4 832 [illegible]

Imports from Interior Ports.

Commodities.	Sacks.	Bags.	Cases.	Gal. Bags.
Wheat for Milling	Bush.	116	600	3 [illegible]
" Farming	"	18	1 000	3 120.
" Oats	"	2	1 000	2 [illegible]
Total		136	2 600	3 [illegible]

Up		466	2244	274.784
S. S. Lessons	16mo	192	1600	307.200
Golden Texts	32mo	52	2800	145.600
Third Reader Plates	16mo	278	2000	556.000
Nothing to Jesus Fr.	"	12	1500	18.000
Existence of God "	"	16	2000	32.000
New Year "	"	10	300	30.000
Speak Plainly "	"	10	2000	20.000
Noah's Carpenters "	"	10	2000	20.000
Prayer Meeting	32mo	10	200	20.000
What must I do? "	"	24	200	48.000
The true God "	16mo	18	200	36.000
Seeking God "	"	18	200	36.000
Depravity	"	20	200	40.000
The Air	"	20	300	60.000
Picture Cards				20.000
Total Am. Tract		1156	32.444	1.663.584

Greco-Turkish

Angelophonos Weekly	Quarto	416	353	146.848
" Monthly	"	48	200	9.600
" Almanac	"	2	350	700
Ch. History Continued	8vo.	160	1000	160.000
Up		626	1903	317.148

Up		626	1903	317.148
Christianity Tr.	16mo	52	1500	78.000
Pearly gates	"	20	1500	30.000
Word of God	"	22	1500	33.000
Religious Awakening	"	52	1500	78.000
Inquiring Christian	"	16	1500	24.000
Repentance &	"	16	1500	24.000
I can manage my own case		10	3000	30.000
Giving from love to Christ		20	1500	30.000
A Sailor's escape		16	1500	24.000
Tot. Greco-Turkish		850	16,903	668.848

Greek

Golden Texts				26.000
Hymns	16mo	4	2000	8.000
S. S. Lessons	"	90	500	45.000
Total Greek		94	2,500	79.000

Arabic-Turkish & Syriac

Dictionary completed for-	975	500	487.500

Summary-	Pages	Copies	Tot. Pages-
Armenian	2020	35.874	4.822.928-
Armeno-Turkish	1156	32.144	1.663.584-
Greco-Turkish	850	16.903	668.848-
Greek	94	2.500	79.000
Arabo-Turkish	975	500	487.500-
Totals	5.095-	87.921-	7.721.860-

The income of the P. Department in 1890 was as follows:-

Balance in hand Dec. 31, 1889-	Piastres	13.671-
App. Lond. Rel. Tract Society		34.733-
" Am. Tract Society		22.727-
Lady in New York for hart cost "Pip Lewis"		4.400-
App^n A.B.C.F.M.		195.100-
Book sales		78.276
Avid oper		42.063
Bib. Soc. for Nat. Agency to		36.174
		427.144

Expenditures Jan 1 1890 to Dec 31		391.055
Bal. unexpended	" "	36.089
		427.144

On behalf of P.D. Committee

March 1891

S. F. Pettibone

1890

Rec'd June 25, 1891.

Report of Brousa Station
W. F. M.

For Annual Meeting at Constantinople

Tues May 19 —— Mon June 1 1891

What shall we report from Brousa Station? Last years report, or that of two years ago might answer very well for this year also, i.e while there has been advancement in some places, taking the field as a whole we have not gone forward to that extent that we could wish.

Whether the fault lies with us missionaries, or partly with us and partly with our fellow workers Armenian and Greek or whether it is that the people are not in a condition for advancing in anything we will not attempt to decide. We take it that one purpose of this Annual Meeting is to get light & suggestions on just such points & to mutually help one another to see how we can during the coming year work to better advantage and with the hope of more results.

"Strengthen the things that remain"!!

is a weird almost-desperate watchword.
"Hold the Fort-"!! is something we ought to do and not-to do it-would be a crime, but-long long before there went-forth the command.—
"Lenthen thy cords and strengthen thy stakes"!!!
God grant that at-this Annual Meeting we may all find out-how we may "break forth on the right hand & on the left."

In looking over our field we find that there is something bright and encouraging to say of every place, and if we leave out-the dark and discouraging we can make a very good report.

We thank God that our churches have not-been rent-with quarrels, and that in several places old quarrels seem to be dying out. We rejoice that the famines have not-visited us, nor the pestilence, nor other great calamity. God's smile has seemed to rest on our whole field, and our only sorrow & our great-sorrow is that it-has not-seemed to awaken an answering smile and a great-song of thanksgiving in the hearts of all the people.

In looking over the field at large we find in addition to ignorance and fanaticism three great hinderances to our work.

(1) The struggle for life.
(2) Strong drink and tobacco
(3) A lack of faith in God.

This struggle for life is so necessary on the part of the poor that after they have obtained their living they have neither courage nor inclination to make further effort to supply mental or spiritual wants. And if some do seem to succeed (as many do) in getting out of the region of actual necessities and if their horizon does seem to widen, it seems after all circumscribed by the things of this life.

The use of strong drink seems to be on the increase; not only the old fashioned wine and sake but European liquors also are uniting in holding the people in slavery and in preventing their minds from taking in or comprehending the things of God.

One of the most pathetic things in the city of Brousza is to see new & attractive cafés established for the support of the schools. (this is not a new thing, as there is a "café of the church" in nearly every village)

and thus they sell liquors to teach the children to read, and the natural consequence is that there is every encouragement for the young to learn to drink.

As for smoking there is as much money spent on tobacco in the Brousza vilayet (province) each year as the American Board spends in the prosecution of its annual work throughout the whole world. (N.B. This fact is from headquarters of the tobacco regi)

And so we find these two impediments and they seem greater hinderances to evangelistic work than the fanaticism or ignorance of the people or the love for or the satisfaction in their own old religions. i.e. minds proccupied with earthly cares and necessities & minds weakened & destroyed by dissipation.

But, what seems sadder than all we find

(3) <u>a lack of faith</u>. To be sure the people reply with their stereotyped forms of religious expression, but when one speaks to them of actually trusting in God, of God's real presence with us, when one urges them to give up an ungodly business and to launch out with faith on the promises of God's care, it seems to be an unknown thought to them, and brings

the Master's words to mind. "When the Son of man cometh shall He find faith on the earth?"

If then there are these great needs of the field, it must be that God has sent us here in order that we may withstand the evil, and bring the people into a condition of faith and into a knowledge of God. And from you, who listen to this report of what we are doing, we will gladly accept any suggestions that will enable us to do the present work better or to undertake other work that has been hitherto neglected.

Our Brousa Field is some 240 miles long by 90 wide (i.e. 21600 sq. miles)

In this field we have two American (missionary) families; One (at present) American lady teacher; Four ordained and three unordained preachers; One teacher who also preaches; Two male & two female teachers in our Boarding-School; Two male & eight female teachers in the field.

Our work for which we have any report to give lies within a narrow strip running E. & W. above the 40th parallel.

The large cities of Eskishehir, Kontahya, Balikesir and Adramyttium lying between parallels 40–39 are visited by Book-sellers by us occasionally; cordial greetings are often brought to us from individuals in these places; occasional preachers, passing through, find occasional audiences. We live in hopes that we may do more for these places and that the places may compel us to do more for them by showing a readiness to be blessed.

Both Kontahya and Balikesir have been occupied by preachers and teachers and (years ago) interesting reports have been brought to these Annual-Meetings from those regions. God grant there may be again.

A Colporteur of the Bible Society brings back a report of an awakening among several Greek families in Adramyttium dating from the time when a certain Greek went from there on business to Smyrna & attended some of the Greek preaching services. This same Book-seller in the Bandurma Balikesir & Adramyttium region ~~during the winter~~ sold nearly 3000 piasters worth of Scriptures during the winter. There must be some results from these and we await in hope and prayer.

Below the 40th P

Trench-
ment-
results.

After the cut-down of last-year we dismissed our Brousa West-preacher now we are about-to dismiss the Bilijik preacher, the former a Greek the latter an Armenian. It-is however fair to say that neither of these men were giving their undivided attention to Christian work. i.e. they were engaging in other things, and that both of them were feeling a lack of enthusiasm in pushing anything new or outside of the beaten routine. They too felt the lack of response on the part-of their audiences and if even Moses had to have his hands held up, perhaps we may not-wonder that a good many men grow discouraged unless supported by strong men on the right or on the left.

This present-financial crisis may result in weeding out-certain men who have looked upon the Am. Board as a benevolent instution, which was ordained in order to support-them or their families during life time, but the great fear is "lest-in gathering up the tares we root-up also the wheat."

We have cut off within 4 years the salaries of 3 preachers out-of 9; 1 male teacher out-of 4; 1 book-seller out of 2 besides cutting here

and there in other departments. and yet since reading the May no. of the Missionary Herald (Dr Farnsworth's ~~article~~ letter) we have wished that our work was in the condition of the work in the Cesarea-field and that we could actually see more sad results arising from previous & present retrenchments.

In preparing for this present-Ann. Meeting Coope
we have not been able to call in the preachers from the field. We have no regular Native Conference and our preachers do not seem to care for one, that is they shrink from the responsibility of deciding important questions. We do however consult with them on all important questions and in this present-crisis we called in the Pastor of Brousza E. and the temporary supply of Brousza W. with the feeling that even if they did not give us any light they ought at least to bear this burden with us. We may say that it was after a similar conference with them last year that we decided to dismiss the two preachers above mentioned (Brousza W. and Bilijik.)

We shall expect to get along some way next year, about Self-

as we have this year, but we regret to confess that we are doing so by pruning here & there & not by raising anymore from the Mal. Brethren. We are also not cutting down any Pastor's or Teacher's salary. They are already lower than we could wish they were. We are in fact expecting to raise the salary of our two assistant teachers in our Girls Boarding School and of our teacher in Geol-Dagh.

We have looked over the field & find only two places where the Brethren might give more, viz Sölöz and Yeniyé but in the former they are making great efforts to buy a Parsonage, and in the latter they are buying a lot and old buildings near their church to prevent danger by fire or nuisance. They may be able to come up in the scale of giving, after a few years, but we believe that until we have some rich people converted, self-support or even an increase in contributions seems a long way in the distance.

lich Dumu injik To the west of Brousza 2 & 3 days away lie Monhalich and Bandurma near the latter Edinjik, names familiar for years in our Ann. Meetings. Since good Bro. Moses' death in Feb. '89 we have not been able to send a preacher in Bandurma. His widow still

keeps up the school having about 20 scholars. We had hoped that some of our Constantinople Brethren could go down there more frequently & spend a Sab. However we and the people there are very thankful for 3 or 4 Sabs given. About 15 persons gather from Sab. to Sab. and read the Bible, old copies of the Avedaper and other good books but whenever a preacher comes a good congregation gathers to listen.

Monhalich became tired of the preacher who had been with them for some 14 years and though they and the new Protestants looked upon him as a good man & one who had done faithful work in preaching and teaching, it certainly seemed best that he should come away.

There thus remains this large field to the west of us, where we ought to have a good Evangelist. In fact we thought we had obtained just the man, a young Armenian from Bilijik who has been studying in Boston Univ. (Methodist) & who seems to have brought back with him a great deal of Methodist enthusiasm & energy. (During a part of the year a former pupil of the Brousa Orphanage has taught in M.)

The former Monhalich preacher (Bar Toros Kendigyan)

has been spending the winter in B. and supplying our Brousza W. fulfil-. We have been expecting to send him to Bilijik, and we also think of uniting

ah Yenijé of Jerah, (one day to the E. of Brousza) But we are uncertain of the practicability of such a movement, and also undecided where to send the Jerah preacher, should we be able to continue him. We had thought of sending him to Monhalich, but he shrinks from undertaking so much. And his people in Jerah have earnestly petitioned that he be kept with them.
He has a rather unique work among Greeks, as well as Armenians, several Greek families having moved into the region for the express purpose of being near preaching services. This young preacher is doing something which a good many others fail of doing viz. studying and growing.

löz We have been glad to welcome to Sölöz, a Pastor, new to us, but well known to many here, (Bro. Stepan Mashegian) They are good folks, these villagers, but they have had their church troubles and disappointments and this Pastor seems to have brought them just what they needed, and they say "it has been a general revival ever since he came".

nijé And then from Yenijé comes the significant

report for the year, that "not a single meeting of either church com^tee has been called to settle a church quarrel; the young men in every way have given proof of morality; the Protestant community holds a position of honor before the Government; and before the old Armenians, and though the Brethren are poor they have paid their church dues ~~with~~ and their taxes with love & zeal". (They have not been successful in keeping their teachers, one a graduate of Adapazar the other of Mr Pierce's school)

A year ago we reported a very happy state of affairs at Mouradchai, following the settlement of Bod. Muggerditch Hagopian, who was entering heartily into the work but within a little more than 3 mos. from the time of his settlement, death came, and God took him.....

Mourad

For some mos. they were without a regular preacher, until in Oct. when Bod. Haroutun Garabedian from the Smyrna field came and was engaged for the Winter. He has written some very pleasant letters, of interest & united work & of church repairs, of the Sab. School divided into 9 classes, of increased congregations, & of change in the characters of one & another. We are now awaiting the action of the church in regard to engaging him for longer.

There is nothing new to report from Kara Aghaj and Arslanbey, excepting that in the latter place they have been hoping to put up their chapel this Summer, and Mr and Mrs Baldwin expected to pass the Summer with them, but the heavy snows of the Winter made the getting out of timber quite impossible, & they may be delayed until another year.

We look upon Geol Dash as one of the brightest spots in our field. The widow of the recent teacher, (Bar Boghos Krikorian who died 3 years ago) has been carrying on the school & meetings among the women. On the Sabs. she gathers quite a congregation of women into the chapel. Whenever a Colporteur or Preacher comes around the men also gather in large numbers to hear him. We want to make some permanent arrangement for preaching there.

Sometime we shall probably see the wisdom of holding on to Bilijik & of having such a good house there. With the new R.Rd. just about to run trains as far as Bilijik (on its way to Angora & the East) it will be more than ever a market town for interior villages and an important centre of operation for us.

We have put the Demirdesh chapel in repair this year, and have been holding regular services there this Spring & shall hope to continue them during the Summer & Fall. Protestantism could not have taken a very strong hold, or a very deep hold on the early Protestants there, judging from their children, and yet we can always find a congregation, (more largely of non-Protestants & changeable & uncertain) and it is a pleasure to preach over there, but there is no stable nucleus to gather around a Pastor or to make an established work. We would like to find the Greek who can combine the work of teaching in our Boarding-School & preaching in Brousza W. & Demirdesh. Dem

Street-preaching has been such a success in India that we have often wondered why it would not do to try it in some of our villages here. Well we did try it, in two Armenian & afterwards in two Greek villages. The baby-organ drew a crowd of eager listeners, each hymn contained a sermon & opened the way for remarks, a few verses of Scripture & a prayer. We hope to try it again & would recommend the plan for some other places. Stre Pre

It was to Brousza East we referred, when we spoke of old quarrels being ended. It has been a Brou Ea

year of good and faithful & united work on the part of Pastor & people. There have been 7 additions to the church. The congregation is about 200. The church building sadly needs repairs, & they are making efforts to raise money for this purpose. The Y.M.C.A. have added a reading course to their meetings & gather one evening in the week to read some scientific work, or to listen to a translation of Ramona or some such standard novel. This will be a great thing if it inspires a love of reading in the young men, for neither the Avedeper nor the Puragou are taken, or read among our Protestants in the number they should be.

One of the former pupils of our Boarding-school has an interesting infant-school under the chapel in Brousa E. but the boys school has not fulfilled the hopes which the Com^tee have cherished for it. There is still on the part of the people a strong desire to have a boys boarding-school (in the building erected by money from Scotland, & held by the Com^tee) & the hope of carrying out this desire sometime is perhaps one reason why the people were not willing to do more for the removal of the Armenian department of our girls boarding-school, although they are earnest in their statements, that such a school "ought to be" in

their part of the city.

The boys school stands in a peculiar position. Of course non-Protestants can learn French far better at the Rom. Cath. schools than under such teachers as we can provide, while at the same time the old Armenians are making every effort to keep their boys by strengthening their schools, and they have the wherewithal to do this, from the rental of shops, cafes and casinos.

We Protestants, therefore, & the R. Caths have, at least once, united in doing a valuable work though it be an indirect one, we have compelled the Armenians to make their schools better.

Perhaps it is just as well that we should now not attempt to enter into rivalry with them (that is not what we are here for) Our opportunity will come by & by if we move on in God's plan. It may be that through a strong pulpit rather than through the schools we are to sow the seed of truth in Brousa East.

The women's meetings in Brousa E. are quite an important factor in the work, and they have become so in Brousa W. In fact this is the first attempt in Brousa W. The temporary preacher's wife being a real success in such work,

She did excellent work of this sort while in Mouhalich.

We have also established in Brousa W. a mission school for whoever will come. For 24 Sabs. the average attendance was 30. 73 being the largest & 11 the smallest no. on any one Sab.

The Providence Sab. S. Lesson Pictures are a great help, & the Hubbard (Sias) system of prizes is working well. And thus Brousa West is getting back its interest on the loan she made to Zedik Pasha several years ago.

Boarding School

It remains to speak of our Girls Boarding School, the interesting & beautiful feature of our work in Brousa W. It has been a year of good faithful work on the part of teachers and taught, & we hope to send out two who (though they do not take full diplomas) will we trust make useful teachers.

There have been 27 boarders during the year, representing Brousa E. Constantinople, Bandurma, Demirdesh Moudania Kouvounkli and Jerah. Last year there were more Greeks than Armenians, this year the opposite. One Greek representative from the Adapazar region (Sarloran) has returned to work in her own village. Our day pupils have numbered but 10. The Greek Bishop is keeping a fatherly watch over us from his house just-

above us, and when now & then an exceptionally bright new girl comes in she is missing after a few days.

We wish we had girls from all over our field in our boarding-department, but in most of our villages a maiden of 18 summers is considered beyond the marriageable age. This fact keeps girls of suitable age from coming, and it is also peculiarly trying that while we have the appliances for teaching the higher branches the majority of our applicants are infants. By the time they are ready to take these higher branches they are wanted to leave school.

Now that Adapazar & Gedik Pasha & Cesarea & Marzovan & Smyrna & Scutari &c are supplied we hope our long looked for, impatiently waited for young lady will come to take the place vacated by (Miss Wells) Mrs Kelsey some 17 mos. ago.

On behalf of Brousa Station

Lyndon S. Crawford

Report of Brousa Station
M. P. M.
Read at Ann. Meeting
Constantinople
May 1891

Report of the Cesarea Station, A.D. 1890-1891

With profound gratitude would we recognize and acknowledge that divine care and protection which have preserved and prospered us another year.

Mis. Church

It may be remembered that, at the time of the last annual meeting of the mission Dr. Dodd and family were on their way to Germany. The family went directly to America for a short visit while the Dr. entered upon his medical studies in Heidelberg, where he remained till their return. Since early autumn they have been in Vienna. He has prosecuted his studies quite according to plan. Miss Burrage is still in America. While there she has been earnestly engaged in special studies in preparation for more efficient evangelistic work for women, and also for Kindergarten work. We now expect that all these dear associates will return to the station in two or three months. Very many are impatiently awaiting them and a great work is ready for them. In Sept. we were permitted to welcome Miss Johanna Zimmer as an associate for Miss Clapp. Almost immediately, she entered upon work in the Boarding school with very great enthusiasm and efficiency.

The extra work falling to one of the missionaries consequent on the absence of some of our associates was increased in the early part of the year by the care and responsibility of building a dwelling house.

[illegible] the [illegible] of the other [illegible]
large and heavy [illegible] —

The result is that the Fowles now have a very convenient and appropriate cage. They had waited for it about twelve years.

Scarlet fever, in a malignant form, raged around us, for several months. Two of the children of our missionary circle were attacked by it but the Lord graciously spared their lives and they were soon restored to perfect soundness. With this and a few other exceptions we have been able to make a good health report, though the burdens have been such that some of us, at least, have often felt like exclaiming, "Who is sufficient for these things"? #

We were very glad to have with us for a full third of the year our neighbor, the Rev. Mr. Jenanyan and family of Tarsus. A report of the good work that the Lord had enabled him to do, as an evangelist, at Aintab, at Adana and elsewhere, had preceded him and pastors and preachers welcomed him very cordially to their pulpits as did also the missionaries to their homes. He gave a month to most earnest work in Cesarea, a month to Talas and another month to a tour to Yozghad, Sorgonlu and Istanoz and intervening out stations. The last month was spent in much needed and well earned rest. Wherever he preached he drew large congregations and his preaching was always good in both matter and manner. Not so much fruit has been gathered as some of us had hoped. ~~Wherever he preached~~ In every place visited a deep impression was made.

large and heavy verse

Per cent for an impression that [illegible]
[illegible] prior to continued —

not only upon those accustomed to attend our preaching services but upon very many others. We hope that much of the good seed sown thus broad cast will yet spring up and bear fruit unto eternal life. From what this man has been able to do it is evident that the time has come when wise and earnest evangelists may do a noble work in Turkey. Have we not cause for both gratitude and ~~for~~ high expectations in the fact that the Lord has raised up, in the evangelical churches of Turkey, one such man? The field for such laborers is a broad one. The waiting harvest is great. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." ~~A. W. Kipp~~

The missionaries of the station have been assisted and well supported by a noble band of native fellow laborers. These laborers are, as by Tabular View, 8 ordained and 17 unordained preachers, 46 teachers and 3 Bible readers. We have also, that do not appear in the Tabular View, one efficient preacher who does good service in a neighboring town on Sunday and, through the week, assists Mr. Fowle as an amanuensis and does other important work, thereby relieving an overburdened missionary.# The superintendent of Bible distribution is a licensed preacher and a most excellent worker. Five others, book sellers, carry our list of fellow workers up to 81. We report 46 teachers. More than half of these are females, nearly all of whom are graduates from the Boarding School. We have but 10 male teachers in our common

We call for an appropriation for a native preacher to devote his whole time to this work.

schools who do not at the same time serve as preachers. For the most part our fellow laborers are a comfort and a joy to us. Cooperation is a success. It has proved itself to be a most efficient means of educating our brethren as regards the nature and the magnitude of the noble work to which they and we alike are called.

Each one of our six churches has enjoyed a fair degree of prosperity. In all there were admitted 104 new members. This is a larger number than any previous year has shown. Each of the churches has shared in the ingathering, the largest being at Cesarea, 53, and the smallest at Monjousoon, 5. Just half of the whole number received resided at the places where the churches are, and half in various places that are regarded as branches of these churches. There are 17 towns and villages where there are such branches of the church in Cesarea. The Injirli church has 5 ~~such branches~~, that at Istanos 2, and Yozghad and ~~Istanos~~ Monjousoon, one each, while Soungoulou has none. To the 17 branches of the Cesarea church there were received, on confession of faith 39. The whole number received to the Istanos church was 17, to that at Injirli 15, Soungoulou 8 and Yozghad 6. In our station report, one year ago, it was said "Yozghad is the bright star of our field". It continues to hold the place of honor. The improvement at Soungoulou continues. In Sept. a committee of the Central Evangelical Union met there to ordain their preacher, Mr. Vartig Yardumian.

already darness on Dorsanlo-

They found a party, the leader of which was their former pastor, strongly opposed to the ordination and I think that all the members of the committee were sorry that they ~~council~~ had been called. However the circumstances were such that they easily came to the unanimous decision that, all things considered, it was best to proceed. The exercises passed off in a very satisfactory manner. Quite providentially some members of the committee were detained there for a time and they succeeded in securing a general reconciliation between the contending parties. This was most gratifying to all and especially to the young pastor. #

already earnest on some work-

As for some years past there are, on our Tabular View, 36 names. Last year something was done for each one of these places. Before the close of the year, however, lack of funds made it necessary to withdraw from five of them. When, in January, we received the list of our appropriations, to our very great sorrow, we found that there were several other places for which no provision was made. The list, on our pay roll fell from 36 to 26. As with the churches so with the congregations generally, the year under review has been one of prosperity. Only in very few cases have we found it necessary to mediate between contending parties. Despite their poverty the people have met their pecuniary obligations to their preachers and teachers better than ever before.

With the exception of the missionary house alluded to above and a few repairs and changes on the home of the girls boarding school almost

nothing was done in either building or repairs. At the same time both fire and flood combined to make our needs in this line greater than ever before. The burning of the chapel at Eberez was reported and aid for rebuilding was asked last year. I am sorry to say that that aid was not given and we are under the necessity of renewing the request. It may be remembered that our brethren had begun a prosecution against several persons supposed to be the men who had set fire to that chapel. Their charge was supported only by indirect and circumstantial evidence and they failed to secure conviction. We are glad to know, however, that the final result is even better than a conviction, viz. a much more cordial feeling between our brethren and their neighbors. This comes from the fact that those who had the case in charge did not prep it to the last degree. When the prisoners were released some of them hastened to our preacher and expressed thanks for his clemency. A priest, an uncle of one of the accused says of our pastor and of some others "They are angels and not men." Thus good comes of evil. But the loss of the chapel is a serious one.

In August last, a fearful flood swept through the city of Yozghad; many lives were lost and many buildings were destroyed. None of our brethren suffered very severely though many of them were under the necessity of making some repairs. As a community they were less fortunate. Their home which had formerly served both as a parsonage and a school house was very

seriously damaged and was only saved from utter destruction by the late change in our book department. It may be a little difficult to see the connection but nevertheless it was a natural one. Quite fortunately the pastor had left this house some weeks before. The Mission books could find no better home and were removed to this place and packed in an upper room under which stood one of the main posts of the building. Though the end wall and portions of the two side walls were washed away the heavy pressure on this post kept it firm and thus the building did not fall. Very serious damage however was done and the only way to save the building was to make repairs immediately. Fortunately we had a little money in hand for repairs on that building, but not nearly enough for all that must be done. The pastor has felt compelled to complete these repairs to come under pecuniary obligations that he is unable to bear and we must ask further aid.

At Boorhaw a building covered in but without doors or windows remains useless and the congregation homeless from lack of a little aid. Gemerek, despite heroic efforts and despite repeated requests appeal by the Mission has had but little help and still cries for aid. Now we are compelled to add to this list another name. This is Soungourloo. The town council, (Belediè medjlis) has examined and condemned, as dangerous, the building in which are both their chapel and their school room.

If it is not put into better condition and that soon the Government will pull it down provided it does not yield before some furious wind and come crashing down of itself possibly when the school children or the congregation are in it. This feeble and newly revived church surely needs the aid that we ask for these repairs.

Common Schools. Our Tabular View shows but 40 common schools. Last year we reported 45. But, though the number of schools is less the number of pupils is larger, it having advanced from 1699 to 1817. Less female teachers have been employed and the number of girls reported in our schools is 44 less than one year ago but at the same time we report a gain of 162 boys. The amount paid by the people for common schools is about 3000 ps. more than in the previous year.

High Schools. We now report three High School for boys, one at Cesarea, one at Yozghad and one at Istanoz. The number of pupils reported is 91. The program of the school in Istanoz has not been furnished to us and we do not know just how far it proposes to take its pupils. The school at Cesarea and also that at Yozghad aims at fitting young men to enter the Junior class at the Anatolia or at the Central Turkey Col. The course at Cesarea is four years. At Yozghad the requirements for entering are not so high as at Cesarea but the regular course is five years. At both, students from abroad are furnished with rooms

Beyond this no aid is given except from private sources. Only about half the members of the school in Cesarea ~~reside~~ are residents of the place. Yozghad too has a goodly number of students from the neighboring villages. There are many others who are prepared to enter these high schools and are anxious to do so but are prevented by lack of means. The entire expense of a pupil for the school year, (in the Cesarea school) is about 700 piasters. Where could a little money be better invested than in educating some of these young men? Yozghad has secured an excellent teacher from the Theol. Semy at Marsovan. Cesarea still has the services of the two good teachers that it had last year, and Mr. Fowle, when not absent on tours gives lessons in English three days in a week.

Girls Boarding School — The Girls Boarding School continues to prosper in its new home, and has realized all that was anticipated from its removal to a better location and a more appropriate building. The pupils reported are more than ever before (70 boarders and 30 day pupils) Our one great disappointment has been in that teacher who had spent two years in the Home school in Sentari, (now the Col. for Girls) in preparing herself for yet better work in the school. She returned according to plan and, at once, entered upon her duties with all her old time enthusiasm. Scarcely three months had elapsed, however, when to our very great surprise, she announced that her services would close with the year (1890)

We are glad to say that we readily found another to take her place, a good teacher, a graduate of the Gem. Seminary in Marsovan (Margarnosh Tekerian of Yozghad) This teacher cannot, in all respects, fill the place of the one that we have lost. In some regards she is better so that, on the whole, we hope that the school will not suffer serious loss. As said above, we have, at last, an associate for Miss Clopton. We trust that the result will be, not only a lighter burden for the one so long overburdened but a school every way better and more efficient. The removal of the school to its new quarters has lead to the opening of a new preaching place. Every Sunday P. M. religious exercises are held in one of the large halls of the school building. The pupils repeat and sing hymns, recite verses of sacred scripture varied by reciting in concert or in the form of dialogue or responsively. These exercises are followed by a short sermon. Not only are many of our own people always present but many others, who do not attend the services at the chapel are present, attentive and interested. We hope that much good will result from the opening of this new place of worship.

Ger-
mans

The report of the department of education would be serious by defection did we not speak of our latest efforts in this line, viz. Kindergarten work. One year ago we spoke of our first efforts in this line. The good teacher who introduced this important branch of work to our field (Miss Vartohee Kulundgian)

was trained especially for this work by Miss Bartlett at Smyrna. At the close of the last school year ~~new domestic arrangements~~ marriage made it necessary for this teacher to resign and the Kindergarten was left in charge of a young woman who had only had such instruction as ~~this teacher~~ she had been able to give ~~her~~. She has done quite as well as could be expected. Miss Zimmer has given efficient assistance and the school has steadily grown in ~~popularity~~ favor with the people. About the first of the year (1891) a similar school was opened in Cesarea. The ground had been well prepared; the young ladies' society under the lead of Mrs. Fowle had worked hard and given liberally for it; two special committees, one of men and one of women were appointed to look after the interests of the school, the experienced teacher named above, (Vartohi) consented to take charge of it and, from the first, it awakened more enthusiasm than has any other educational enterprise which we have undertaken. One great temptation is, both in Cesarea and in Talas, to admit more children than the teachers can care for properly. Miss Burrage while in America has enjoyed the best of instruction in Kindergarten work. We hope that, after her return this department of education will be enlarged and that, ultimately, it will become one of the most efficient agencies for the good both of the children and of their parents. It should be remembered that none of the funds of the Board have been used in this work. Private help supplemented by the gifts of native people has done it all—

Tours. It is by frequent visits to all our out-stations supplemented by full and free correspondence that we are able to keep in touch with our fellow laborers and with the congregations scattered over our broad field. This correspondence, the treasury and teaching make it very difficult for Mr. Fowle to make many extended tours. Still, when circumstances demand it, he ~~he~~ never hesitates to sacrifice other things for this important work. In the year he has done not a little of it. In the worse of touring our good wagon is a very great help. The last tour made was to Ebenezer and Chomaskla, places lying on the south side of Argeas and pretty well up on the border of that mountain. We found the road not bad. We now know that there is not an outstation of the field that is not easily reached with wagon. Not only is this mode of travelling much less wearisome than on horse back, it is also much safer as regards health. There is no danger, so far as regards travel, in journeying in mid summer though there are two or three sections of the field that it is bitter to avoid at that season. The first considerable tour of the present year (1891) was begun Feb. 5. In two months all, except four, of our outstations were visited by one or the other of the missionaries, accompanied by one of our native brethren. It is an encouraging fact that, year by year, in such journeys we find less and less of what may be called secular work to do. less petty quarrels to be settled, less need of instruction in regard to the

the pecuniary obligations of the people to their preachers and teachers. The experience of the last year has impressed upon us with renewed force the great importance of going as did the Seventy sent by our Lord, two and two. We have long felt that we failed to secure the best results when visiting our outstations by making those visits too short. Often this has been a necessity from lack of time. Both as regards the being accompanied by a native preacher and as regards the time given to each place visited we have done better the last year and hope, when our missionary force is full to do still better.—

Book Settlement { The divorce between the Sacred Scriptures and the Mission books decreed or atleast confirmed by the Mission at its last annual meeting has been executed according to the best of our ability. It is probably true that in most cases of divorce if one party is gratified the other is injured. This case, certainly so far as regards the Cesarea station, is no exception. The Sacred Scriptures, by means of larger expense shows some increase of circulation. In the first six months under the new system there were sold 1099 Vols. for 458 ps. Each one of these pisasters cost the Bible Society 2¼ ps. in addition to the orignal cost of the books. At the same time the Mission books, having no wealthy friends to assist them, are almost forgotten in certain dark and dusty corners. Those who are familiar with the poems of Will Carleton will remember two of his best productions, "Betsi and I are out", and "How Betsi

and I made up". Now the Bible Society and the Mission Book Department are "out". If they can make up as well as Will and Betsi did it seems to us that both parties will be happier and more useful. The good brother who has been superintendent of the whole work of book distribution throughout our field now only has charge of the department of Sacred Scriptures. He is able and willing to ~~do~~ superintend the work of both departments. He could keep the accounts of each quite distinct from the other thus avoiding some former troubles. At the same time the labors of the station treasurer would be considerably lightened. A union of this kind would be very agreeable to all our colporteurs. They now feel aggrieved at a serious reduction of their income as the amount received from commissions is much less under the new system. We missionaries are all of us agents of the Bible Society. So are all our employees. Cannot the paid agents of the Bible Society, as of old, but on some improved plan, cooperate with us in the circulation of our religious and educational books?

Education } With rare exceptions our people have been well protected in all their political rights. This has not, however, been the case in the large town of New Schakr. For years ~~they~~ our brethren had been accustomed to call the people together for worship by pounding on a long bar of steel (the Kashnax) About a year ago they were forbidden this privilege on the plea that such a privilege required a place of worship sanctioned by royal firman. A few weeks ago one of our brethren

a lawyer, residing in that place, was taken and without charge or trial, thrust into prison. Though soon released he received peremptory orders to leave the place and to return to his native ~~place~~ town, Talas. All efforts to secure either a reversal of the order or a trial were unavailing. It is said that the reason for this action was too freely speaking to Mohammedans of Christ as the Saviour and Redeemer of men.

Retrench ment

It seems as if Retrenchment, like Banquo's ghost, would "never down." Away back in the thirties the subject is repeatedly mentioned by Father Goodell. Some members of the Mission may remember how hard we worked in reducing estimates in 1864 when Drs. Thompson and Wood were with us as special representatives of the Board. Just now this trouble which surely has lasted long enough to be called chronic seems to have assumed an acute ~~type~~ form. Not till sometime in January when we received a list of our appropriations, did we believe that we should be compelled to abandon important work actually in hand. To our great dismay we then learned that no provision was made for any of the work that had been put into our contingent estimates. It was felt by all the members of our station conference that we could not dismiss men, at once, with no warning and in mid winter. We did however, send word to several important places that the Board's responsibility for pecuniary aid would close with March.

The extra payments for several places thus continued ~~on~~ three months when no funds were appropriated for them compelled us to make a heavy draft from other funds. This made it necessary to drop yet another place. After mature consideration in station conference it was decided that, all things considered, the place that could most appropriately be dropped was Angora. Just as our General conference was about to assemble we received the astounding news that retrenchment was still the order and that too at the fearful figure of 21¼% on our present meager appropriations. That conference, the eighth general conference of the station, was in session from the 16 to the 23 of April. It was very large, (25 voting members) and entirely harmonious. The reports from nearly all parts of the field were excellent. The one thing that sometimes chilled us all like an ague-fit was, retrenchment. But, despite this, all the brethren were cheerful and hopeful. One very pleasant incident of the meeting was the reading of a letter of our Secty Dr. Smith, addressed to Mr. Fowle and received at that time. This letter spoke of the great distress of the Board, of the earnest efforts made to arouse its constituents to more liberal giving and of ways in which the present distress might be made a blessing to the missionary work in Turkey and throughout the world. All listened with the deepest interest, they received entirely new ideas of the difficulties that the Board is compelled

to meet and manifested their appreciation and their gratitude by ~~earnest~~ hearty applause. Days were spent in making our estimates come within the prescribed limits. All seemed perfectly willing to add to the sums asked from their congregations as much as there is any reasonable hope that they can be induced to pay. The amount thus added is 3,300 piasters. But, despite every effort, of the 36 towns and villages on our Tabular View we could ~~only~~ manage to squeeze into our regular estimates only 22½ leaving 13½ to the "Doubting Castle" of the contingents. Still the brethren separated in the confident expectation that the Lord's work will not suffer loss. They were reminded of the language used by our dear father Goodell, 43 years ago, when the brethren of those days were asked to retrench. He wrote "So long as we are not required to make retrenchment in prayer, in faith and in making known a knowledge of Christ as salvation I verily believe we shall live and grow." (Life of Goodell, Pg. 213) Remember, when these words were written, the first evangelical church in Turkey had not been formed. Now there are 117 such churches with not less than 12000 members. How wonderfully have the words of this brave, good man been realized!

12 Contribu-tions

The amounts raised by the people both for preaching and for education were larger than in any previous year. Much less, however, than in 1889 was raised for "Building and Repairs,"

so that the aggregate is only about 1009 £s while in the previous year it was 1051 £s. But, since this year it is nearly all for regular and permanent work, we think the contributions decidedly encouraging.

Conclusion { The prospect of fruitage from future labors is good. The churches were never in better condition than now. Our brethren at Nigdé have recently asked to be formed into a church. ~~(and to be admitted to the Pastor's Assn.)~~ ~~as church No. 7~~ With a few exceptions, the congregations are enjoying internal peace and, for Turkey, external prosperity. Throughout the field, the young men are coming forward and taking a more active part in Christian work. Families are feeling, more and more, the influence of Him who "took the little children in his arms and blessed them". Monthly letters to mothers, begun by Mrs. Dodd, have been continued by Mrs. Fowle and are exerting a strong influence for good in nearly all our outstations. The number of those who are not known as Protestants but are thoroughly enlightened and, despite persistent opposition from some of the higher clergy, are exerting a powerful influence ~~presence~~ for the enlightenment of the people is increasing. A newly appointed Greek bishop at Nigdé preaches earnest, evangelical sermons, and the people praise them. Voluntary societies for the study of the Word and for preaching are increasing ~~in numbers~~ and becoming more evangelical. The Sacred Scriptures are sold in increasing numbers. We know who

it is that, more than 2500 years ago, said "My word "shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it".

With sorrow for preachers unemployed and for congregations left without proper spiritual guides but with a firm faith in him who said "All power is given unto me, in heaven and in earth, Go ye therefore", we submit our report in the confident expectation that better days for the American Board and for missions throughout the world are near at hand-

In behalf of the Cesarea Station-

W. A. Farnsworth

Cesarea, May 1: 1891.

Rec'd June 16. 1891.

Report of the Constantinople Station for the year ending May, 1871

We are thankful to record that no death has occurred in the missionary band during the past year. Our dear father, Dr. Edwin E. Bliss, has become quite feeble, but by the goodness of God is still spared to us. Mrs. H. S. Barnum has been absent on a visit to America. Miss Fenshaw has also been absent the whole year, and Miss Melvin, the latter part of the year, in quest of health. On the other hand Mr. & Mrs. Peet have returned after an absence of two years, Miss Fife came at the opening of the school year, and Miss Smith, at the close of the spring term, to join the corps of instructors in the American College for Girls, and Miss Jones and Miss Pearson have come to share in the very important work at Pedik Pasha.

The working foreign force, the past year, therefore, (not including the two ladies who have but recently arrived) has consisted of seven ordained missionaries and one missionary unordained; and thirteen ladies, of whom five are wives of missionaries, six have been connected with

the College, and two have been engaged in evangelistic labor at Jedik Pasha.

The work of the Station has been divided as follows:

Treasury and Book Department

Mr. Peet has given himself to the care of the Treasury with his accustomed zeal and success. He has performed the duty of treasurer of the four Turkish Missions and of banker of the Presbyterian Missions in Persia, and has kept separate accounts for the Constantinople Station, the Nicomedia Station, the American College for Girls and Robert College. The net cash transactions in 1890 amounted to £ 55,142 Turkish Liras (£ 242,628), the Bills of Exchange negotiated in Constantinople amounted to £ 42,751 Liras, the drafts drawn on the Treasurer of the Board amounted to £ 5,253 Liras, and the cheques drawn on London bankers in payment of purchases et cetera amounted to £ 3,773 Liras. One hundred and ninety (190) orders for goods to be purchased in Constantinople were received from the interior stations, and 119 cases of merchandise were packed and shipped from the Office, exclusive of book boxes. Five hundred and seventy one (571) cases of merchandise were received from abroad and passed through the

Custom-house, and every article in these cases was overhauled and duty paid on the most of them. Since the treasurer's return from America, ten months ago, 1300 business letters have been written by his own hand, and his copying books show 2150 pages of letters and accounts.

The cares of Mr. Peet have been largely increased by the action of the last Annual Meeting, whereby the custody, the sale and the despatch of all Mission books and tracts were entrusted to the treasurer. It has been a great work to reorganize the Book Department, to prepare the rooms for the reception of the books, completely to rearrange and inventory the same, and have them wrapped in paper covers; to secure inventories of all Mission books at the different stations, and to introduce the new system of selling books only for cash with a discount of 25 per cent. to the stations and to all persons wishing to purchase books for sale. During the ten months since the business passed into the hands of the treasurer there has been a saving of nearly 100 Liras in the expenses of the Book Department at Constantinople, and the receipts for books sold have amounted to 616 Liras. During the previous twelve months

the receipts for Mission books were 780 Liras.

It may not be amiss to mention that the total number of Bibles, Testaments and Parts of Scripture sent out from Constantinople in 1890 by the American Bible Society was 21,031, and the total number issued by the Levant Agency of the American Bible Society, including Syria and Egypt, was 44,933, being an increase of 5,847 copies over 1889.

The Literary Department

Dr. Bliss has rendered such assistance in this department as his health permitted.

Dr. Pettibone has put through the press the third volume of the Armenian Commentary on the New Testament, and hopes that the second volume will be printed before the close of the present year; has enlarged and reprinted the Armenian Prayer-book, has prepared, in part, the Sunday-school Lesson-book, and has printed several other small Armenian books and tracts. Once in five weeks Dr. Pettibone has preached in English at Scutari, and for three and a half months has given four half-days of each week to instruction in the College, assuming, in part, the

service previously performed by Miss Melvin.

Mr. H. O. Dwight has given his time, first, to publication work, embracing the supervision of whatever issues from the Mission press in Greco-Turkish (namely, the past year, the Church History, now completed, the Sunday-school Lessons and a number of tracts), and a part of what has gone through the press in Armeno-Turkish (namely, tracts and Montfort's sermons). Besides the above, Mr. Dwight has had charge of whatever is printed in the Arabic character. The past year the great Redhouse Lexicon has been completed, and a ~~paper on Mohammedan objections to the Christian Scriptures has been prepared in part~~ offered for sale both in Turkey and England.

Secondly, Mr. Dwight once in three weeks has preached in Turkish to an evening audience at Scutari, and once in four or five weeks has preached in English to the students. Friday afternoons he has given to Mohammedan inquirers who wished to see him.

Thirdly, Mr. Dwight has given one or two days a week to questions which required the intervention of the U. S. Legation. This work includes the presentation and prosecution of claims for redress from all our Missions in Turkey, from the various stations of the Presbyterian Board in Syria,

and from the American Reformed Presbyterian Mission in North Syria;- the claims relating commonly to the closure of schools, the seizure of books, or other interference with the books and newspapers circulated by the various Missions. The amount of correspondence involved in this work has been great, and the missionary has often found it difficult to give the time demanded, but commonly the cases have arisen in such a way as to leave him no alternative.

In this connection mention should be made of the friendly interest which His Excellency the U.S. Minister has uniformly taken in questions demanding his assistance. Mr. Hirsch has interposed effectively during the past year in a great number of cases relating to the freedom of our educational and book work, and his intelligent support deserves the acknowledgment of the Mission.

Mr. H. S. Barnum has borne the entire responsibility of the editorial and business departments of the weekly and monthly papers, and in the Arab paper has produced a paper worthy of the Mission press, and highly profitable to the people. The actual subscribers for the three weekly editions, the present

year, are 1547, and for the three monthly editions, 1252. This is a slight increase over last year. The total receipts of the Avedaper for 1890 were 420 63/100 Liras. While the serious diminution of our appropriations will naturally raise the question of the suspension of the Avedaper, it deserves to be borne in mind that the editor has a larger weekly audience than any missionary or pastor in the land, and that in the Avedaper we have a paper which serves as the organ of the evangelical churches, which exhibits and conserves the solidarity of the evangelical body, and which keeps the Protestants of Turkey in touch with evangelical Christians the world over.

Besides his editorial work Mr. Barnum has preached in Armenian or English nearly every Sabbath, has attended regularly the meetings of the Station Conference, and has given twenty five days to meetings and tours in the Nicomedia Station and four days to a visit to Rodosto.

The Evangelistic Work

Messrs C. A. S. Dwight, Brooks and Greene have given their entire time to direct missionary work.

Mr. Dwight has rendered assistance regularly

at the Jedik Pasha Sunday-school, once in three weeks has preached in Turkish and once in five weeks in English at Scutari, and has made one visit to Rodosto and two tours in the Nicomedia and Brousa fields.

Mr. Brooks has had the general oversight of the Greek work in the capital, and his special labors will be mentioned in the statement respecting that work.

Mr. Greene's time has been divided between pastoral work in Pera, occasional preaching in Armenian in Pera and Hass Keuy, regular attendance on the meetings of the Y. M. C. A., regular preaching in Turkish at Koom Kapoo, and frequent visits for counsel and inquiry to different parts of the city. During the past summer he made a tour of 52 days in the Central Turkey Mission, and, in April, a visit of several days in Bardezag.

Much of the time of each of the missionaries, specially occupied with evangelistic work, has been given to a great variety of miscellaneous duties, such as interviews with individuals in their shops or homes or in the missionary's home, the relief of the poor and sick, attendance on committee meetings, and participation in gatherings for social and

devotional purposes. Such service is not unfruitful of result, if done in the right spirit, but cannot be minutely reported.

The American College for Girls

The first year of the American College for Girls has been in many ways one of marked prosperity. The impetus given to the institution upon its establishment as a College has resulted in an increase of the boarding pupils, so that an additional dormitory has been required. Students have also come from greater distances this year than ever before.

The total number of students for the year 1890-91 has been 106, of whom 75 are boarders. The different nationalities are represented as follows:- Armenian 43, Greek 23, Bulgarian 14, English 10, American 7, Israelite 7, Turkish 1, Albanian 1.

The graduating class numbers seven, one of whom graduated in the class of '88, and has returned this year to complete the course necessary to obtain a college diploma. The number in the regular college course is 43.

The condition of the Faculty has not been favorable to the care of a larger number of students.

During the fall term Miss Melvin was seriously ill, and at Christmas was obliged to return to America; Miss Fenham has also been absent. Miss Lydia A. Fife, from Mt. Holyoke College, joined the Faculty in September. Both the Faculty and students are exceedingly grateful for the assistance rendered the College by Dr. Pettibone during the winter term. The arrival of Miss Anna Smith, from Mt. Holyoke College, on May 2, released him from this extra labor.

One of the memorable events of the year has been the visit of Miss Carrie Borden, the Secretary of the Board of Trustees. She was most heartily welcomed by all, and, during her stay at the College, by her enthusiasm and untiring labors has promoted progress in all departments. She has rendered special assistance in the religious teaching of the College. It is a matter for congratulation that during the first year of the College it should receive a visit from Miss Borden, who was so largely instrumental in obtaining its charter.

Thanks are due to all who assisted in the celebration of the first anniversary of Charter Day, which occurred on the 6th of March.

It is pleasant to note that during the year the

development of character in many of the students has been particularly marked, and the interest in religious things has been strong and satisfactory.

The Greek Work

The most noteworthy feature of the Greek work in Constantinople, the past year, has been the large number of changes in the working staff. In the summer the master of the Pera day-school left for America, where he is engaged in study, and no successor has yet been found for him. With September came Rev. S. Michaïlides from Salonica to be the pastor of the Greek evangelical church in Pera. He is a popular preacher; readily gains a hearing, and has already become widely known; his family, too, is a very valuable addition to the forces here which are for God, and not against him. Later in the autumn Mr. Triandaphyllides went to Salonica, where he is employed by the missionaries of the Southern Presbyterian Board. He finds there a divided church, but is bravely, and not vainly, we believe, seeking to earn the blessing of the peacemakers. The first of March our beloved father,

Rev. George Kazakos, suddenly fell asleep in Jesus. Early in life he heard the words, received it, held it fast, and for many years bore fruit in patience. Of him it has been happily said that no one had ever to question whether he was a truly good man, a faithful, humble servant of the Lord. These last years, since the beginning of the end had appeared to come, he had shown a rare mellowness of character, great tenderness of spirit, and an increased eagerness to accomplish, in the little time that remained, something for the good of others and the glory of God. Even to the end he was permitted to work, with cheerfulness and zeal; and at the hour when he expected once more to proclaim the Gospel message, he was not, for God took him. The sudden tidings of his death were that Sunday's most impressive sermon to many hearts.

The diminished staff, consisting at present of but one missionary and one pastor, assisted, however, by volunteer workers, continues the full programme of services and lessons, but ought not not to be asked to bear the burden long.

Greek services have been maintained in four different places, with a total average congregation of 110. Nine persons have been received to the church,

making the present number of members 22, of whom four are women. Mr. Michaïlides has preached regularly at Pera, but to an audience which is somewhat diminished because the services are held in the small and out-of-the-way Swedish chapel; also at Koom Kapoo, where the audience has very considerably increased, and now averages from 40 to 50; he has also taught a class in the Sunday-school at Jedik Pasha. Mr. Brooks has preached regularly at the Bible House and at the Galata Rest. Week-day prayer-meetings have been maintained at Galata and at Koom Kapoo. The closing of the coffee-house at Koom Kapoo would be, we are sure, a serious loss to the Greek work. The influence of the Greek brother who is the manager is, of itself, a valuable factor; it is the unwavering, courteous testimony of a steadfast and true man.

In Pera the severance from the Greek community at large, caused first by the closing of the Boarding-schools, and then by the loss of a central place of worship, is increasingly felt by our Greek brethren. They say, "Do the best we can, we are

but a poor little folk, shut off by ourselves, and not even despised by the multitude. God grant that the faith of our brethren fail not, and that ere long they may be permitted to see a suitable place of worship and a respectable school.

Jedik Pasha and Koom Kapoo

(The following statement is taken from a report kindly furnished by Mrs. Newell.)

The shadow, caused by the removal of Miss Olive N. Twichell, still rests on the work in Jedik Pasha; as Mrs. Crawford, however, she adds a sweet influence to Broosa which will be felt in all the villages round about. We miss also Mrs. Twichell, who for two years gave free service, and won by her ministry and sympathy a warm place in the hearts of the people here. But there is a bright rift in the cloud, made by the coming of Miss Anna B. Jones, of Ohio, who possesses the experience of a teacher, and has rare qualifications of hand, head and heart for this many-sided work in Stambool; and by the return of Miss Martha J. Gleason, who, after five years' experience in mission

service and five years' rest, has now come back with fresh strength and a glad heart bade us in this ever-expanding work.

The records of the year shows a gain in attendance and receipts, with a real progress in some lines, which raises our hopes still higher for the coming year.

The Sunday-school brings together the same interesting company of men, women and children, who come from widely different stations, and represent a variety of nationalities and languages and religious beliefs. Sixteen classes in the leading languages of the Country - Turkish, Greek and Armenian - have been doing excellent work under the faithful instruction of native teachers. An attendance of more than 300, with very rarely a number less than 200 present at the lesson, shows an increase over any previous year, and represents the largest average assembly at any evangelical place of worship in the city. We have abundant evidence that the Sunday-school at Jedik Pasha has been an instrument in God's hand for increasing systematic Bible study, not only in Constantinople, but in the far distant places of the Empire. We have seen the happy influence of the Bible lessons in the homes which we have visited, and instances have fallen under our observation where the young, taught in the Sunday-school, have established

Bible reading and family prayer in unevangelical homes in Stambool.

Year by year the day-school has increased in the estimation of the community, and pupils are now drawn from the best families in our quarter. With 110 scholars, all paying tuition, the outlook of the school has never before been so good. Of the scholars 55 are Greeks and 55 are Armenians, and considerably more than one half of the pupils come from the orthodox and Gregorian communities.

After a vacation of two years, our Evening-school was resumed in October and continued six months, and the words of appreciation which we have heard not only from the young men, but also from the parents, have been most gratifying. We value the Evening-school not alone for the literary advantage which the students gain, but also and especially because it furthers the great end we seek. It draws the young men to broader sentiments and better practices, and some of the pupils of the Evening-school are seen at the Sunday-school and at the prayer-meeting and preaching-services. In addition to the Evening-class which numbered 80, we had classes in the afternoon for the study of English — 19 of the students being Mohammedans; most of the latter students, however, were constrained to withdraw after

six weeks.

A part of the regular work of the year has been an evening prayer-meeting, led by Rev. Stepan Hovhannessian. The usual attendance has been about 100, largely young people. The repeated requests, "Pray for me", have often stimulated us to more earnest work.

A weekly prayer-meeting for the women, and a monthly maternal meeting have been regularly sustained. Two Bible-women have been employed throughout the year, and have given evidences of fidelity. They report, weekly, of visits from house to house, teaching the women and holding meetings among them; of visits to the sick; of words of comfort spoken to the bereaved. Not infrequently men have been found to listen to the truth taught by these women.

The more than 400 children and youth registered in the day-school and Sunday-school have been blessed mediums of entrance to many homes, and more opportunities for visiting have offered than our time enabled us to improve. Miss Gleason's coming will afford much-needed help in this department. The change in public sentiment is very marked in this part of the city, and doors which for years have been stoutly closed against us are now open to

receive us.

Two services for preaching have been held every Sunday at the coffee-house in Koom Kapoo.

Rev. George Kazakos, our pioneer preacher there, now called to a higher service, by wise and persistent effort aided in establishing evangelical preaching in a quarter where there was a carefully contrived plan to prevent it. We are thankful that the Greek service is now conducted by Mr. Michaïlides, and that the attendance has increased.

At the Turkish service, held by Mr. Greene, the audience has averaged from 80 to 100. Indeed, during the spring months the place has sometimes been quite too small for those who wished to listen. The audience is largely made up, as in former years, of persons not Protestant, many of whom come to the coffee-house, when they would not go to a Protestant church or chapel. Thus the service continues to be the nearest approach to street-preaching which is possible at present.

The reading-room of the coffee-house has about seventy daily visitors. One of the visitors has recently returned to his home at a village six hours distant, and has there patterned our reading-room by putting on the tables of his coffee-house copies of the Bible in various languages.

Finally, while we record, with grateful hearts,

the substantial growth of the work in Sedik Pasha, we cannot be unmindful of the unentered doors of usefulness which call for a greater outlay of workers and money. And we cannot be satisfied till God's praise is sung in the remotest corners of this most interesting city.

The Station Conference

We are happy to record that Mr. Peet has resumed his place as a member of the Conference and its Secretary. Its membership has thereby been made complete, and has consisted of four missionaries representing the Station, namely Messrs Barnum, C. A. S. Dwight, Peet and French, and four brethren representing native bodies, namely Mr. Hagop Mattosian representing the Armenian Evangelical church of Constantinople, Rev. Mardiros Shemavonian representing the Langa church, Prof. Hagopos Sejizian, the Rodosto church, and Rev. Avedis Constantian, the Adrianople church. During the year under review the Conference has met for business 18 times. It has had before it several trying questions touching the evangelical work in several places in the Station, but in regard to these

and all other questions, after full and fair discussion, it has arrived at substantially unanimous decisions. The wisdom of the appointment of this mixed body, with members who bear varied responsibilities, and look at questions from varied points of view, has again been demonstrated.

The evangelical work in the capital, under the charge of the Conference, divides itself into two parts, namely the work in the hands of existing church organizations and the city missionary work.

The Church of Constantinople

The Evangelical Armenian church of Constantinople, representing the first Evangelical church organized in 1846, and reorganized four years ago, reports 139 members, of whom seven were received on confession in 1890, and twelve were received on confession on Sunday, May 17, 1891. This church maintains worship in three separate quarters of the city; the total average attendance of the three congregations, the past year, numbered 400, and the total collections in 1890 for religious and benevolent objects amounted to £166 $\frac{26}{100}$ Turkish Liras. This does not include very considerable sums paid by individual members for the education of their children in higher institutions of learning.

The three congregations connected with the Church of Constantinople worship in Pera, at the Bible House, and

in Scutari, and the united body bears the entire expense of the worship in Pera.

Pera

The Pera congregation has continued to enjoy the ministrations of Prof. Hagopos Jejizian, of Robert College, and has considerably increased; indeed the Dutch chapel which the congregation has still been permitted to use, and which seats, including the gallery, some 150 persons, has often been filled to excess. One half of the congregation consists of resident church members and their families, and the other half consists, in part, of non-Protestant residents who love to hear evangelical preaching but do not join the Protestant body, and, in part, of Protestant villagers temporarily residing in the capital. It is a matter of congratulation that of some 300 Protestant Armenians in Pera, adults and children, natives and sojourners, scattered over a territory of some three or four square miles, so many love to come together at the early hour of nine in the morning for Divine worship. The gifts of the congregation for preaching and charitable objects were 47 $\frac{28}{100}$ Liras.

Mr. Greene, residing in Pera, has given a good portion of his time to pastoral work and to the visitation of the sick and poor. He has occupied the pulpit

occasionally, and has led the weekly prayer-meeting. This meeting, though averaging only about 20, has been attended by several non-Protestant young men, and has been a source of comfort and strength to its attendants.

The day-school, still under the charge of the Misses Kutujian, has had, in all, 55 pupils, and an income of about 55 Liras. But few Protestant children are able to attend this school on account of the distance of their homes; so that whatever moral and religious influence comes from the school, reaches the children of non-Protestant families.

The event of the year has been the attempt to raise money for the Pera church edifice. Cheered by the assurance that the Prudential Committee of the Board consented to raise 3500 Liras towards this object, the Church Building Fund Committee began, a year ago, to solicit pledges for the balance of the sum needed, namely 2500 Liras. The members of the Committee themselves subscribed 290 Liras, and, together with this sum, the subscriptions obtained from native Christians, the missionaries and foreign residents, soon amounted to above 1300 Liras. For several months, however, but few new subscriptions have been obtained. The Committee had hoped to receive some handsome sub-

scriptions from members of the diplomatic body, but as yet have been disappointed. Some poor brethren from the interior have brought their small gifts unsought, and other brethren will still subscribe, but the total sum which we may hope to raise in Constantinople cannot go above 1500 Liras. For the remaining 1000 Liras the Committee must look to friends, whether in Turkey or Europe, outside of Constantinople, unless a lot purchased as the site of a church many years ago shall prove to be of practical value. Meanwhile, the need of the church, and the rapid disappearance of available sites in Pera, cause the Committee and other friends of the project much anxiety.

Bible House Services

The second congregation connected with the church of Constantinople, worships at the Bible House, and by the favor of the Bible House Trustees, now for the sixteenth year, enjoys the ministrations of Rev. Avedis Constantian. The attendance at the morning service has averaged 200, and while, as heretofore, many of those present have been Armenian and Greek visitors or temporary sojourners; the majority has been composed of regular attendants. The former class return to their homes in the interior

with wholesome impressions, often with deep convictions, while the permanent attendants attest their love of the truth by their liberal offices and generous contributions. The gifts of the congregation in 1890 amounted to $73\frac{61}{100}$ Liras, and this money was used to relieve the poor, to assist in the education of needy children, and to meet, in part, the expenses of the Pera congregation. Grateful to God and to the Bible House Trustees for a pulpit in the heart of Stamboul where the Gospel is preached in the Turkish language with fervor and ability to all who wish to hear, we pray that the light of this Gospel pharos may never grow dim nor be suffered to go out.

In this connection we would mention, with very hearty acknowledgments, that the Bible House affords accommodation for several other religious services.

Besides the early morning service in Greek, the Rev. Sdepan Hovhannesian has preached regularly in the Bible House chapel on Sunday afternoons to an audience averaging 30. He has also given much time to the visitation of the poor and sick, and, in general, of the families connected with the morning Bible House congregation. He regrets

that not a few Protestants from the interior who come to sojourn in the capital for a longer or shorter period fail to bring with them letters of introduction from their pastors or the missionaries, or to give notice of their place of abode.

The Young Men's Christian Association, which now numbers 45 regular members, has held a prayer-meeting at the Bible House on Sunday afternoons. During the past year quite a number of the members of the association have removed to other places; or have been engaged in Christian work elsewhere, and so have not attended the regular prayer-meeting; the attendance on the meeting, however, may be said to have averaged 50. The meeting has always been led by one of the young men, and others have assisted by prayer and remark. It has been a pleasure to observe the attendance at this meeting not only of strangers from abroad, but also of a goodly number of the sons of old Protestant families. While multitudes of the young men of the city make the Sabbath a day of pleasure and carousal, the stated gathering together on Sabbath afternoons of from forty to sixty young men for prayer and spiritual edification has

been a cheering sign of the times. The association has rendered aid to several deserving boys in the course of education, and aims to contribute to other forms of good work.

Every Monday noon there has been held at the Bible House a ministers' meeting, where the pastors and preachers and the missionaries engaged in evangelistic work have met to review the work of the previous week, especially of the Sabbath, to discuss subjects pertinent to the Gospel ministry, and to submit sermons or skeletons of sermons for criticism.

Once a month, in place of the ministers' meeting, there has been held, on Monday noons, a union prayer-meeting, of which notice is given in the pulpits and in the Advocate. This meeting is led by the ministers, in turn, and has an average attendance of about 60.

Now for the fourth year Mr. Greene has had at the Bible House, on every Monday morning, a Bible class of the city colporters, and has thus had an opportunity, very highly prized, of conveying Biblical instruction to those who in many cases are the first preachers and guides to those who embrace evangelical views.

On the first Thursday of every month English-

speaking missionaries and friends, of various nationalities, have held a union prayer-meeting, alternately at the Bible House, and at the Scotch Mission in Galata, and those who have attended the meeting have greatly prized this opportunity of prayer and Christian fellowship.

Scutari

The third congregation, connected with the Church of Constantinople, has been, now for the seventh year, under the watch and care of Rev. Avedis Asadoorian. The attendance on the preaching services has averaged 90, and on the Sunday-school, 50. Besides the regular Sunday-school, there is an infant class, averaging 30, largely Gregorian children, instructed by a group of King's Daughters. There is also an earnest-hearted Bible woman who finds a welcome in many Gregorian families. In Scutari, as elsewhere, there are always some persons, non-Protestant, in attendance on the services. During the past six years, however, the losses of the Scutari community have been large, for in the period mentioned 70 Protestants, including children, have removed from Scutari to other parts of Turkey, to America, or to their everlasting home. Of the latter one was Deacon Sdepan Ardonian, one of the original members of the Church of Constantinople, who, for half a century, by reason of his upright and pure life and varied Christian experience exerted a salutary influence on the wide circle of his acquaintance.

The collections of the Scutari Congregation in 1890 for preaching, the common school and benevolent objects amounted to 45 $\frac{37}{100}$ Liras. The common school, formerly under the charge of the Ladies of the College, has, the past year, been revived in the form of a primary school, with 25 pupils, and has become, in good part, self-supporting. The pastor has not only cared for his own flock, but has also had a happy acquaintance with many non-Protestant families in Scutari, and, as general evangelist, has made many visits in different parts of the city; he has also performed valuable service as stated clerk of the Bithynia Union and as secretary of the Executive Committee of the same.

The Langa Church

This church organized in 1850, was obliged in the autumn to leave the old tumble-down house in Yeni Kapoo where it had met for forty years, and has since worshipped in a hired house at Jedik Pasha. The audience has suffered some inconvenience in its present narrow quarters, but, under the attractive preaching and kindly pastoral care of Rev. Mardiros Shemavonian, has been saved from serious loss, and has averaged in the Sunday morning service 180. With no

wealthy person, but, on the contrary, many needy ones, among its members, it has raised 80 Liras towards the pastor's salary, and 20 Liras for the poor. The Head of the Protestant civil community and the brethren of the Langa church are still doing all in their power to secure the firman for the erection of the much needed church on the magnificent site purchased by the Board eleven years ago, and for the erection of which the necessary funds are either in hand or substantially pledged. How much longer they must wait it is impossible to say.

In concluding our observations respecting the two organized Evangelical churches of Constantinople it is fitting that we thank God that the foreign and native laborers in the capital have peace among themselves and confidence in one another; that the relations between the foreign laborers and the native churches and congregations are happy; that good audiences listen to the preaching of the Gospel in various parts of the city; that we are permitted to enjoy the invaluable Bible House as the center of literary work, and have at our doors two splendid colleges for male and female education; but, at the same time we feel, beyond the power of words to express, the need of two suitable church edifices, one in Stambool and one in Pera, to accommodate and encourage the existing

congregations, and to indicate in material form the hold which evangelical religion has taken on the people of the city. Some of the older laborers in the field can hardly be reconciled to utter the words of the aged Simeon until they see the two churchly edifices for which they have waited so long.

City missionary work has been prosecuted in three quarters of the city, namely in Hasskeuy, Psamatia and Kassim Pasha.

Hass Keuy and Psamatia.

Three years ago the conference made a fresh effort to revive the work in these two quarters of the capital. In the former place it stationed Mr. Kaios Klendyan, and in the latter place Mr. Garabed Keropeyan, — men of good education, ability and experience. It was hoped that these brethren would gradually form new acquaintances, would find opportunities to visit families, would acquire influence through their intercourse with the pupils of the week-day schools, and by means of faithful evangelical preaching would secure growing audiences. We regret, however, that the efforts put forth in these quarters have not produced the results for which we hoped and prayed. The audiences in Hass Keuy have seldom averaged more than 30, and, ~~drawing the~~

during the past winter, while Mr. Kemalyan has been laboring in Rodosto, and other preachers have, in turn, supplied his place in Hass Keuy, the audiences have been smaller than before. In Psamatia the audiences have been even less satisfactory than in Hass Keuy, the average attendance, the past year, having been not more than 15.

The review of evangelical labors in both these quarters for the past forty years is a sad one. The evangelical friends of former years, with very few exceptions, have either died or removed to other places, and neither the children of these old friends, nor new friends of the truth have been found to fill their places. Either by means of preachers residing in these quarters, or by means of visiting preachers, regular evangelical services have been maintained during most of the years mentioned, and in the aggregate many individuals have heard the testimony of the Lord: hardly any heads of families, however, have come forward to identify themselves with the Protestant body and cheer the hearts of the Gospel laborers. On the contrary, ~~in the quarters mentioned~~ worldliness, the use of intoxicating liquors and religious indifference have increased to an alarming extent; the spread of infidel sentiment has had a deleterious influence, especially on young men, and the morals of the people

have deteriorated. For years we have had good day-schools in the quarters mentioned; and we trust that the non-Protestant children who have made up the mass of the pupils have received salutary and lasting impressions; at the same time we are sorry to say that no such advantage to the Sunday-school or to the spiritual work has been derived from these schools as we had hoped. Experience constantly proves that it is clearly possible to impart any amount of secular knowledge without changing the moral character, unless the latter object be kept distinctly and primarily in view; and if regard be had chiefly to secular education, it is becoming more and more difficult for schools supported in part by missionary aid to compete with schools sustained by large local communities.

After a careful review of the facts of the case the Station Conference is unanimous in the opinion that it is not a wise use of missionary funds to maintain in the quarters mentioned regular and full-paid preachers; that if regular preachers fail to attract hearers, recourse must be had to men who will go out into the highways and hedges and constrain the people to come in; that if adults will not come to the preaching of the Gospel, more effort must be put forth for the children and youths; that existing week-day schools must be made the nuclei of Sunday-schools, and that more effort must be put forth to reach the

parents through the children. In Hass Keuy, where is found the one only really respectable Protestant chapel in the city, regular services will be maintained by the preachers who reside in other parts of the city. In making new arrangements for Hass Keuy and Pramutia, we part with regret from Messrs Kemalyan and Keropéyan, whom we highly esteem for their ability and acquirements, and for whom we earnestly hope that the Lord may have in store wider and more fruitful fields.

The pupils in the day-school of Hass Keuy, the past year, numbered 45, and the receipts for tuition amounted to 18 $\frac{38}{100}$ Liras: the pupils in the Pramutia school numbered 26, and the receipts were 15 Liras.

Kassim Pasha

This quarter of the city, lying between Pera and Hass Keuy and abutting on the Golden Horn, has a large Armenian population and some forty avowed Protestants, most of whom, coming from the interior, are but temporary residents in the city. The city missionary, Mr. Pilibbos Rapadian, who resides in this quarter, has taught a regular Bible class and

led a week-day prayer-meeting, with an average attendance of 25; he has also held a meeting every Sunday afternoon in one of the Khans of Stambul. His special duty is to labor among the villagers who flock to the capital for work; visit them at their shops and rooms, guide them to the places of worship, minister to them when sick, and attend to the burial of those who die. This brother has an extensive acquaintance among such men, and finds opportunities of labor far beyond his time and strength. It is estimated that there are at all times in the capital at least 35,000 Armenian villagers in search of work, — men who come from all parts of the interior, many of whom are here enlightened, and on returning to their homes carry with them the seed of the Word. Would that we had more menus and several other suitable men to labor among these temporary residents.

Outstations.

The Outstations under the care of the Conference are Adrianople, Rodosto and the Dardanelles.

Adrianople

The small body of 75 Protestants, including

children, is almost lost in this great city of 100,000 souls. The church, organized in 1862, after nearly thirty years, reports a membership of but 27; the attendance on the public services has considerably diminished the past year; the day-school has been very small; the total amount of contributions for church, school and benevolence is 19 $\frac{22}{100}$ Liras. The preacher, Rev. Alexander Pertkimaljian, in his annual report expresses regret that for years there have been no additions to the Protestant community from without, while by the withdrawal of brethren from time to time the community has been weakened from within. Besides certain unhappy dissensions among the brethren there appears to have been a general lack of confidence and cooperation, and the moral influence of the Protestant body on the population of the city is painfully small. In the judgment of the Conference the remedy of this sad state of things, so far as human agency can reach, is to make more attractive, earnest and faithful the public proclamation of the Gospel; to divert the minds of the brethren from internal dissensions, and awaken them to seek the great object for which the church was formed; to

present to the view of the general public a Protestant body, however small, free from public and private offense; to make more attractive the house of worship, now for a long time in pitiable need of repair, and by sincere repentance and united supplication secure the gracious visitation of the Holy Spirit.

The Conference is of opinion that, did the funds of the Board warrant increased expenditure for new work without injury to the old, Adrianople presents a strategic point where a missionary, acquainted with Turkish or Greek, might wisely be stationed.

Rodosto

During the latter half of the year the ill-health of the pastor, Rev. Hovhannes Der Sdepanian, has not suffered him to continue his usual efforts, and the Conference has provided him a period of rest by sending to his aid Mr. Kemalyan, of Hass Keuy. The attendance on the preaching services has somewhat increased, the average for the year being 80; evening prayer-meetings have been held from house to house, and many of the attendants have been Protestant Armenians; indeed not a few Gregorians have invited the meetings to their houses, and have taken pains to ask their friends to attend them. The evangelical

cause has not been hindered in Rodosto by public scandals; on the contrary, the influence of the small Protestant community, numbering but 130 souls in all, has been salutary on the large Armenian community of 1500 houses, and not insignificant on the members of the Greek and Turkish nationalities. Moreover, during the past year, there have been, in all, 80 pupils in the two Protestant schools, many of the pupils coming from Gregorian families; 22 Liras have been received for tuition, and the total collections of the community, including the money received for tuition, have amounted to 43 Liras.

In view of this hopeful representation the inquiry is pertinent, why the evangelical body in Rodosto remains so small, and why so large a sum of foreign aid is yearly asked for. The answer to these questions is as follows:

First, the Rodosto community has in the course of years lost nearly or quite half its members by removal to other cities in Turkey, and by emigration to America.

Secondly, many of those who have gone away have been the hopeful young men, while the daughters in the Protestant families have been left, and are not sought for in marriage save by

the Gregorian Armenians, for how if they be given, they are lost to the Protestant Community.

Thirdly, there are many Gregorian Armenians in Rodosto, as in many other places, who love & listen to Protestant preaching, confess that they accept the evangelical truths, and are influenced directly and indirectly by Protestant example, but who, for various reasons, do not wish to leave the Gregorian Community and take upon themselves the Protestant name. The influence of men of evangelical sentiment within the pale of the Gregorian Church will, however, ultimately make itself felt; and we may indulge the hope that in the end the indirect influence of the evangelical movement may prove greater and more lasting than the direct influence.

Fourthly, one reason why the Rodosto church continues back so large a sum in aid is that a few of its male members have been quietly preaching the Quaker doctrine that the church should be served by an unpaid ministry, and have found this doctrine pecuniarily profitable to themselves while injurious to the revenues of the church. When, however, the foreign encouragement of these brethren is withdrawn, it is hoped that they will understand what our Lord meant when he said that the laborer is worthy of his hire.

The Dardanelles

The little Protestant community of 49 souls in the town of the Dardanelles has been at peace the past year, and while there have been no new additions to the community from without, the average attendance on the preaching service has increased from 30 to 35, and on the prayer-meeting and Sunday-school from 15 and 20 to 25 and 25 respectively. Two new members were received to the Communion on the occasion of a visit from the pastor of the church of Rodosto, to which the brethren of the Dardanelles ecclesiastically belong. Mr. Samuel Kendigian has, now for the third year, not only supplied the pulpit, but has also taught a school of 15 pupils. The total collections of the community have amounted to 13 67/100 Liras. Unfortunately, the brethren, though generously aided by the Board, some years ago, to erect a chapel failed to receive needed guidance in regard to the style of the building, and so, instead of a tasteful and suitable structure, have a low, ill-ventilated and ill-contrived house to worship in. In spite of hindrances, however, Mr. Kendigian is patiently and faithfully sowing the seed of the Word, and he very earnestly asks us to remember him and

his work in our prayers.

In concluding the review of the work in the capital and the outstations under the care of the Conference, while grateful to God for the very happy change of feeling and for the advancement of the work as compared with the state of things several years ago, we are yet painfully conscious of the insufficiency of the fruit we have to present to the Master, of the spiritual weakness and unworthiness of ourselves and our brethren, and of the inadequacy of the means in hand for the cultivation of this great and most important field. O that our faithfulness in a few things might encourage the Master to trust us with more! Whether, however, the means placed at our disposal be large or small, we know that the Lord's hand is not shortened that it cannot save, nor the Lord's ear heavy, that it cannot hear; our strength is in God; and our aim must be to secure for ourselves, our fellow-ministers and all our brethren a Pentecostal enduement of power from on high — such a power as made the Apostles mighty in the midst of every form of opposition, and added daily to the church those who were to be saved.

On behalf of the Constantinople Station

Joseph K. Greene

Constantinople, May 1891.

Rec'd June 25

Report of Nicomedia Station.
1890 — 1891.

During the autumn of 1890 Mr. Pierce and family left Bardezag for a visit to America & after their departure the care of the Nicomedia field was intrusted by the Com. ad Inter. of the Mission to three members of Constple station. Our sympathy has been called out by the accident which befell Mrs. Pierce soon after she reached America, & which, for months, confined her to a hospital & separated her from her family. At present three ladies are the only Missionaries in the field. Mrs. Parsons, who, with three exceptions, has seen a longer term of service than any other member of either of ~~our~~ the four missions of our Board to Turkey, is still with us. She too has suffered during the year from an accident similar to that which befell Mrs. Pierce. She is expecting soon to go to America, but, as we are glad to know, with the hope of returning to her work here. We should feel, were our sister to leave us, that not many remain who have borne terrible affliction with such heroism & resignation, and who, in spite of failing health & outward discouragement, have

labored so earnestly & so self-denyingly.

We rejoice that, at length, some one has been found to take Miss Farnham's place temporarily, so that, after nearly twenty years of continuous service, during which period not a few of the members of the Mission have visited America twice, she is to have a well-earned vacation.

Some touring has been done by the committee in charge of the station, almost entirely at their own expense, as the appropriation for touring for the year is one of the items in the not granted Contingent list. We have not, however, had sufficient contact with the field to qualify us to present a full account of the year's work. Nor shall we aim to do so in the present report. We bring to the Mission the recommendation that the Missionaries of Nicomedia field be hereafter regarded as members of Constantinople station, & that the two fields be worked as one. Anticipating favorable action on this recommendation, the reasons for which will appear in the course of our report, it seems fitting that in this, which may be the last separate report of Nicomedia station, we should give a general view of the nature of the field, & the present condition of the work, with a brief resumé of the station's

history.

Territorially, Nicomedia field is very small. A vote of the Mission in 1879 designated the 30th Meridian E. of Paris as the boundary between the Nicomedia & Marsovan fields. This runs between Guerede & Safranbol, assigning Bolou, Guerede, & Eregli to Nicomedia. But after leaving Tamluk, 12 miles beyond Adabazar, there is not another Christian village in all the long stretch of over 50 miles to Bolou. Bolou contains an isolated Armenian population of 100 or 120 homes. At Guerede the only Ch'ns are a few shop keepers living away from their families. There may be a few Greeks at Eregli, but if it were desired to reach them, it could be done much more easily from Constple. This eastern portion of the field, which is relatively of little importance, must, for the present, be left to the colporteur of the B. & F. Bib. Soc'y. who labours there. Practically the eastern boundary of the field is the Sakaria, save that in the Geiné district three Ch'n villages lie a short distance to the east of the river. But even this statement does not clearly indicate the smallness of the area to which we are confined so long as direct labor for the conversion of the Moslem races is impossible. We may draw an E. & W. line 10 miles S. of the 41st parallel & eliminate from the station field, all between

this line & the Black Sea. In the district of Kandra some 8 or 9 little Chin villages of 20 or 30 houses each have recently been founded by agriculturalists who have emigrated from the district of Ordoo. One of these villages is Armenian, & there are a few Armenians in another. The rest are Greek. With the exception of these villages, this northern portion of the field is wholly Moslem.

If we except Sivas, Nicomedia is the only station of the Mission in which the Armenians constitute a majority of the Chin. population. They probably number about 60000 — Dr. Parsons formerly made a larger estimate — while the Greeks are perhaps not more than 30000. And the Armenian population is gathered in large communities. In the Bitlis & Van fields, which, at the time of my connection with them, constituted one station, we estimated that there were 200000 Armenians and possibly 250000, but they were scattered in nearly 600 villages, only a small proportion of which contained over 100 houses each. The 60,000 Armenians in the Nicomedia field are gathered in 2 cities & 24 villages. This condition is of great value from a Missionary point of view. It is sometimes easier to find an entrance for the Gospel in small & scattered communities, but there is

little hope of building up in them a self-supporting work, with strong churches & schools. Our brethren of the Eastern Mission ~~warily~~ wisely seek to occupy the principal centres; in the Nicomedia field, we have little but the centres.

The first mention of the field I find in the Missionary Herald is the report of a visit made by Dr. Dwight to Nicomedia in June, 1838. He says "I found a truly wonderful work of the Lord going on among the Armenians & carried on wholly by native instruments. There were 16 men meeting daily for the study of the Bible, & the movement seemed to have started with the gift of a tract to a ~~friend~~ priest by Dr. Goodell when passing through Nicomedia six years earlier. Forty five & fifty years ago the story of the persecutions endured by the two priests who were leaders in the evangelical movement at Nicomedia, & by other brethren there and at Adabazar, thrilled the Missionaries who came up to these annual gatherings. In 1846, soon after the organization of the first evangelical Armenian church in Constple, churches of 14 members each were formed in Nicomedia & Adabazar. In 1855 another church of 6 members, was formed in Bardezeg, and these three are still the only churches in the field, though branches of them have been formed in several of the villages.

Up to 1855 the field was under the care

of the Missionaries at Constple, by whom it was frequently visited. At the close of the year, Mr. Parsons, who had for five years been connected with the Mission to the Jews, decided to enter the work among the Armenians, & early in 1856, took up his residence at Bardezag. For the next 25 years the history of the station is largely the history of that quiet & unostentatious, yet earnest & indefatigable laborer & his excellent wife. Dr. & Mrs. Greene came to Nicomedia in 1859, but, until he learned the language, even Dr. Greene could hardly do the work of a fully equipped man, & after only three years he was transferred to Broosa. Then, for nearly 10 years, Mr. & Mrs. Parsons were again alone, save as they were occasionally helped in touring by brethren from Constantinople. Once Mr. Parsons wrote that he was compelled to leave his wife alone, though she was sick with malarial fever, in order to make a tour, and his calls for help were frequent & earnest. Early in 1872 the station was reenforced by the arrival of Mr. & Mrs. Spaulding and Miss Farnham, but the failure of Mr. Spaulding's health compelled him to return to America in the following year. Mr. Parsons then sought relief from the sole responsibility which he felt too heavy for him, by having his field annexed to that under the care of Constantinople station. For more than five years the arrangement, which we now ask the Mission to renew, continued.

Mr. & Mrs. Pierce came to Nicomedia station in 1878, but in less than two years from their arrival Mr. Parsons was stricken down by the hand of a robber. His is the only missionary grave, whether of adult or child, that has been made in the Nicomedia field. From the first, four men & nine women have been connected with the station, but of the latter two remained only a few months each.

A more detailed account of the field in which these laborers have wrought is needed, both to bring before us the present state of the work, & to enable us to act understandingly on the question of uniting Nicomedia & Constantinople stations.

The field is naturally divided into four parts, & we will begin with the most distant of these. The district of Geiné contains six Christian villages, three on either side of the Sakaria river. Geiné itself, the governmental centre of the district, is wholly Moslem. Beyond Ak Hissar, the most distant of these villages, there are no Chr. cities or villages until we reach Lefke in the Broosa field. Ak Hissar is about 100 miles from Haidar Pasha, & it takes nine hours to reach it from the bridge at Const'ple. It contains 65 Armenian houses & more than twice that number of Turkish houses. There are two Protestant families there, who have recently come from Kourdlueloy. This latter village, with nearly 700, & Hunjilar with 400, Armenian houses

are the other Christian villages on the W. side of the Sak-aria. At Kourdlieleng there was once a hopeful work, but the brethren are so divided that they have made the name of Protestantism unsavory in their village. For several months, they have had no school, and we have asked no appropriation for one for next year. Yet we believe that among the forty, old & young, enrolled as Protestants, there are good men & women, & if harmony could be established, the place would be a hopeful one.

At Kunjilar a better state of things exists. The Protestant community numbers 85, & there is an average congregation of 60, of whom 18 are church-members. There has been growth during the year, and the brethren have expended a, for them, liberal sum in the purchase of a cemetery lot. Their chapel sadly needs repair & enlargement, & help might wisely be given them for this purpose if we had the means at our command.

On the other side of the Sakaria is the Armenian village of Ichmé where there were three large Protestant families, all of whom have moved to America; Ortakeuy, ~~where~~ the most important place in the district, with 1000 houses of Armenian-speaking Greeks, & 200 to 300 houses of Armenians, where there was one Protestant family which has also gone to America; & Saraglu, a village of 300 houses of Armenian-speaking Greeks. The people

of these villages now have Greek names, but are doubtless of the Armenian race, though I could find no one to tell me when or why they passed over to the Greek church. It cannot have been many centuries ago, for the whole Armenian immigration to this part of the empire seems to have taken place subsequent to the Ottoman conquest.

Coming toward Constantinople, we reach the Adabazar district. In this district there are eight villages wholly, and two partly Christian. The most distant of these villages can be reached in four hours from Adabazar, & on a long summer day it would be possible to reach any one of them from Const'ple. Among them is the large village of Fundukli, having some Armenians, but composed mostly of Armenian-speaking members of the Greek church. Of the six purely Armenian villages, three are put down as out-stations. One of these, Armash, is the seat of the only important Armenian monastery in this region, & probably the most famous one in our Mission. It was from this Monastery that the present Armenian Patriarch was called to his office. At Armash there are two Protestant families, & the same number at Haskal, an hour distant. There were formerly seven or eight families in each, but their number has been depleted by death, removals, & in one or two instances, by defections. We have no schools in these

villages & they have enjoyed only the occasional labor of an evangelist whose circuit includes other villages also.

In Tamluk there is more to encourage. Of the 60 houses in the village, 10 are Protestant. The brethren are very poor, but most of them give tithes. Of the 13 church-members, 5 were received during the past year.

At Serdivan (or Sardonghay), a Greek village of 300 houses, but an hour from Adabazar, there is a hopeful work, with a congregation of 70, of whom 23 are church-members. Four new members were received during the year. The leading brother in the community, a man of most excellent character, died a few months ago. A young man of the village, who last year completed his course of study at Marsovan, has returned to Serdivan to labor there, & if he has sufficient stability & patience, may hope for abundant fruit.

The city of Adabazar is the most important place in the Nicomedia field. It is young for an Oriental city, having been founded, if tradition is correct, about 600 years ago. It is estimated to contain 2500 Turkish, 2000 Armenian & 300 Greek houses, with an aggregate population of about 25000. The present pastor was installed in 1862 & has done an excellent work. Of the 119 members of the church, 7 were received during the year. The church supports its pastor, & its two common schools, one for boys, &

one for girls.

The latter is regarded as the preparatory department of the girls' boarding-school, which is one of the most important features of the station. In Sept. 1873. a girls' school was opened at Bardezag with 50 pupils, of whom 7 were boarders. It continued there 12 years, during which time there were 80 graduates, and many more pupils who did not stay to complete the course. Financially the school was not a success, as the Woman's Board paid the salary of all the teachers, the cost of buildings & repairs, 100 liras a year for running expenses, & also 12 scholarships. But six of the girls of Bardezag staid to graduate, & of these, three were supported by the missionaries. When the brethren at Adabazar proposed to start another boarding-school for girls, the ladies in charge of the school at Bardezag felt that there was not room in the field for two such institutions; & opened a correspondence which resulted in the present arrangement. The brethren at Adabazar agreed to furnish the building, the salary of native teachers, & the running expenses, provided the Woman's Board would grant two American ladies to be at the head of the school for the first five years. With the class to graduate this summer the number of graduates since the removal of the school from Bardezag will be 27, of whom 16 have been from Adabazar. The brethren

have kept their promise, & no girl from Adabazar has received any outside aid. Some scholarships have been granted to assist village girls & for that reason it may be said, & said truly, that the school has not been wholly self supporting. But it has been wholly a success. It has cost the Board far less than it did under the old administration, & the efficiency & excellency of the school have in no way suffered. The ladies who volunteered to take the lead in this new form of cooperation, have never had reason to regret the step. They have worked in thorough harmony with, & have been steadily & efficiently supported by, an able & judicious native committee. They have been entirely relieved of all concern for the culinary department of the school. And the brethren have been securing valuable experience & development in the feeling of responsibility & in matters of administration. It is a long step in the right direction, & to object to it because, while relieving the Board of most of the expense it formerly bore — aside from missionary salaries — it has not at once assumed the whole of that expense, is not wise. In one respect, the brethren of the committee tell me, they were mistaken. They will need the help of American teachers for a long time, because, apart from all money considerations, their presence is necessary to give the school such moral influence as will insure its success. If the school remains

as we think it should, the only boarding-school for Armenian girls in this part of the Mission, as the school at Brousa remains the only one for Greek girls: & if it has the hearty sympathy of all the churches & missionaries in the field, its success seems certain. The present number of boarders is 32 & would have been considerably larger, only many applicants have been turned away for want of room.

In the vicinity of Nicomedia, the third district of the field, there are 4 Armenian & 2 Greek villages. In the village of Arslan Bay there is very little work, & it is proposed to expend no more money there at present. At Ozjuk, a village of 300 houses, there is a hopeful & slowly-growing work. The Protestant community numbers 82, & there are 21 church-members, of whom 6 have been received during this year. The village of Bardezag, which claims to have 1370 houses, is, we believe, the largest Armenian village in Turkey, & the number of cities with a larger Armenian population is not great. The Protestant community there has been rent by a very sad quarrel; but a few weeks since, the Rev. Hagop Tashjian, a man of experience who for some 16 years has been pastor at Erzroom, came to labor among them, & now there is hope of better days. The chapel is filled to overflowing, & though we rejoice with trembling, we yet ~~think~~ that we shall see that much-favored church taking its proper place among the agencies for the

promotion of the Lord's work. Invaded by a Missionary of the Disciples in 1882, & by Baptist & Quaker workers in 1884, it proved good soil for the seed of new doctrine. But of late these denominational efforts seem to have lost their aggressive power, & if those who remain with us are united & earnest, they are sufficiently numerous to leaven powerfully the village & region.

We should say a word with reference to the Boys' Boarding School, of which the original nucleus was the Constantinople station class, transferred to Bar-dezag in 1879. During the absence of its superintendent, Mr. Pierce, the school seems to those of us who have visited it to have enjoyed a profitable & successful year. The number of boarding pupils has been 57. The financial difficulty under which the school labors is a serious one. For several years, it has been running further & further behind, & the debt now resting upon it is large. The Board of Trustees has this year sought to diminish expenses by ~~diminishing~~ dismissing a number of the pupils in the self-help department, and has made arrangements for further diminishing expenses next year; and still, after carefully looking into the question, it has come to the conclusion that the school cannot be run for the sum hitherto received. For the coming year we have therefore asked for an appropriation of 300 liras instead of the 227 liras hitherto

appropriated. The treasurer of the Mission, who is one of the trustees of the school, will give a fuller explanation of the situation to the committee on finance. The manual-labor, or self-help department is a valuable adjunct to the school, & the superintendent is an excellent mechanic, & a most suitable man for the place. His salary, hitherto paid by Mr. Blatchford, vice-President of the Board, is promised by him for 1892 also. The school, being the only Protestant High school for boys in all this region, ought not to be abandoned, & though it might survive the closing of the self-help department, it would be seriously crippled thereby.

The city of Nicomedia contains from 8000 to 10000 inhabitants, of whom the Armenians probably fall a little below the Turks in number, & are three times as many as the Greeks. There is a Protestant community of 200 souls, & a church of 45 members. The condition of the work has not, for a long time, been so encouraging as now. The community is earnest & united; it has developed, more than most of our communities, the grace of giving; & it is led by an able & spiritual preacher, who has won the hearts of all, & who has gratified his people & us by declining a flattering call to a larger church. During the year the brethren have expended more than 100 liras for a stone wall about their cemetery, which is situated only a stone's throw from the ruins of the church whose destruction was the

first act of the great persecution under Diocletian. In that cemetery we visited, a few weeks since, the new made grave of one who, for forty years, had been a leading member of the evangelical church & community.

Passing by Karamouval on the S. shore of the gulf of Nicomedia, near which are two Greek & two Armenian villages, we come to Yalova, at the mouth of the gulf. This place is 2½ hours by steamer from Const. & it is here that we leave the steamer to reach the last of the four districts of the field. A ride of two hours from Yalova brings us to Kartsi, a village of two hundred houses, where there is a Protestant community of 25, of whom 6 are church members, & a school of 25 pupils. Near by are three other Armenian villages & one Greek village, with from 100 to 150 houses each. Passing over a mountain, we come in two hours to a beautiful rolling plain, sloping down to the shore of lake Nice. In this plain there is the village of Chengilu, 2½ hours from Yalova, with 650 Armenian houses, in which village there are 16 Protestants, a congregation averaging 25 pupils, & a school with 23 pupils. Quarter of an hour beyond, there is Michakeugh (or Ortakeug) with 400 houses, half an hour further, Nor Keugh with 1200 houses, & three hours beyond that Skeromick with 150 houses, all Armenian. The city of Nice, with its Greeks, & a small adjacent Armenian village, also appertain to Nicomedia field

It remains to point out, in closing, the reasons for the union of the Constantinople and Nicomedia stations.

1. It is the wish of all the interested parties. It is desired by Mr. Pierce, & by the ladies belonging to Nicomedia station. It is the earnest wish of all the preachers & leading brethren of the Nicomedia field whom we have consulted. It commends itself to the judgment of Constantinople station conference, & we think, of all the members of Constantinople station. It is desired by the officers of the Board at Boston.

2. There is no portion of the Nicomedia field which cannot be reached, & with the exception of one or two villages, reached easily by a single day's travel from Constantinople.

3. The financial difficulties under which Nicomedia station labors, call for the efficient supervision of that branch of the work which the mission treasurer, as treasurer of the station, could give.

4. And, finally, economy of forces points in the same direction. With our limited appropriations, it is more necessary than ever that there be no waste, either of money, or of the service for which the money is given. Each Missionary should be able to work in the way in which his services will accomplish most. By working the two

fields as one, we shall be in the line of such economy. In fact, if it were the desire of all, we think the three fields of Constple, Nicomedia, & Broosa, might be united to advantage. Then, with one man at Bardezag, one at Broosa, & one to give most of his time to touring, we think forces would be wisely distributed. Last year the three stations reported 26 outstations, & if one man were to spend 2/3 of his time in touring, he could give more than a full week to each, without counting the days he would spend in travel. The Nicomedia & Constantinople fields have suffered, & suffered much, from want of touring. We must have more of this form of labor, & have it, if possible, without adding to the number of laborers. It would be well, if we could afford it, to employ a native evangelist to be asso-ciated with the Missionary in touring. We have had such an evangelist who has been usefully employed, but retrenchment has laid upon us the painful duty of parting with him. He has labored 42 years for the evangelization of his people, and, though 71 years of age, is still vigorous, & had hoped that the Lord would permit him to work on a few years longer. In his absence, the need of missionary touring is greater than ever.

In Behalf of the Committee in Charge of Nicomedia Station.

N. S. Barnum

Copied by Henry Smith, son of Rev. J. F. Smith of Marsovan.

Report of Nicomedia
Station 1890-1

Rec'd June 25, 1891.

Annual Report. Marsovan Station. 1890-1891.

Some rather important changes which have taken place within the past twelve month in the missionary circle in Marsovan render it desirable to adopt the time-honored custom, and make some mention of these facts in the opening of this report.

Mr. Herrick has returned to his post here, though without his family. He spent two years in Europe and America seeking health for his family, and an endowment for Anatolia College. His efforts in the latter line, without accomplishing the whole object, resulted in a gratifying addition to the resources of the College. Success in his other effort of health-seeking was not complete, and it did not appear practicable for his family to accompany him. In view, however, of the needs and circumstances of the work and of his associates, he decided to return without them, and reached here Nov. 15. The welcome he received was made still more emphatic by the fact that he brought with him our new associates, Rev. and Mrs. Geo. E. White, of Iowa, with their infant daughter.

For a few short days our number of ordained missionaries stood at high water mark, — five; — and during a part of those days we enjoyed also the presence of

Dr. Farnsworth of Caesarea. But the fact which impelled Mr. Hornick to come back without his family was the necessity of granting leave of absence to Mr. Tracy and his family for the purpose of rest and recuperation. Accordingly as soon as the needed transfer and readjustment of work could be accomplished, Mr. Tracy left us and proceeded with his family to Switzerland. They remained there through the winter, with good results as regards rest and health, and they are now upon the point of proceeding toward England and the United States. Their departure leaves a blank not easily filled in more than one department of our work, and it also reduces the size of our circle of children to an ebb that it has not reached in a long time before. As that circle may soon be still further diminished we may properly allude with pleasure to one addition to it, in the Smith household, on the 26th of August.

Since the 9th of September we have enjoyed the presence in our social circle, and cooperation in the College, of Mr. Henry K. Wingate, of Minneapolis, sent out by the liberality of the instructors and pupils of Carleton College, Northfield, Minn. to take the place, for two years, of our teacher of mathematics, now studying in that College.

We have much to be thankful for in the Continuance

of general health in the Station. Miss Fitcher and Mrs. Riggs have been laid aside during a part of the year by ill-health, but are better now. Mr. White, very soon after his arrival, met with a painful accident, which laid him on his back for several weeks, thus seriously interfering with his early efforts in the acquisition of the Turkish language, but he also is about again, and applying himself diligently to that preliminary discipline of every missionary.

Our corps of native colaborers continues substantially the same as a year ago, and they have latored very steadily through the year, blessed with a pretty uniform measure of health and prosperity. We have given some excellent workers to the Smyrna field, and have recruited our own ranks from the class which graduated from the Theological Seminary in October last.

The work of our Station naturally divides itself into two departments: Evangelistic and Educational. The latter is certainly very prominent in the impression made upon an outside observer, and in the demands it makes on our time, yet it was organized and is conducted as a means to the most effective carrying on of the direct evangelistic work, which here invites our first attention.

Aside from such efforts as are made at the central station, this work is carried on at nineteen outstations. No attempt will be made to name them all in this

Report, merely a few characteristic points being touched upon.

Of these nineteen out-stations, twelve have regular pastors or preachers, and schools and teachers. In four others the work has been represented during the year by schools, whose teachers have, in some cases, been able also to preach regularly. In two others, Alacham and Unieh, the Sabbath services are conducted by devout and well qualified laymen, without official position or salary, and from one out-station, Kastamoni, we have for the present withdrawn. It must be confessed that the work in that place seems to have been a sad case of misdirected effort, and the region in which it lies is an example of the vast regions in Asia Minor which are as yet untouched by evangelistic influences, and lie as fallow as if no missionary society had ever prospected the country, to say nothing rapid retrenching with a view to withdrawal. Kastamoni itself is an important city, the capital of an entire province (vilayet) of great extent and population, which is absolutely without evangelistic effort, except an occasional journey of a bookseller, or less frequently of a missionary. It is not a cheering prospect for such regions, to speculate as to how soon the evangelical churches of this land are likely at the present rate of progress to undertake and accomplish the work of evangelizing them. For six years we maintained an expensive laborer in

Kastamoni, but a number of causes combined to minimize the results, and when the preacher had a call last year to the vacant church in Vezir Kepren, we could not refuse our consent to his leaving. Scarcely had the rumble of his departing wagon died away when a dozen or more of staunch Protestants, from the region of Amisah, moved into the city, and immediately began calling for a preacher! It would seem as if these would have formed a nucleus for the long-awaited evangelical body. But the appropriation for the place had been much reduced, upon the withdrawal of the preacher, and the last order for reduction swept away what was left, so that we have to turn a deaf ear to this appeal.

We turn with pleasure to more cheering parts of our field.

The five organized churches within this field have passed a year of quiet progress, encouraging on the whole, and yet lacking in that element of vigor and stirring advance, which we wish to see in their spirituality numbers and activity. Their growth has been largely from within, and many persons appear to have the impression that the process of having the old churches to join the Evangelical ranks is now a thing of the past. This is a suggestive question which demands the most careful attention of the churches and of all interested in their progress.

The church on the mountains at Kapros Karya,

has much to struggle against. With terrible poverty and excessive taxes, on the one hand, and the persistent efforts of the Campbellites, on the other, this Church has all it can do to hold its own. Still the faithful pastor toils on, and on the whole things seem more hopeful there than they did a few years ago.

The younger and more vigorous neighboring church in Samsoon continues to give us much joy and hope. Its members and its activities seem to be characterized by a steady common sense, which wears well. They keep up their excellent school for Greek children, while a young lady in the congregation, a graduate of the Marsovan Girls' Boarding School, has of her own accord gathered some of the Armenian children of the neighborhood under her father's roof, and is teaching them without any remuneration. The additions to the roll of Church members, the attendance at services, and the amount of benevolent contributions seem fully to justify the setting off of this Church two years ago as an independent organization, and the faithful pastor is to be heartily congratulated upon the results.

The Church in Amasia also is in a much more vigorous and hopeful condition than a year ago. The people there learned the folly of the effort to economize by putting upon one man the burdens of two, and they have now, beside their large girls, a flourishing school for boys. The teacher

is a graduate of our College, who spent a year in prison, the victim of unfounded suspicion with regard to political agitation, and was finally "pardoned" by His Imperial Majesty. The available property of this community is now increased by the final handing over to them of a lot and building, long in litigation. But whether such property and its income is or is not a real blessing to the church, may be allowed to remain still an open question.

The Church in Vezir Kenpru a year ago called the man who had labored long in Kastemoni, to be their preacher, with the hope of soon having him ordained as their pastor. Under his leadership they have had a very active year, and appear to be in a healthful and vigorous condition. Fifteen members added to their church roll, and unusually large money contributions show that there is life among them. Their greatest activity has been manifested in the raising of a new building for church and school purposes. This they have long wished to do, and subscribed liberally for it, asking also a sum from the American Board, though much less than what they themselves proposed to give. This aid our friends in Boston would undoubtedly have willingly granted had it not been for the recent excessive stricture. Without waiting for this, our brethren in Vezir Kenpru went to work and took down the old building, which needed very little help in coming to pieces, and rapidly put up the frame of a

commodious structure, on a good plan, and designed to give liberal accommodations for all their church and school work. Until the frame was fairly up and covered there was serious reason to apprehend mischievous interference on the part of inimically inclined officials. But a favoring Providence used the shrewdness, common sense and presence of mind of a prominent Greek brother there to avert such an evil, and the building went quietly on until arrested by quite a different obstacle, namely want of funds. The brethren there have outdone themselves in their liberality; we have done what we could to help them, and they have solicited and secured a little aid from neighboring congregations and individuals. They have finished off a portion of the building so that it serves their purposes temporarily, with considerable inconvenience, but the main audience room and other important parts remain to be completed when more means shall be available.

The Church in Marsovan has also for some time past had plans for rebuilding its place of worship. This people sent their pastor to the United States three years ago for the purpose of raising a large sum to enable them to do this on an extensive scale. He was absent for about two years and collected a considerable sum of money. But the accomplishment of their desires depends on a number of contingencies which may yet delay it for a long time.

The two years absence of the pastor was an injury to the Church and his return was awaited with great hopes. Upon his return last Summer, ill health hindered his discharging all his functions, and when the question of the renewal of his engagement with the people arose, there developed a considerable difference of opinion among them. Idolized by a certain portion of them he had alienated others, and the feeling at length manifested itself in a public and most unfortunate wrangle, which, it should be added, all parties were thoroughly distressed at and determined not to repeat. Before any final settlement of the matter was made, the pastor withdrew and proceeded to the Capital. He has sent word to have his establishment in Marovan broken up, and for his family to join him in Constantinople, from which it would appear that he does not propose to return.

The internal affairs of the church have proceeded quietly. Their schools are flourishing, and are doing a good work: thirty-five persons united with the Church by profession of their faith at the last Communion season: the afternoon, or Sunday School service has been conducted throughout the year by one of the missionaries, and at times the weekly prayer-meeting have been quite largely attended and earnestly conducted. A large number of young men belonging to the Gregorian Armenian Community have come to a considerable extent under the influence of evangelical doctrines. In part attracted by Mr. Filian's preaching, and encouraged by courteous treatment, and

perhaps by an idea that the radical differences between the denominations were melting away, these youth have frequently attended services in the Protestant Church, and have doubtless become considerably enlightened. But they still appear partisan and headstrong, and greatly need practical wisdom and the guidance of the Holy Spirit to bring them to a truly Christian experience.

These five Churches, while not by any means all that they ought to be, are yet a great comfort to us and ground of hope for future development. They fully justify the action by which they were formed, and exert a wide influence for good.

It is our hope that some others of the preaching stations in our field may soon also be organized as independent Churches.

The work so favorably reported in Gillé, continues to give much encouragement and promise, although perhaps not realizing all our hopes in the rapidity of its development. A recent case of severe persecution puts to the test the faith and endurance of our brethren there, but will doubtless end in advancing the work at whose destruction it is aimed.

In Chorum the Protestant Community is quite small, and it has not been stirred by anything that could be called a revival, yet it furnished ten candidates for admission

to church-membership, of whom eight were received at a recent communion season during a visit there of one of our number.

In Avkat Hadji Keny a similar number are now waiting for a similar opportunity.

In Herek the preacher, after a short renewal of his engagement, has finally resigned and closed his labors there in that capacity, and the missionary who recently visited the place found the work apparently at a very low ebb, with animosities among the few brethren, and a general state of coldness and carelessness. A reconciliation was effected, however, between certain prominent persons, and a rather unexpected degree of liberality was manifested in the effort to raise subscriptions to secure a new preacher. Under a new administration it is hoped that the work there may take a new and vigorous start.

Hadji Keny, on the other hand, after being for a long time without a preacher has now the services of a member of the class last graduated from the Theological Seminary. He has taken hold there in earnest, and things look hopeful.

Another member of the same class has been established in Bafra, where he had labored during the two preceding winters, and the results thus far are good. As previously reported, the people here have actually invested nearly a hundred pounds in property for church and school purposes. They are ready to expend considerably more to erect the needed

buildings, but are sorely in need of the aid which we each year vainly ask of the Board, on their behalf.

Still another member of the same Theological Class has dropped very naturally into the sphere which Providence evidently designed for him as preacher to the faithful and enterprizing people in Tatsa, on the Black Sea. This small but vigorous congregation maintains its character for love, zeal, and good works. They are constantly enlarging the sphere of their activities, and bravely struggling with the increased burdens these bring upon them. Alongside of their flourishing boys' school, they have this year established a School for Girls, with a thoroughly competent teacher trained in Smyrna. This will give them a leverage for introducing the gospel truth into many otherwise inaccessible families. This work of evangelizing their neighbors these simple people have taken up as falling to them as a matter of course, in a way which is truly inspiring, and a noble example to many an older community. Their poverty, however, makes it impossible for them to accomplish all they would, and most pathetic are their appeals for a little financial aid to help them in carrying out their liberal plans. The former preacher here was much beloved by the people, but they felt the desirability of having a Greek as their leader, and he concluded to accept an urgent call that he received from

the Smyrna region. We were fain to accept this arrangement as best on the whole, though we were very sorry to lose from our part of the field this promising young brother. We rejoice to hear of his prosperity in his new field.

Another small but thriving Greek community — the one in Déré Kemy, near Vezir Keupru, — is just now among the brightest spots in our field. We have no appropriation for this place, but the work there refuses to stop and declines to be neglected. Persecution and opposition have been very bitter here, and have done their work in driving into a clear and decided evangelical position a number of new families during the year, just about doubling the size of the community in the course of the year. Finding their congregations outgrowing any accommodations they could command, they determined last year to build. Getting what little help they could from friends in various directions, they took the brunt of the work upon themselves, went to the mountains, and cut huge timbers of pine and oak, split the shingles, sawed the boards, yoked their oxen and drew the stone, burned the lime, and then set up the frame of a building the sight of which was enough to take away the breath of their croaking enemies. In a rough mountain village, where the most comfortable farmers live in log huts and hovels, this three-storied building, about thirty-six feet square, rears its head in a way to show that it means to stay.

and intends to do good work. As yet it is little more than frame and roof, but they have roughly finished off two rooms for present use, and hope gradually to utilize the whole, in a vigorous aggressive work for the evangelization of their neighbors. A graduate of the Class of '88. in Anatolia College, who afterwards spent some time studying in the University at Athens, Greece, has undertaken the self-denying task of running the school there, for a scarcely more than nominal salary. Thirty-three boys gather daily in one of the rooms in this new building and toil, with their very primitive apparatus, to get the rudiments of an education which will give them an insight into better things than their fathers have known. And on the Sabbath the same young man expounds the Scriptures according to his ability to the eighty or a hundred people who come together for Evangelical worship.

We have recently discovered a short cut to this village through magnificent scenery over the mountains, which brings it within an easy day's horseback ride of Marsovan. A recent visit by some of our number impressed us with the fact that, — appropriations or no appropriations, — this is a place not to be abandoned; and we have high hopes of the future of these primitive villages.

In several of the tours made among these

out stations, the missionary has had the company of one or other of the young ladies of the station, several of the places having been thus visited this year for the first time by a missionary lady, or in fact by any foreign lady. The effect has been excellent, the women eagerly gathering for special meetings, and the young girls being immediately seized with a strong desire to go to the school in Marsovan. We hope we may be able in future to pursue this line of work more vigorously than ever before. And shall perhaps be greatly assisted in it by the spring wagon, which we hope soon to have, as the gift of some friends in Illinois, kindly solicited by a recent arrival in Caesarea who in passing through our field was impressed with our need of such a vehicle.

When passing in review the work in our out-stations we have rarely found them in so generally healthful and hopeful a condition, and we feel deeply and humbly thankful to the favoring Hand which has produced these results, despite a perhaps unusual number of unfavorable circumstances, general and particular.

Turning now to the other main branch of our work, we must say a few words about Education before closing this report. This again is mainly in two departments, namely that of Higher Education at Marsovan, and primary instruction at different points throughout the field.

The details of the latter may be seen in a statistical form in the Tabular View, where the numbers of the pupils and the names of the teachers are given. Our endeavor is to combine primary education with evangelistic effort at each point in the field, and experience has shown the great usefulness of this as a means to introduce spiritual truth, and to instill a love for the truth into the minds and hearts of the greater number, at the most impressible age. The teachers in these schools are quite generally graduates or former pupils of our more advanced institutions at the central station, and they are steadily raising the grade of their schools so as to enlarge their usefulness, and so as more nearly to approach a complete graded system, as preparatory to the Higher. We would specially refer to the fact that we see, with great pleasure, graduates of our College at the head of regular High Schools, or other schools of a high order in such centres as Caesarea, Yozgat, Tocat, Ordoo, Amasia and Marsovan, quite capable of preparing and sending their pupils up to their own Alma Mater.

<u>The Girls' Boarding School</u>. The number of pupils enrolled since the beginning of the school year is ninety-one. The average attendance has been eighty-five, sixty-two Armenians and twenty-three Greeks. The boarding pupils number forty, of whom twenty-nine are Armenians and eleven Greeks

Of the latter there has been an increase of ten per cent. over last year. The boarding pupils come from fourteen of the out-stations of the Marsovan field, and two are from other stations. The music pupils number twenty. There are three American teachers, three Armenians, and one Greek. Miss Fritcher has been an invalid most of the year, but she has taught one class in spite of her poor health. Two teachers give three fourths of their time to music: therefore the working force has been supplemented by instructors in the Armenian and Greek languages, and Dr. Altonian has given a course of lectures to a large class studying Physiology. Five pupils teach one class each under the supervision of one of the American teachers. A half day weekly is given to sewing and fancy work, at which time a teacher reads instructive articles either in English or Armenian. The pupils have compositions and recitations, alternate weeks.

The present Senior Class has six members. Another began the year with the class, but left soon to be married.

The "King's Daughters" Circles organized last year continue in active operation. Very few of the pupils are not included in this Order. Twenty of the members give lessons to twenty-six women and girls, once or twice a week. These pupils of theirs are such as are employed in earning a livelihood, and cannot attend school. A location has been secured where these pupils can assemble for an hour each evening,

when some of the King's Daughters give them instruction in Reading, Spelling, Writing and Singing. Others are engaged in teaching in a Sunday School for Gregorians in the same building.

Gratifying interest has been manifested in Spiritual life during the year, and over twenty desired to unite with the Church, of whom eleven were admitted.

Miss Fritcher's continued feblenoss leads us to desire that she take an extended vacation, in a climate more suited to her than

The cramped quarters in which the school continues are a source of constant care, but we have not yet been able to obtain the needed premises on which to build an addition to the present building. Most fortunately no serious illness has made it imperative that the rooms now used as recitation-rooms by day and bed-rooms by night, be vacated for the sick, or we should have been in a serious dilemma.

Anatolia College. It is our sad duty to record the death of two of our pupils during the year past. One of these, a son of Garabed Agha Hovaghimian, a prominent member of the Evangelical Community in Tubizond, died suddenly on the 4th of January, from one of the complications of malignant scarlet fever. The other was a day pupil from an Armenian family in Marsovan. With the exception the year, as compared with those that preceded it, has been in a marked degree free from any serious element of disturbance. A uniform inclination has been

very manifest among the pupils to give faithful and cheerful attention to the studies of the curriculum, and this has resulted in a very fair degree of progress in the several lines of study.

The number of pupils has been at about our average: that is, we have had 123. names registered in all, and the present number is 112. This includes the Preparatory Department and the Regular College Classes, and is about equally divided between the two.

The two literary societies in the College, one composed of Armenian students, and the other of Greeks, cooperate with the prescribed College exercises in a very important manner, in the mental and moral development of the young men, and they have done a very steady and excellent work this year.

The religious atmosphere of the institution, while not all that could be desired, is yet very encouraging. Aside from the regularly appointed Bible Study, preaching Services and devotional Exercises, voluntary religious meetings have been fairly well maintained throughout the year, and seven of the pupils were among the number of those admitted to the Marsovan Church at its last Communion Season.

A Class numbering seven members graduated last July, and the present Senior Class numbers thirteen young men, who hope to complete their course in July next.

Aside from the addition of Mr. White to the station and so to the available teaching force of the College, and the exchange of our Greek instructor for another, three important changes

have taken place in the membership of the faculty during the past year. First, Mr. J. J. Manissadjian, who had been for several years pursuing special studies in Berlin, joined us in September, as instructor in the Physical Sciences, for which he manifests a peculiar aptitude, thorough preparation and great enthusiasm. Second, our teacher of Mathematics was granted a furlough of two years to enable him to pursue studies in certain important branches of his department and he is studying higher mathematics and Astronomy in Carleton College, Northfield, Minn. Friends of foreign missions in that College have sent out to take his place for the same period, a recent graduate of the same institution, Mr. Henry K. Wingate. This arrangement was one of the results of Mr. Herrick's labors on behalf of the College while in the United States. And third, Mr. Tracy, before quite completing the term of five years, for which he was appointed Director of the College was obliged, on the score of health to withdraw. At the request of the Board of Managers, Mr. Herrick consented to assume the discharge of his office for the remainder of his term, and is now engaged in that work.

For several reasons, one of which is the fuller carrying out, than in former years, of certain parts of the course of instruction, we now find the studies of several of our classes very unduly crowded, and the Faculty now have under advisement a new schedule of studies, which will aim

to relieve this difficulty by adding one year to the Preparatory Course, making that three years instead of two, while the regular College Course will continue to be four years.

Another result of Mr. Herrick's efforts is the addition of some six hundred volumes to the library, mostly by donations from prominent publishers and others.

The Self-Help Department also has received considerable additions to its apparatus, in the line of tools and machines for joiner's work, and we have now the permanent services of a very skilful workman as the head of this line of work. The shops has already turned out a number of very creditable jobs, and its efficiency for its principal purpose is increasing.

The grounds in front of the main College building have been adorned during the past year with an ornamental fountain, the gift of the members of the Y. M. C. A. under the leadership of Mr. Tracy.

On the whole we may view the year as one of great prosperity in the College, although its financial condition, closing each year thus far without a deficit threatens to make an exception in that respect.

On behalf of Marsovan Station,

Edward Riggs

Marsovan, April 17. 1891.

Rec'd June 16, 1891.

Annual Report - Marsovan Theological Seminary - 1890-91.

At the time of our previous report we had one class of twelve members approaching the close of their course. One of these left in August to take charge of a Boys' School of high grade in Yozgat. The remaining eleven continued their studies, and successfully completed them in the autumn, making their closing addresses and receiving their certificates on the 27th of October last. This class gave us some anxiety during the earlier part of their course by an apparent ~~lack~~ want of homogeneity, and by the lack on the part of some members of that degree of intellectual culture which would seem needed to ensure the highest success in professional studies. At times also the tone of personal piety among them was in a marked degree lower than it should be, and even occasional manifestations appeared of a lack of harmony among them. During the past year, however, there has been a steady and very gratifying improvement in these respects. They have pulled together well, and have made very good use of their opportunities. Several of them took a prominent part in the doings of the Marsovan Y. M. C. A. aiding in carrying out the rather elaborate plans of its several committees for local evangelistic efforts. The near approach of the end of their academic privileges had the effect of removing any possible lack of unity and earnestness from among them, and their appearance in the class-room, and in the pulpit, and

finally on the graduating stage, gave evidence of careful self-culture, and furnished ground for anticipating useful labors from these young men in the future. Aside from their regular lessons and prescribed instruction in Sacred rhetoric, they conducted, under the supervision of one of their teachers, a meeting for debate and discussion of philosophical and practical themes, in which they had and improved an excellent opportunity for cultivating their powers in extemporaneous speaking. The class was nearly equally divided between the two nationalities, there being five Greeks and six Armenians. The relations of these two sections were most harmonious. When there were any signs of friction or any lack of perfect sympathy it was not at all on national lines.

It is too early yet to judge of the working character of these young men, but the reports thus far are very promising. Two of them were all through their course tutors in Anatolia College, and continue in that work. One other is still studying in Marsovan to complete the regular college course. Four others are occupying important positions as preachers in the Marsovan field. One is laboring acceptably in the Caesarea field, one in the Trebizond field, and one in the Nicomedia field. Only one was at last accounts without a regular appointment, and was at his home in Angora, though we have heard of two places that were thinking of calling him. We believe that the members of this class are destined

to perform no mean part in the progressive work of the church in this land.

In accordance with the new scheme of terms and vacations, adopted a year ago, the organization of a new class has been deferred till September next, and we have already in view a sufficient number of candidates to form a fair class, both in numbers and in the character of the individual pupils, and we hope still others will appear before the class gets fairly started. If the number of subsequent candidates shall authorize it we hope to form another class two years later, that is in Sept. 1893. and thenafter at intervals of two years.

The other proposed changes, enlargements of the course, etc. will be regularly inaugurated with the newly incoming class, and these, we are glad to say, are rendered possible by the return of Dr. Herrick and by the addition to our working force of our new associate, Mr. White.

The Library of the Theological Seminary has received some valuable additions during the year, especially by a gift from the Hollis Moore Trust fund in the hands of Dr. Alden, but we have not heard any favorable response to the request made by the mission last year, for a thousand dollars from the funds of the Board, to extend the library.

While the Theological Seminary occupies the same set of buildings with Anatolia College, it enjoys also the use of

the increasing number of volumes belonging to the Library of the latter. The two libraries, to the advantage of both, stand together on the same shelves, under one classification, and distinguished only by their labels, and the number of persons intelligently using the books is steadily and rapidly growing.

With the increasing efforts of the Trustees of this Institution to make it such as the Mission and the work require we hope we may have an increasing interest, sympathy and cooperation on the part of each station and each missionary, and, more especially, of the entire body of our native co-labourers, in order that, with the blessing and under the guidance of the Greatest of Teachers, it may be a true School of the Prophets, to the glory of His name.

On behalf of the Trustees of the Mission Thol. Sem.

Edward Rizzo.

Marsovan, April, 1891.

Rec'd June 16.

Marsovan Theological Seminary.

The next term of the Mission Theological Seminary, at Marsovan, will open on Thursday, Sept. 16. 1891. with the organization of a new class. The course of study will be, as heretofore, three years. Each yearly term of study begins in September and closes during the first week in May. Candidates for the full course in the Theol. Sem. should have a College education or its equivalent in mental training and in the use of the English language. They should be Church-members, and should have thorough recommendations. The Course of Study, as enlarged by recent action of the Mission, includes the following branches:—(The numbers in parentheses, in ordinary figures, indicate approximately the number of weeks, of five lessons each, devoted to each study. The Roman numerals indicate the years during which the study is pursued.)

✻ Harmony of the Gospels, and Life of Christ.	(20. I.)	in Armenian.	by Rev. J. F. Smith.
✻ Systematic Theology	(40. II and III.)	" "	
Lectures on the various forms of Church Organization & Polity.		in English.	
Natural Theology	(10. I.)	in Turkish.	by Rev. G. F. Herrick D.D.
Study of the Acts of the Apostles	(10. I.)	" "	
History of the Christian Religion and Church.	(30. II.)	" "	
Lectures, in English, on the Theory of Prophecy and Exegesis of Isaiah, Daniel, etc.	(20. III.)	" "	
Homiletics and Pastoral Theology	(24. III.)	" "	
† Harmony of the Gospels and Life of Christ	(20. I.)	in Greek.	by Rev. Edw.d Riggs.
† Systematic Theology.	(40. II & III.)	" "	
Lectures presenting a comparative view of the Non-Christian Religions.		in English.	
✻ Moral Philosophy.	(10. I.)	in Armenian.	by Rev. G. Thoumaïan.
✻ Introduction to the Scriptures, Principles of the Interpretation of Scripture, & the Evidences of Christianity.	(20. I.)	" "	
✻ Exegesis of the Epistles of the New Testament.	(20. III.)	" "	
The Hebrew Language	(40. I & III.)	in English.	by Rev. G. E. White.
Interpretation of the Pentateuch	(12. II.)		
History of God's People before the time of Christ.	(12. II.)		
Lectures on the Relations of Christianity to Science & to Scepticism.		in English.	
† Moral Philosophy	(10. I.)	in Greek.	by a native Greek Prof. who is to be added to the Faculty.
† Introduction .... Interpretation .... Evidences...	(20. I.)	" "	
† Exegesis of the Epistles	(20. III.)	" "	

(✻ These courses in Armenian correspond to those in Greek marked †)

Essays in English, on themes assigned by the Faculty, will be prepared by the pupils throughout the course.

On behalf of the Trustees.

Marsovan, June, 1891.

J. F. Smith

ANATOLIA COLLEGE

COURSE OF STUDY.

LOWER PREPARATORY CLASS.

	MATHEMATICS	GEOGRAPHY	ENGLISH	TURKISH	ARMENIAN	GREEK	
1st TERM	Mental Arithmetic	Geography	First Lessons	Popular Reader and Writing.	Grammar, brief course	Gerostathes (Reader in Mod. Gr.)	
2nd TERM	Mental Arithmetic	and	Medkhel	Grammar & Writing	Practical Grammar	Yeraki's Grammar (mod. Greek) and Compositions.	
3rd TERM	Written Arithmetic	Map-drawing.	Medkhel	Grammar & Writing	Practical Grammar and Translation	Geraki's Grammar and Compositions	

MIDDLE PREPARATORY CLASS.

	MATHEMATICS	DRAWING & MUSIC	ENGLISH	TURKISH	ARMENIAN	GREEK	
1st TERM	Written Arithmetic	Drawing and	Second Reader	Larger Grammar and Syntax.	Select Readings	Gnomics, Scholastics & Æsop's Fables.	
2nd TERM	Written Arithmetic	Vocal Music	2nd Reader, Analysis etc	Chrestomathy and Analysis.	Telemaque (in ancient Arm.) with	Chrysostom's Homilies & Gennadius Gr	
3rd TERM	Algebra	alternating thro' the year.	4th Reader & Swinton	Ottoman History and Composition.	Analysis and Composition	Gennadius' Gram'r. and Composition.	

UPPER PREPARATORY CLASS.

	MATHEMATICS etc	DRAWING & MUSIC	ENGLISH	TURKISH	ARMENIAN	GREEK	
1st TERM	Algebra	Drawing and	4th Reader & Swinton	History & Literature.	Chrestomathy with Analysis & Composit^n	Xenophon & Composition.	
2nd TERM	Algebra	Vocal Music, al-	Analysis & Composition	Terminology of Official Letters	The same, with committing to Memory.	Xenophon and Composition.	
3rd TERM	Physiology.	ternating through the year.	Literary Selections	and Legal Documents.	Theory of Composition with practical work	Plutarch & Isocrates	

FRESHMAN CLASS.

	MATHEMATICS	PHYS. GEOGR. & ENGLISH	FRENCH	TURKISH ALTERNATING WITH ARMENIAN OR GREEK			
1st TERM	Geometry	Physical Geography	Emile Otto	Principles of Literature	Principles of Literature.	Lysias & Analysis	
2nd TERM	Geometry	English Classics	Emile Otto	Rhetoric & Composition.	Poorasdan. (Poetry in Anc^t Arm^n)	Demosthenes & "	
3rd TERM	Geometry	Rhetoric.	Emile Otto	Commercial Law.	Poorasdan and Composition.	Plato & Analysis.	

SOPHOMORE CLASS.

	MATHEMATICS etc.	HISTORY & LOGIC	FRENCH	TURKISH alternating with ARMENIAN OR GR^K:			ALTERNATIVE STUDY with HIGHER MATHEMATICS
				TURKISH	ARMENIAN	GREEK	MATHEMATICS
1st TERM	Trigonometry	History, ancient	Methode Ness 3me Livret et Anal	Code Civil (Medjelle)	History of Literature	Herodotus	Analytical Geometry
2nd TERM	Astronomy	History, modern	La 3me Lecture Rocherolle & Analyse.	Code Civil (Medjelle)	Milton (anc^t Arm^n)	Herodotus Thucydides	Surveying
3rd TERM	Botany	Logic.	L'année preparatoire M. Guyan. & analyse.	Official Composition	Milton "	Thucydides.	Surveying.

JUNIOR CLASS.

	APPLIED MATHEMATICS	CHEMISTRY and PHYSICS	FRENCH	TURKISH alternating with ARMENIAN OR Greek;			ALTERNATIVE STUDY with HIGHER MATHEMATICS
				TURKISH	ARMENIAN.	GREEK.	MATHEMATICS
1st TERM	Commercial ~~Arithmetic~~	Chemistry	La premiere année M. Guyan & Compos^n	Criminal Law and	Principles of Poetry	Homer	Conic Sections Calculus
2nd TERM	Book-	Chemistry Physics	Francinet, G. Bruno	Compositions	Composi^n & Criticism	Homer	Mechanics Practical Astr^y
3rd TERM	Keeping.	Physics.	L'art epistolaire Composition.	Zoology.			

SENIOR CLASS.

	MENTAL & MORAL PHILOSOPHY.	POLIT. ECONOMY AND INTERNAT^NL LAW	EVIDENCES OF CHRISTIANTY.	PHYSICAL SCIENCES.			
1st TERM	MENTAL Philosophy	Political ~~Economy~~		Mineralogy			
2nd TERM	History of "	International		Geology.			
3rd TERM	Moral Science.	Law.	Evidences of Christianity				

Note. RHETORICAL EXERCISES are conducted weekly, in every class, throughout the course. A daily Bible-lesson is given to each class, thro' out the entire course, lasting from 8.45 to 9 o'clock.

[This Course of Study was adopted in July 1891]

Annual Report - Sivas Station - May, 1891.

It is with devout thankfulness, that we report another year of uninterrupted labour for the Master. We have not been permitted to see any wide-spread revival interest in our field, but the fruit of a year of steady work is before our eyes and we feel that we have abundant reason to expect greater gains this coming year.

In numbers our Missionary force remains unchanged, but we are developing a disposition to migrate and do our touring in lumps. One missionary family, moved by the spiritual need of Tocat, spent the winter in that city with encouraging results, and the other family locates in Gurun for the current year in responce to an invitation from the Protestant community of that city.

The condition and attitude of the population, with which we have to do, has undergone no practical change during the past year. The political agitation and uncertainty of the year, while diverting, in a measure, the thoughts of the people from spiritual subjects, has not hindered our work to any appreciable extent. In the Armenian village of Bagchejik, some seven hours from Sivas, there was an earnest teacher with Protestant views, who did much to enlighten the villagers and endeared himself to them, with his advocacy of the simple truth of the Gospel.

Last fall, when I visited this village, I found that the young man had just fled from the place, feeling that he could no longer endure the persecutions, instigated by the village priest. The villagers, however, sent a delegation after him and with promises of protection induced him to return. In January the priest complained to the government that this teacher was preparing his scholars to become soldiers (He taught gymnastics in his school) and he was at once imprisoned in Sivas where he still remains. No person, however, directly connected with us has as yet incurred the suspicion of the authorities.

The event of the year for us in Sivas was the coming of our new preacher in October. Sivas has ever been unfortunate in not being able to find or keep a preacher. It was, therefore, with great gratitude to God, that we welcomed to our pulpit the brother whom we trust may be instrumental in bringing a great blessing to this needy congregation. The increase in Sunday audiences and a more earnest and spiritual tone in our prayer-meetings already shows the influence of a man of experience.

We had also the pleasure of welcoming another graduate of Aintab College to our Boy's High School in the place of Hovhannes Efendi who, after giving us several years of faithful service, went to America to take a Theological education. Nazaret Efendi has taken up his new work with great enthusiasm winning the hearts of his scholars

and now the whole school is stirred with a healthful and promising religious interest, three of the boarding-school boys having recently been received into the church. The tokens of religious interest outside of our congregation do not fail - A small orphan asylum, the beginning of a hospital for the poor, a reading-room for the discussion of religious subjects, all supported by voluntary contributions from the poorer class, and frequent sermons delivered by young men upon funeral occasions either in the house of the mourners or in the open cemetary - These are amoung the indications of religious earnestness amoung the young men especialy of the old church. Their former leader left his position as teacher and his evangelistic work during the past year because he failed in obtaining adequate financial support. Nevertheless this element still holds itself aloof from our work. Mr. Hubbard, who has just returned from a five months sojourn in Tocat with his family, reports there Sunday morning audiences of from 50 - 60 and a S.S. attendance of about 40, and that the enlightened Armenians there have given up their separate meetings because of political complications and now seem to be in doubt, as to whether it is better to hear the Gospel preached in a Protestant chapel, or not at all, while the Bishop is using his influence in favour of temperance. He mentions several interesting cases amoung the women of those not

accustomed to Protestant services, who were hungry for a knowledge of the truth and attended the meetings held by Mrs. Hubbard, for the women, with great regularity and seemed to accept earnestly the plain truths of the Gospel. With a nucleus of some 8 Protestant women, the attendance upon the women's meetings averaged 20 adults and 25-30 school girls, and many of these would also come early to the S.S. for an extra and informal service Mr. Hubbard speaks as follows of the experience of this visit - "The experience of our five month's work in Tocat, though attended with no general awakening either telling immediately on the increase of church members, or of the contributions from the people, still was such as to encourage us greatly. We could see that not only the regular meetings, week by week, were telling on the people, but also that our personal daily conversations, distributed tracts and loaned books were quietly but surely turning heads and hearts in the right direction. Taken altogether, we have never seen a winter on missionary ground, in which we were so constantly made conscious, by such a variety of little things, coming and going at just the most favorable moment, that the Lord was with us and that the work even in some of the waste places of Turkey is blessed and hopeful whenever a missionary family, using the same means they would in their native land, are left free to concentrate on it for a few months."

Our work in Diurik is for a time under a cloud. Their preacher left them in June, because of their failure in meeting their financial obligations with him, and we now have only a teacher to occupy our second largest out-station. We have recently seen some indications that the brethren were beginning to entertain a more reasonable frame of mind and we hope yet, to see the work there revive and prosper. Our Circuit Preacher, visiting Derende, Ashodi, Manjuluk and Kara Eren, has been hindered in his work this year by sickness in his family and the unusual severity of the winter. The people, however, are giving more for his support than formerly and the arrangement is on the whole working well. Schools have been maintained during the year in both Derende and Ashodi and the teachers have made a good beginning in the collection of tuition from their scholars, in accordance with the instructions of our conference of last year. During the winter we have had a girl's school in Manjuluk with encouraging results. Enderes is important as an out-station for us, because it is the only place in the whole north-eastern part of our field where we have any work. We have here only a primary school, but it has sent us two scholars this year for our Boy's High School and we feel that we must at least maintain our present status. The building, which has been used as a chapel and school-room will soon pass from our hands by the te

terms of the lease, and it will be necessary for us either to purchase the present building or build for ourselves: and we fear that any change in the location of the school might endanger its existence.

The record of the year at Gurun, our largest out-station, is one of continued progress in all respects. Of the 23 members admitted on profession of faith to our churches during the past year 21 were from this out-station. Their contributions for the year 1890 show a gain of 30 per cent. over those of 1889. Last year they asked L. 75 from the Board to aid them in the erection of a much needed school-house and in repairing and enlarging their church to meet the demands of the increasing audiences. In their poverty, they had pledged all that any one could expect them to give for this object, but, when the word came that only L. 25 of the amount expected had been granted them (The portion asked from the Woman's Board) they decided to begin their work at once, and they are carrying it forward with a rare faith and self-denial which ensures success. Their young preacher covers a territory some six miles in extent in his ministrations, preaches in two different parts of the city each Sunday, and has won the confidence and love of that once divided congregation. They have recently united in extending to him a call to become their pastor, and he took from us some months since our much-loved Girls's

High School teacher to help him in his work: so our hopes are very bright for his usefulness in this important field and we expect to see a continuous advance in all lines of work in the future. The great need of our work in Gurun is a school of higher grade, than we have been able to maintain. For several years, they have been preparing for such a school, and now, with their new building and the complete lack of higher instruction amoung the Armenians, the time seems ripe for such a step in advance and the additional expense will be comparatively light and one which can soon be met, by the increase in tuition from the school, and in contributions from the people. Here, as no where else in our field, does the native community under the leadership of an efficient mill et-bashi and committee look after the collection of the tuition of the schools and the contributions of the congregation and all the affairs of the community in such a way, as to make the most of their limited resources and to command the respect of the other communities. We made a complete change in the teaching force of our Girl's High School in the fall, the head teacher (a graduate of Harpoot College) going to Gurun as the wife of our preacher there and her companion also taking up work in one of the girl's schools in the same place. We were able, however, to secure two capable teachers from Harpoot, without delay, and the work of the school

has gone steadily forward. Its attendance, during the past year, has reached 45, a gain upon the largest attendance in its history (37 of last year). In the reception of boarding scholars a step in advance has been taken by requiring the payment of at least one half of the expense of board on the part of the scholar or her friends, except in the case of those coming from new places. In the course of study the Turkish department has been strengthened and English has for the first time been systematically taught. In a recent arrival from Niksar the Boarding School has established a connection with that city which, though lieing within the borders of our station, has had no taste of our work. In the high and common schools, the young lady in charge has made considerable gain in the matter of collecting tuition from the scholars, though meeting with considerable opposition, on the part of those unwilling to pay anything for the education of a girl. The four lower schools in the city and those in Gurun, Manjuluk, and Tocat have done good work, except perhaps the latter which has suffered from the need of a more competent teacher, which need we expect to meet in a few weeks. The two Bible Readers in Sivas and our two Colporters traversing all parts of our field have each done faithful work in their respective departments and their work deserves more extended mention than can well be

publications

given here. Turning to our Tabular View, we find that we have made a gain in contributions of L. 8 (L. 115 for 1890). We report 894 scholars in our schools, a gain of 48 over the preceding year. Our church membership has been increased by the reception of 23 members by profession of faith (21 at Gurun and 2 at Sivas) making the total number 226. And, while the average congregation is 540, a loss of 53, the S.S. attendance is 585, a gain of 65 over the previous year. The great gain of the year, however, has been in the organization and equipment of our work in Sivas and Gurun, and we trust that this may prepare the way for greater gains in numbers, contributions and in more earnest spiritual life in the years to come.

On behalf of the station,

Wm F. English

Annual Report
Lines
1891

Rec'd June 16.

(Mr. Thomson)

years here. Turning to our Teacher View, we find that we have made a gain in contributions of L. 8 (L. 116 for 1890). We report 884 scholars in our schools, a gain of 18 over the preceding year. Our church membership has been increased by the reception of 23 members by profession of faith (21 of Gurung and 2 of Sikes) making the total number 246. And, while the average congregation is 310, a loss of 33, the S.S. attendance is 385, a gain of 65 over the previous year. The great gain of the year, however, has been in the organization and equipment of our work in Sikes and Gurung, and we trust that this may prepare the way for greater gains in numbers, the contributions and in more earnest spiritual life in years to come.

On behalf of the station,

Lingoma Station – Annual Report 1890-91.

In the review of the Lingoma Station work for another year, we would gratefully acknowledge the goodness of God in the uniform health of all the Mission circle, & in the return of our absent ones, for we are glad to report the return in Nov. last, of Mr & Mrs Bartlett, Miss Nellie S. Bartlett, & Miss Lawrence, after an absence from the Station, of fifteen & a half months, on a visit to the U.S.A.

They were much improved in health & vigor, & have returned with new hope & courage to the work they had left. There came with them, also, Miss Smith from Cleveland Ohio, a very timely supply as teacher in the Girls' Boarding School. Miss McCallum is still absent on a furlough in America, & will not return this year as she needs a longer rest.

Dr. Constantine's protracted illness is a source of great grief to us all, & an incalculable loss to the Alliance & its work, yet, notwithstanding this drawback, the work of the Alliance has

made most encouraging progress. As the separate report will show, its congregations have steadily increased, & the spiritual life of many of its members has recd a new impetus from the added responsibility thrown upon them by the absence of their leader. We are glad to say that the last reports from England are more encouraging, & we will fondly hope that he may yet be restored to health & to his work.

In reporting the evangelistic work in the Smyrna field, though we cannot present one bright general view, we have enough that is encouraging to inspire us with hope for the future, & in the general picture there are some points of special interest. Smyrna

First - Smyrna has kept on in the even tenor of its way, a feeble light, & yet we trust, a true light in the midst of thick darkness. Smyrna

Up to this time, very few Smyrnaotes have identified themselves with the evangelical congregations, either the Greek or the Armenian, nearly all who are known as Protestants having come from the various provinces of Asia Minor, & the islands of the Aegean Sea.

The Armenian Protestant congregation in

Smyrna is very poor in this world's goods - would that they were rich in faith - & are thus able to pay but a small portion of their preacher's salary. The Greek congregation are in better circumstances, & exhibit more earnest zeal in the work of the Lord, but very little of the wealth, or of the business talent of Smyrna can be counted on the Lord's side. Then the history of the Smyrna Church, has been, for so long, one of strife & & contention. that time is necessary to restore lost confidence, & the special blessing of the Holy Spirit to intensify the feeble light, that it may be as a beacon, to wandering men, to lead them in the ways of life.

The average congregation is eighty, about the same as last year. The number of additions to the Church in 1890. was five. The Sabbath School in the Kinder Garten rooms is still a most hopeful agency. It numbers eighty to one hundred, & exhibits marked improvement in the matter of order, & the attention given to the lessons.

The "Strangers' Friend" Society among the young men, continues to prosper. Our City Missionary reports much readiness to listen to the truth among the people, & a large number of tracts

have been distributed.

At Marsova, the division of the mission property so long contemplated, has at length been accomplished. & the result is quite satisfactory to both parties. This division assigns the front half of the house, with the front yard & the garden, to the Armenians, & the back of the house, with the space occupied by the chapel & other out-buildings to the Greeks. The division line meets the street wall a little to the left of the door, a new door near the chapel having been opened for the Greeks, & also one on the other street, at the back of the house.

Of course a bill of expense in repairs & readjustment has been unavoidable, but in it all, a careful economy has been observed. In August last, a new preacher was secured for Marsova, a Mr Santikian, who has spent five years in America. He has labored faithfully, & for a time, many young men were drawn to the Sabbath services, & the prospects seemed very hopeful, for some appeared very much influenced by the truth. But finally, these young men concluded to organize for themselves, a society for the study & expounding of the word, holding separate meetings under the direction of a few leaders. With this new movement, nearly

all the young men forsook the Evangelical Service, & it remains to be seen whether they will find the truth in their seeking, or whether they will come back to learn the ways of God more perfectly. The Sabbath congregation is at present very small.

The Greek work in Manisa, however, has need a new impulse of late, & is more hopeful than ever before

At Ak Hisar, (Thyatira) we have also a new preacher. He came last Summer, from a successful work in Tatsa, in the Marsovan field, & on the Black Sea coast, & though he has met with many discouragements, he has labored with much zeal & patience, until, now, the work seems more encouraging than for a long time before.

Congregations have increased, & a new & earnest spirit of inquiry is manifest, & we hope there have been a few conversions.

We anticipate marked progress in this place in the near future. The mission property, here, besides being very far from the Armenian quarter, is quite unsuitable for the work, & it seems desirable, if possible, to make a transfer to a location more convenient for both Greeks & Armenians. The brethren &

the preacher are very anxious for such a change, & believe it can be made without heavy expense to the Board. By turning in a small property belonging to the Protestant Community, about £ 7.120. will be needed. We shall ask the Mission to favor the proposed transfer, if it shall seem wise & safe.

In the Evangelistic work at Rodenish, our hopes have not been realized. The few brethren there have not assumed responsibility & labored with the preacher, as they ought to have done, & consequently, have failed to win others to the right way.

This town is noted for its intemperance, & drunkenness is fearfully common. There are two large Saloons on the same street & opposite each other, one owned by the Armenian, & the other by the Greek Community, & these are both rented to rumsellers, the rent, of course, going to meet church & school expenses. The young men of Rodenish are exposed to fearful temptations, & no adequate means are employed to save them.

The quarters we are compelled to occupy, are cramped & inviting, & there is very great need of a suitable place of worship, but the brethren are unable to pay the required proportion. The preacher labors faithfully, but he labors under much difficulty.

Afion Kara Hissar

Of Afion Kara Hissar, we are able to write more hopefully than last year. In Nov. last, a new preacher was secured for this field, who had labored for several years in Zeitoun. He found nothing to encourage him at the outset: no reliable congregation, no school, no place of worship, with much discontent & criticism, growing out of the troubles of previous years. But with true Christian courage, he entered upon his work. Soon there was manifest a very serious rapture in the Gregorian Community, which consists of about one thousand families. Several of the priests were accused of disgraceful conduct, & a few rich men of tyranny & oppression. The excitement ran high for a time, & several hundred signatures were secured from men who vowed that they would have no more to do with priests & tyrannical leaders, & declared their readiness to join the Protestant ranks. This state of things continued for several weeks, & as a result, the narrow quarters secured for our worship were crowded to overflowing. An unlimited opportunity was offered for earnest, personal work, with those who were newly listening to the truth, & this opportunity the preacher did not fail to improve. After a time, the schism was partially healed

but some hearts had been influenced by the word & the Spirit of God. & these continued to attend the worship. & to welcome the preacher. & the missionary to their homes. On a visit of three weeks in the winter, we found ourselves welcomed to more homes than we had time to visit. & felt, indeed, that the field was white to harvest. But we had no room for a large congregation, & no permanent room at all. & the best quarters we can rent, are unsuitable for the purpose. We have much hope for Afion Kara Hissar, if the work can be continued, but the people will never believe that we mean to continue it, till they see some signs of permanency. We cannot expect that men will identify themselves, in great numbers, with a cause whose history, thus far, is one of instability & reverses.

In Boardoan, we have one bright spot, wh. gives us cheer & hope for the future. The progress of the work here has not been rapid, but it seems to have been sure. The preacher has relied upon the word & spirit of God, rather than upon his own wisdom, & his labors have been owned & blessed.

Severe persecution has been encountered, at every step, not only of the living but of the dead, the body of one brother having been dragged from

its grave, by those who claim the name of Christian.

Bishop, priest & people have shown bitter hatred & violent persecution, & have intimidated many whose hearts have been touched by the truth.

But the pure example, & fidelity of the preacher, & the consistant, conscientious & earnest lives of the brethren have disarmed the opponents, & the power of the work is manifest.

A specially hopeful feature of the work here, is the fact that the first persons to accept the truth, & consent to the opprobrious name of Protestant, have proved themselves to be consistant Christian men, & those who have joined their ranks are of like spirit. This congregation of only seventeen adult males paid, last year, towards their preachers salary, nine pounds, Turkish, for a cemetery site, & for various other objects five, making twenty Turkish pounds = $88.00 Besides this, on the 1st week in Jan. 91, they paid towards a site for a chapel, eighteen pounds, & have twenty more pledged towards a building = $167.20

With funds collected in America, & with the approval of the Station, we assisted this people to purchase an excellent site for a much-needed building for worship & for School, & though we have not

yet, secured the means for the building, the possession of the site has greatly encouraged the brethren with the hope that the work will be permanently established. It has, also, weakened the courage of the opposition, who have predicted an early failure of the gospel work. Of the number, thirteen have been rec'd to church fellowship. They are all poor, except two, & these are only in moderate circumstances.

We are glad to say that they are Sabbath-keepers, & truth-tellers; that they are also temperance men, not one of them using any kind of spirituous liquors, or even tobacco in any form.

We believe they are worthy of a suitable place of worship, & we are ready to receive contributions for this object

Educational Smyrna

The Educational work of the field is largely confined to Smyrna. Including the Greek Alliance there are about three hundred pupils in the various Protestant schools in the city.

Girls' School

The Girls' School has enjoyed a very prosperous year. The change of time in the opening of the school, from the middle of Sept to the first of Oct. though regarded as doubtful to the interests of the school, has been attended with the best results. The number of the pupils has not decreased

& the health of both pupils & teachers was never so good as this year. Until the present year, all the pupils in the primary department were under the direction of an Armenian teacher, the result being that the Armenian girls were steadily increasing, while the Greek girls were decreasing. This forced upon us the necessity of opening a primary Greek department. The teacher is a member of the last year's class of graduates. She has given good satisfaction, & although the number under her control is not large, yet there is good hope for the future.

The whole number of the girls in the school is eighty three, about half this number being in the higher department. The conduct of the girls has been most exemplary, & there were very few cases requiring serious discipline. The spiritual tone of the school has been most encouraging. Three of the girls have become Church members, but this does not, in any adequate degree, represent the spiritual work among the girls, for we believe ~~that~~ some from the old Communities have accepted Christ as their Saviour, & many others, have at least received an intelligent knowledge of the way of life.

The Society of "King's Daughters", mentioned in the report of last year, is vigorous & flourishing.

The members of it, besides doing a good deal in a charitable way, in the city, have undertaken the support of a beneficiary pupil, in a mission School in India. This society has been supplimented, quite recently, by a branch of the "Young Women's Christian Temperance Union", which was organized as a result of the visit of Mrs Leavitt.

The Boys' School has had more pupils than the previous year, & numerous inquiries indicate, that if we could add a boarding department, with missionary Superintendence, we shd have a much larger number & a better class of students.

The <u>need</u> of a high School, with a boarding department, wh. the mission saw last year, & for which it made so strong an appeal to the Bd. Com. is still the same, & we are prepared to renew the application, in accordance with the advice of our Foreign Secretary.

The Kinder Garten seems to have lost nothing in the confidence of the people, from the absence of its Superintendent in the United States last year. Since her return in Nov. last, the numbers have increased from 66. to 85: & there have been 107. pupils, in all, during the present school year, while new applications are received

almost daily.

With funds contributed through the Woman's Board, a site has been purchased for a Kinder Garten Home, in a most favorable location, directly opposite the mission dwelling house. We await funds for the much needed building.

Boy's School

The School at Manisa has for some reason, lost something of its former prestage.

Some months ago the teacher was removed to Smyrna, & for a time, the preacher acted as teacher, also. Another teacher has been secured, & the school now enjoys a fair prosperity. A separate Girls' School was sustained for a time, last year, & might be reorganized, with profit had we the means.

Girls' School

The School in Aodemish taught by a graduate of the Smyrna Girls' School, has enjoyed its usual prosperity, with thirty pupils.

Kinder Garten

In Bourdour, the School of little children is always subject to fluctuations according as the tide of persecution rises or falls. One week there may be thirty or forty pupils, & the next week, the decree of the bishop or priest may reduce the number to five or ten: then as the decree is forgotten, the school will increase. Bourdour is

also, in great need of a School for boys, but we dare not venture on any estimate ~~for~~ this year.

In Afion Kara Hissar, a Girls' School of 25:—30. pupils, was opened last Fall, by a graduate of the Smyrna Girls' School. After a few weeks, however, it was closed by order of the local Govt, because it had no formal permit. We referred the matter to Constpl, & after a short recess, it was opened again, no one objecting, & it still continues. This is the only place in our field, where the better class of Gregarian Armenians urge us to establish good schools, & promise to patronize them. If we could open a good Boys' School here, we could venture on half the support, from the pupils, from the first.

Afion Kara Hissar School

We have thus given an imperfect review of the Smyrna field, with its five outstations as at present organized - We have found encouragement at nearly every point, & a very needy field everywhere. When we look over the broad territory of S. W. Asia Minor, with its large towns & flourishing cities, in many of wh. a gospel work might be opened, with hope of early fruitage, & reflect that there is no other agency likely to take up the work wh. we cannot attempt, & this

two with the prospect of having the work already in hand subject to a paralyzing retrenchment, year by year, thus losing, one by one, the few points occupied, while so many of the churches at home, are increasing in wealth, & abounding in luxury, our hearts often sink within us, & we inquire, What will the end be? Are not the churches responsible before God for this state of things? They have sent us to the front, praying that we may win glorious victories for the King of Kings, but leave us unsupplied, to face the enemy, with ever diminishing ranks, while our lines are wearing out with unrequited toil.

One of these annual orders for retrenchment, with its incident perplexities & anxieties takes from the missionary more of that vital force so essential to successful work, than a whole year of hopeful service, while every recurrence diminishes the confidence of our friends, & strengthens the opposition of our enemies, & the churches consent to have it so, & many wealthy christians will read these appeals, & remain wholly unmoved, & will add nothing to their contributions. But the Lord reigns, & this is our only hope.

For the first time in the history of the Smyrna Station, formal, organized coöperation

has been undertaken. On the 8th of May, all the Armenian preachers in the field met in Smyrna for consultation concerning the work committed to us. The conference consisted of,

Rev. Mardiros Ohnadjarian of Smyrna.
" Harotune Jinishian " Aodemish
" Harotune Hagopian " Bourdour
Mr Daniel Ishkhanian " Smyrna (City Mission)
" Hovhannes Santikian " Manisa
" Krikor Dombalian " Ak. Hissar (Thyatira)
" Hagop Jeranian " Afion Kara Hissar

& the two missionaries, Messrs Bartlett & McNaughton -

The conference continued seven days including one Sabbath, & free consultation was held upon the Evangelistic & Educational work in hand.

Our Estimates were submitted to this Conference & much time was spent upon them, for it was hard work, this effort to cover a big hole with a small patch, but we are glad to say that these brethren seemed to appreciate the situation, & to sympathize with us in our difficult position. It was painful to lay before them the order for retrenchment, when, in the opinion of every member of the Conference, the work demands, not retreat but advance. Three of the seven preachers,

who with the missionaries composed the Conference had come to this field during the last year, secured through the untiring & persistent efforts of Mr McNaughton, whose wise & earnest care for the work in every department, while left alone & with limited experience, is worthy of all praise.

Two of the three had come from a prosperous work of several years each, the one in Zeitun, the other in Zarsus & the third had come to us fresh from the United States, enthusiastic & hopeful. It can readily be understood that for these men who needed encouragement in their new undertaking, the work laid before them, in the Conference was chilling in the extreme.

They showed admirable patience, as, one after another, items essential to the success of the work were relegated to the contingent list. But when after prolonging this list to an unprecedented ~~list~~ length, it became evident that one of the five stations must be assigned to the same list, things began to look desperate, for the blow to fall, not on a village, of at most, a few hundred souls, but on a city of perhaps 20,000. Finally, after much discussion, it was decided that Marsisa shd be placed in the contingents, as being, on the whole, the

the least hopeful, & the nearest to Smyrna, from which it could receive some care.

Suffice it to say that the Conference has proved a success, & we anticipate much pleasure in this kind of work with our fellow-laborers, during the coming years.

The Smyrna field, comprising the whole of S.W. Asia Minor, with not less than two millions of souls, though occupied, partially & irregularly, for many years, is yet largely uncultivated, & the hope we have cherished, of extending the gospel work, has been long delayed, until now, we see no hope of advance unless the friends of the Board shall largely increase their contributions, or some other organization shall take up the work. Yet we do not forget that the work is the Lord's, that He loves it far better than his most faithful servants can, & that He is able to supply its wants in ways we cannot anticipate, & we pray for patience & courage to labor on, depending only on his power & grace, to direct, supply, & bring the harvest, in his own good time & way.

On behalf of the Smyrna Station.

Respectfully submitted

Lyman Bartlett

1890-91.

(Zar Boston)

An. Report 1890-1
Rec'd June 25, 1891.

Report of the Greek Evangelical Alliance
for the year 1890.

Dear Brethren

Another year's service for the Master has passed away, & another year's report concerning it has to be made; but while the brethren worked hard & struggled in the service, I have been laid aside, & spent another year in suffering & trouble; and all I could do for the work has been to pray & advise & suggest through my wife to the workers.
I have been in Athens under the Dr's care; but my wife remained at the post, to meet the demands of the work. Besides, our brother Mr. McNaughton has shown the greatest sympathy, & has encouraged the workers by his presence, & helped them by words of advice. I hope & pray that when the next season begins, the Lord will be pleased to allow me to be at my post, & to do service for Christ.
Yet - He has manifested His goodness by His blessing upon the work. In Smyrna the spirituality of the brethren, as well as their activity in winning souls has increased, & many more strangers have attended the Services. The Sunday afternoon Service is given up to them, when two or three of them occupy the

Rev. Report 1890-1

time with much success. A new meeting has been established during a weekday evening at the "Rest", where many strangers attend. We do feel very strongly the lack of a Hall to reach more strangers. All the other usual Services have been regularly carried on; The Alliance Mission School & Sunday School have been greatly blessed, both in numbers & in Spiritual influence. The brethren have been very active in talking with strangers at the "Rest", & gathering them into the Services, & the Lord has blessed their efforts to the salvation of souls.

In Magnesia we were likewise encouraged by the increased spirituality & zeal of the brethren, as also by the larger numbers attending the Services. The shutting up of the Greek Churches during their grievances against the Sultan, has greatly increased the congregation, of whom several have permanently remained. The audience has reached to 100 and 120 members, & this greatly aggravated the Greek priests, who then privately, & afterwards publicly declared themselves against the work, & tried in every way to implicate the brethren & stop the Services. But the Lord was pleased to increase the boldness of the brethren, & give them souls for encouragement.

We are happy in our relations with the new Armenian preacher, whose wife had the kindness to take charge of the Prayer Meeting of Greek women during the absence of the Greek pastor's wife. We rejoice also in the division of the building already accomplished, although it cost the brethren no less than 60 liras. They are in great need of a place of worship that would cost over 300 liras; but they cannot do it unless the Mission is pleased to help them to the extent of 150 liras, and I hope they will.

We are sorry to say that Biendir has not been as satisfactory as we wished; two sisters quarrelled with the Armenian pastor, & some others would not attend the services, until at last he was obliged to leave. We tried to meet the demands of the work from Smyrna till the proper man was found; but this was both difficult and expensive. At present we have a Greek young man there from Marsovan as a teacher, & are in hopes in the Fall, to provide them with a regular pastor. Their contributions have been small, & their spiritual life low; still there are some new brethren full of zeal & interest in the Lord's service.

Ordoo has been as active as ever, and has shown greater aggressiveness in reaching the surrounding villages. The Schools both for the boys & the girls, notwithstanding

the lack of a convenient place to meet, have been very full. The meetings have been lively, & strangers more or less attended. Much persecution & opposition have been exercised, but this only strengthened & developed the earnestness of the brethren in winning souls for Christ. They have been very much tried by the want of a proper place of worship, which has greatly prevented the development of the work. They have made every sacrifice to contribute for the erection of a new edifice; but unless the Mission comes to their aid, & helps them to the extent of 150 liras, they will fail of the desired object; & if there are people anywhere who need to be encouraged in this direction, these people are the Ordoo brethren. I hope the Mission will be inclined to meet this need.

Finally - all the increase of Pupils in the different Schools of the Alliance, all the increase in the audiences of the Churches of the Alliance, would have been of little comfort, had we not the evidence of the Presence of God's saving Grace; and we rejoice to report that 32 men and women have united with the Churches of the Alliance during the year, besides many others who have been converted, but have not yet united; for which we feel exceedingly grateful to God. ——

Treasurer's Report.

The Alliance has spent during the year, for the Lord's work:

For the Smyrna Station —	468 1/2	liras
" " Ordoo Station —	358 1/2	"
Total -	827	"

Of this the ABCFM. has paid: 270 liras.

For the year 1892, we propose to spend,

In the Smyrna Station:

For the support of 3 Preachers -	288	liras
" " " 5 Teachers -	122	"
For Miscellaneous —	25	"
Total -	435	"

In Ordoo and Semen -

For the support of 2 Preachers -	92	liras
" " " 5 Teachers -	86	"
For Miscellaneous —	30	"
Total -	208	"

And we ask the Aid of the Mission -

For the Smyrna Station -	180	liras
" Ordoo & Semen —	90	"
Total -	270	"

We beg the pardon of the Mission for any irregularities in this Report, which are unavoidable on account of my ill health; not being able to use much either my eyes or my hands.

Geo Constantine

Rec'd June 16, 1891. Report - 1890

Annual Report of Sebizond Station

1890 – 91.

With profound and humble gratitude to the Father of all good we come to record the incidents of another year, during which there have been rare manifestations of the divine favor to us personally and to the work. In the language of Paul when beset by foes that were eager to slay him, we may say, "Having therefore obtained help of God, we continue unto this day." We have been preserved in health, and permitted to sow much precious seed; reaping also a goodly number of golden sheaves of grain.

During the month of September I made a tour in the region south of Ordoo, which proved to be of great interest. I found the summer city of Chambashi at the height of its activity, and it was interesting to notice how an entire quarter of Protestant houses had sprung up since my previous visit, in the midst of which was the new chapel, already too small, built by the brethren without

Rec'd June 16, 1891 - Report - 1890

aid from us. Although the two pastors were away, the congregations were continuing their services. On the Sabbath I preached to a crowded house made up of the united congregations, and during the week meetings and interviews well filled the time. One of the most interesting of these was the meeting held with the Greek women. I had been considerably troubled lest they should not understand the Turkish, but they afterwards declared that they understood me well, evidently much better than if I were able to use what is called high Turkish.

From Chambashi I visited Semesu, spending a Sabbath there. For the first time I then saw the spacious stone chapel which the villagers had built with only fifteen liras ($66) aid. The people had but just come down from their "yailah," or summer village, and the men were busy making preparations for their winter campaign in search of work in distant places, some planning to take their families with them, others to leave them behind. A few of these who were to be located at a place called Yeni Bazar on the coast, were anxious to establish a school there.

They had already subscribed liberally for the

work in Semen, and a young man had been engaged to act as teacher and preacher during the winter. I was requested at the preaching service to give notice that after the sermon opportunity would be given for subscriptions for the Yeni Bazar school. It was exceedingly cheering to see them crowding around the table and rapidly writing down their names, some of them at once laying down the money. At last I was obliged to pledge but one lira, ($4.40) in order to ensure the school.

I may here add that in the school thus provided for at Yeni Bazar there have been twenty-five scholars during the winter. In Semen the work has been very prosperous, Sabbath audiences having increased from 90 to 140, and those under instruction from 45 to 60, 20 of whom are women newly learning to read.

This thought and effort of the Semen people in regard to other places well illustrates the great work they are doing in spreading the truth far and wide. First of all receiving the gospel from those that came in contact with it abroad, especially at Ordoo, they in turn carried it with them as they moved about. In this way,

and by emigration, they have been largely instrumental in building up the Greek work in Ordoo, the entire work in Fatsa, and aiding it in Bafra and many other places.

Visiting Bey Alan on my return, I found the work in a most interesting and hopeful state.

A few years ago, a man, Lefter by name, caught the light from the brethren in Chambashi and Semen, and thenceforward has worked with untiring zeal for the good of his village. Now 32 are reported as Protestants, 36 have attended on the religious services conducted by the teacher, and 30 are in school.

Without aid the people have built schoolhouses in both summer and winter villages; log structures, it is true, like the houses in which they live, but none the less monuments to the zeal and devotion of these simple-hearted mountaineers.

Our friends in Chambashi were taking a keen interest in a large Greek village, Boolanjûk, on the coast between Kerasoon and Ordoo, and studying plans for evangelizing it. A few years ago one of our colporters was violently driven from the place. For the last two or three months one of the late graduates of the Marsovan Seminary has been laboring there with a good degree of acceptance.

A most interesting opening has presented itself among a group of large Greek villages on the west bank of the Kharshut river which flows from Gumush Khaneh to the sea at Tsiboli. At three different times a leading Greek of one of these villages has sought out the Protestants at Ordoo and Tsebizond and begged for a teacher. The almost hopelessness of providing funds for new work forbade any promise, but as he pressed and urged, declaring that many families were ready to cast in their lot with evangelical doctrines, he was asked what they would do towards the support of a teacher. "Board him and give him twenty liras a year," was the reply. Although they may fail from the first to do as much as this, I am making arrangements to send them a teacher, becoming personally responsible for his support. It seems fair to add that all that has thus far been done at Bey Alan, Jeni Bazar, and Boolanjuk, has been without appropriation from the Board. As we are making our arrangements to spend the summer at Chambashi, I hope then to visit the region above referred to and help forward the work. Let us pray that the necessities of retrenchment may not prevent the occupation of such a hopeful field as this.

At Ordoo the work has moved forward prosperously. Pampish Kohar, the well-known Bible reader, is now in America learning the art of nursing. Her place among the Armenians is well filled by Pampish Agnir, late of Erzroom, who has some 25 or 30 women and large girls learning to read, and is very earnest in training them in religious duties. Kiria Sophia has been equally zealous and successful among the Greek women. Surely, our foundation and our crowning work is in the family, and we are grateful to our sisters of the Woman's Board whose zeal and energy secure their branch of the work from the cruel knife of retrenchment.

Our friends at Ordoo are more and more straitened for lack of accomodations. The Armenians still occupy the old house that was long ago fitted up for chapel services, though it is growing small for them. For several years the Greeks have rented a very inconvenient place, where they are afraid to hold communion or baptismal services lest it come tumbling down about their ears, and even this is about to pass out of their hands. At last they seem forced to do something, though the 150 liras of assistance so often voted by the Mission, and which the Providential Committee has expressed a readiness to give, can not be had

this year. They are beginning on their own subscriptions and the gifts of friends to build, but how far they may be able to proceed is uncertain.

If in regard to Erzingan city any one asks the question of Nathanael "Can there any good thing come out of it?" I reply in the words of Philip, "Come and see." The Ordoo Greek pastor came and saw in January and testified that the work was in a more hopeful state than when he had seen it two years before. Certainly there has been much to encourage during the year, when, for a season, the pulpit was supplied by the missionary. The pastor resigned and went to his new field of labor last summer. Then Pastor Tashjian of Erzroom providentially came among us, and all hoped he might remain, but for reasons which existed before he came, he was unable to do so. During his four months' stay a good degree of religious interest was aroused. And in the line of reconciliation he was able to persuade all to adopt the measures he recommended except the two who were leaders of one faction in the controversy of last year. These men, with extraordinary and unchristian obstinacy, and altogether neglectful of the things that make for peace, have steadily repelled every conciliatory advance.

Besides other efforts, the community in a formal, yet brotherly, manner, invited them to unite in the

call to Pastor Tashjian to locate here. This invitation was declined in terms that seemed to indicate a total ignorance that events had moved forward a step during the past twelvemonth. The Station Conference in March sent a courteous invitation to these two men to sit as honorary members, which was declined.

It seems impossible to do more now than submit the matter to the arbitrament of time, with the earnest prayer that God in His Providence will, at the right moment, restore complete harmony.

Meanwhile there is no contention. Sabbath congregations are well sustained, more scholars are under instruction than a year ago, a new preacher, Mr. Manong Sivadgian, a man of experience and earnest, christian spirit, has just entered on his duties, and we look for blessed results from his labors.

Owing to the diligent efforts of one or two individuals who hoped to gain an advantage by the circulation of partisan reports at distant points, Tsebigond affairs have gained a notoriety far beyond their deserts. We hope that, for the future, the advice of neighboring churches, with the aid, as needed, of the Union of the vicinity, will be sufficient, as in other places, to meet all emergencies in a legitimate and inconspicuous manner.

In looking at the general progress for the year, we find that in place of 697 adherents reported last year we now have 818, a gain of 121; to the churches 26 members have been added, making 149 in all; 657 attendants on worship are reported, 97 more than last year; 408 are under instruction, an advance of 79 over the previous year; and there has been a gain in contributions from $800. to $983. These figures give an average advance of a little more than 20 per cent., or about the general average for the past eight years. If the same rate should continue until 1900, and, the conditions remaining the same, we may reasonably expect a more rapid progress, even, our little company of 170 in 1882 would then be more than 3000. Why should not our faith assure to us a growth of eighteen-fold in as many years? "According to your faith be it unto you," said the Master.

Let us here allude briefly to the history of the work in this field to determine what conditions have proved most favorable to its development.

The first period of missionary occupation of Ireland, from 1835 to 1857, was one of ~~great~~ prosperity and great hopefulness. Outside this city little foothold was gained in the immediate vicinity, but in those days the

station field extended to the Mediterranean, and the missionary tours included visits to Marsovan, Sivas, Erzroom, and even as far distant as Aintab. The results of those labors are now seen in the immense work in progress in this vast field. In Trebizond city the work seemed so well established that in 1857 it was passed over to the local congregation under the guidance of a pastor installed over them.

Unhappily, the succeeding period of missionary non-occupation proved one of strife, confusion, and decay. The interesting work at Ordoa had started as early as 1867 but not receiving adequate missionary supervision, internal dissensions seriously hindered its progress. Thus it came about that when Trebizond was reoccupied in 1882 the Protestants of that city had diminished one-half, and in the entire field there had been but a small advance during the previous quarter century. During the past eight years, on the contrary, the Protestants of Trebizond city have increased about 70 per cent., and in the entire field nearly five fold.

This sketch strikingly illustrates the importance of missionary occupation, and the value of direct evangelistic labors by missionaries. Had the more thorough occupation by two missionaries, one of them speaking Greek, planned eight years ago, been carried out, we

known what greater results might have been seen.

But the gracious Master has evidently set the seal of His approval even on the present imperfect and unworthy occupation. In thus attempting to place in its true light the importance of close missionary supervision, it is premised that this is only in aid of and supplementary to the main and essential part performed by the pastors and churches. The secret of success lies in hearty and well-adjusted co-operation, to be continued until such time as the churches can, without assistance, carry their own burdens and direct their own affairs. And among a population of 28.000 Armenians, 116.000 Greeks, and 600.000 Mohammedans, occupying a region corresponding in size to the whole of the Syrian Mission, or to the two States of New Hampshire and Massachusetts, it is evident that an immense work yet remains for missionaries, and that in the future it should be prosecuted more vigorously than ever in the past.

The sales of scriptures for the past year amounted to 748 copies, a large advance on the preceding year, and more than during any previous year except 1886 when 788 copies were sold.

Under the new arrangement of a superintendent

located at Trebizond, we hope for a rapid development of this branch of evangelistic effort.

Here, then, we raise our Ebenezer, for emphatically may we say "Hitherto hath the Lord helped us," and taking for our motto "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass", we enter trustfully on the work of a new year.

Trebizond, May 9, 1891.

M. P. Parmelee

Copy for Boston.

Rec'd June 16, 1891.

Report of Bonsa Station 1891-2.

"Thou crownest the year with thy goodness", though written centuries ago as an expression of the Psalmists experience, serves us equally well to-day as we come up to our annual meeting to recount to one another what the Lord has accomplished through our humble instrumentalities or under our observation during the twelve months.

Almost the first thought which comes to my mind as I sit down to write this report is that within less than three months we will have completed twenty-five years of service on mission ground; a little more than a week ago we passed our silver wedding day, and we desire with heart-felt gratitude to record here the manner of its celebration; we knew that some tokens from home were on the way to us but had no idea that our friends in the church and community had the anniversary day in mind. We returned from Soloz the week before purposing to rest one day at home and then push on to Bandurma; while we were making our preparations the pastor called and, when we announced our intention of starting the next morning, he quietly intimated that they had expected us to pass this week at home and he

hoped we would be able to make some other plan for our journey; this was a great surprise and of course there was nothing else for us to do but to put ourselves in the hands of our friends, and in doing we were most kindly and generously treated.

With much labor and painstaking the large dormitory of the boys school was transformed into a reception room and it was beautifully decorated with greens and Turkish embroidery; invitations had been extended to the session and trustees of the church to the Y. M. C. A. and the girls Y. P. S. C. E. to our missionary associates and to other friends; a large company assembled and from every side we received most hearty congratulations and also substantial tokens of love and esteem. The evening passed away most pleasantly with conversation, music, speeches and refreshments - it was a bright and happy occasion for which we cannot be too thankful; the remembrance of it is simply delightful and all the more so because it was so entirely spontaneous and on our part wholly unmerited. What is sweeter than to be kindly remembered by those for whom we labor? Miss Florence E. Griswold joined our station near the end of last December and has since been diligently engaged in studying the Armenian

language, while at the same time she has rendered most valuable assistance in the school, taking charge of both instrumental and vocal music, teaching several English classes and sharing in the general work. We congratulate ourselves, and are open to congratulations from others, on this new acquisition and we are glad Miss G. is with us to-day to speak for herself; we are confident that she will be loyal to Brousa, so stations in need of supplies are warned to look elsewhere.

We count the coming of Mr. Justino van Millingen and family to Brousa as a decided acquisition; they are interested in all good works and their presence is a power in any community in which they may live; already they have begun a service in their own house for English-speaking and we hear that over twenty gather; other engagements at the same hour do not permit us to attend.

Perhaps in this connection I may most appropriately mention another accession to our working force; Rev. D. L. Garabdian and Rev. Hagop D. Sdepanian, while old and tried helpers, have during the past year come into closer and more intimate relations with us; on our invitation they have become members with us of a mixed executive committee for the management of the evangelical work of the station, with

the exception of personal matters and those pertaining to our Girls' Boarding School they have an equal voice and responsibility with us and their intelligent interest and activity are most helpful.

I regret that I have not something new and interesting to report from Brousa city; we are sorry that three or four persons, who were formerly identified with us, now attend services elsewhere, perhaps however it is better on the whole for the peace of the church that this should be so. The pastor is to be commended for his very faithful ministrations and excellent sermons; he is indefatigable in his labors for his people, but they do not begin to appreciate his worth; we long for an outpouring of the Spirit which shall awaken in the church a greater desire for the salvation of those about them, such Christian activity would speedily ~~swallow up~~ dissipate the petty jealousies and dissensions, which too often appear, hinder the growth of the church and obscure the light, which in perfect brightness and purity, it should shed on all around. In addition to the regular Sabbath services, the weekly prayer-meetings, the women's meetings, the gatherings of the Y. M. C. A and of the girls Y. P. S. C. E., the monthly concert has been revived during the year with beneficial results.

The service in the Western part of the city in connection with the school has been maintained as usual and the experiment is being made of alternating Greek and Turkish preaching. The Sunday School for the Greek community, apart from the school, has been continued with a fluctuating attendance, varying from fifty-six to seven with an average of thirty.

The Greek bishop is actively hostile to our work and we see the results of his opposition in the diminished attendance of Greek pupils in our school, and of Greek women at the women's prayer-meetings; Mrs. Crawford finds the Turkish women more appreciate and says they often during the intervals when the next meeting is to be. What terrible responsibility rests on those who do not feed their flocks themselves and who do all they can to hinder others, who desire to break for them the bread of life!

At our Spring Communion season five Greeks were admitted to church membership on confession of their faith, four being pupils from the school.

It has been a long time since we could bring a cheering report from Bandirma, but we rejoice that we are able to do so to-day. Rev. N. A. Morjikian began his labors there last Fall and God has wonderfully blessed him in them; he has

been priviliged to follow our sainted brother, Rev. Moses D. Mugurdichian, and to reaping the fruit of seed sown in much discouragement and with many tears and prayers. Mr. Morjikian seems to be more aggressive than many of our preachers and to be wise as well as persistent in approaching people; they respond to rather than repel the invitations to attend the chapel, with which he constantly presses them, hence our small audience room is crowded every Sunday and Bro. Moses's wife writes that she listens to the services through the ceiling over the room that she may leave a place for others. I did not suppose it was possible to crowd more than one hundred into the room, but an attendance of more than two hundred is reported, perhaps this is by estimate and not by actual count, nevertheless it is true that many more go than can be accommodated, some remaining outside befor the door and windows, and many do not come simply because there is no place for them. All this emphasizes the necessity for a new chapel for which we will bring in an estimate. It could not be expected that the enemy of souls would remain quiet all this time, on the contrary he has stirred up much bitter persecution; the protestants have been openly attacked in the Armenian church and a high ecclesiastic,

visiting the place, instead of preaching the gospel to his people, retailed to them a false story of how Protestants in America resorted to immoral practices to secure funds for their work. It is true here as in olden times that a man's foes are they of his own household; wives oppose their husbands, parents their children and vice versâ but there are also instances in which God has overruled this opposition for his own glory and for the happiness of the people. Christian love now for the first time adorns several homes, drunkenness, immorality, profanity and the use of tobacco have been given up and harmony, peace and joy have taken their place.

Mr. M. has gathered about him a band of earnest young men and his influence over them is most salutary. Ten have been gathered into the church as a result of this Winter's labors and more are waiting for admission.

Following the alphabetical order of the tabular view Bijigik is the next outstation to be mentioned and its present condition may best be described as pitiable.

It is a year now since the preacher left the work and up to this time we have not found any one to take his place. Whoever goes there will have to begin an essentially new work and to possess special qualifications for it. On the one hand we

hesitate to reoccupy a place where so many faithful preachers have labored with almost no result, and, on the other hand considering the importance of the position and with the example of Pandurma before us, we long to find God's chosen reaper for the fields which others have sowed. There is no one qualified to conduct services in the little band left there, and it should be set down to their credit that, notwithstanding this, they have not forsaken the assembling of themselves together, but have kept up the meetings according to their ability and beg us not to leave them without a preacher. Mr. Crawford and Mr. Triandaphylides have visited Demirdesh quite frequently to minister to the little church there, but the response has been far from encouraging; notwithstanding the fact that the chapel has been repaired and made bright and attractive, most of the people prefer the wine shops and sadly lack a thirst for spiritual things.

Goldagh presents to us an example of the tenacity of spiritual life. This village has had but one licensed preacher and it is now ten years since he left there for another field of labor. After him a young man (a native of the village), who had commenced his studies with ministry in view, was called home on account of the death of his elder brother, the main dependence of his

parents; being unable to resume his studies, he remained at home, taught the school and conducted services on the Sabbath. He continued to supply the place until his death five years afterwards and since then his widow (a graduate of the Bagchejwz girls' school - an earnest Christian and faithful worker) has held the fort. God has magnified his name in using weak instrumentalities to accomplish his work, for, although a short time after the preacher left a few of our brethren became <u>disciples</u> and by their zeal for immersion hindered the steady advance of Christs cause, it is still true to-day that Goldagh is one of our most hopeful outstations; we are always sure of a hearty welcome, crowds gather every night for spiritual conversation and singing, the chapel is full on the Sabbath and there are more additions to the church than we should expect to find under the circumstances. Mrs. Panjpish Mariam has succeeded in gaining a strong hold of the women of the place and perhaps this is the reason why there is almost no opposition to our work. Surely such an example out to impress upon us the important relation to the work of the wives of preachers and also to encourage those who are specially interested in their education.

Jerakh continues much the same as last year,

a girl teacher relieved the preacher of the burden of the school for a few months, but most of the time he has divided his attention between the pulpit and the class room.

No marked results have followed these labors, though a slight increase in the attendance on public worship is reported and new faces are seen at the women's prayer-meetings; two have been received to church fellowship on confession of their faith.

Kara Aghaj continues to be an illustration of what may be accomplished among a plain and simple people by a very little help; our whole expenditure on this place amounts to twelve liras a year, and this is the main support of the helper employed. He has his own fields and cattle like all the villagers, who are farmers, and out of what we give him he buys his books and clothes and this year by close economy he has succeeded in building a house for himself, a stable and one story high. Heretofore like most in the village he has lived in a low shutter hut, one room with an earth floor, now he rejoices in being able to extend to us an invitation to visit them as we did last summer and offers as an inducement quarters upstairs with a board floor.

I have hopes that in time I may be able to report that the congregations here and in the

adjoining village Arslanbeg own fields and cattle from the increase of which their preachers are maintained; Several of the brethren in both places have made promises to this effect and I shall try to turn the pledges into real possessions.

Mushalich was without a preacher part of the year and was far from being in a healthy spiritual state. After they had been alone for sometime, our Committee decided to send back temporarily the former preacher against whom the people entertained an unjust prejudice; we felt that it would be better so than for them to be without any one and the result has justified the experiment; we are not able as at present advised to say whether or not the relation should become permanent, but we rejoice in the fact that the conduct of the preacher has disarmed opposition and won the confidence and approval of the people. While we always deprecate strife and dissension, a stirring up and separation often benefits both parties.

Rev. Haritun Garabedian continues to minister to the Mouradchai church and has made several tours to the surrounding villages. A good deal of responsibility attaches to this position and the future development of the work in this quarter largely depends

on the example and zeal of the Mouradchai church.

There is large room for improvement in its methods and our efforts with them lie in that direction; we have persuaded them to increase their portion of the preachers support from eight to twelve liras; this does not satisfy us, but perhaps it is as long a step in that direction as we could reasonably expect them to make at one time; the pace is not a bad one if we could induce them to keep it up.

The increased congregations noted in our last report have continued to thronge the chapel during the year and, including the branches of Godagh and Kara Aghaj sixteen have been added to the church. The preacher at Soloz, Rev. Sdepan Mashigian started for a visit to his home in Kessab at the time of last meeting; he expected to be absent only a few weeks, he had hardly reached home when the cholera broke out and, although he made strenuous efforts to get away, he was hemmed in by quarantine on every side and only succeeded in rejoining his family and church after an absence of nine months; there was great rejoicing over his return, especially on the part of the brethren who had been responsible for the pulpit. The church is in a good state and so thoroughly united

in their preacher that they contemplate a separate church organization and the settlement of a pastor; they have asked and received the consent of the parent church at Brousa and will doubtless apply to the union before long. They are working away on the parsonage problem and, while they find it a difficult one, they are not discouraged as to final success.

The Yenijeh church has been well equipped during the past year; in addition to their efficient pastor, they have had a good teacher (a young man, a graduate of the Bagchejik High School) and so their school has prospered; they had a very satisfactory examination at Easter time, which several Turkish officials attended, and renewed the engagement with their teacher with an increase of salary for another year, before a month had passed however he was called to another kind of work and the people do not know in what direction to turn to supply his place.

To those who are acquainted with them it will be sufficient to say of this pastor and people that they keep up to time and push forward in a very commendable way; the chapel, now five years old, is as bright and cheery as at the time of its dedication and the order and quiet of the Sabbath services is simply admirable.

I do not hesitate to say that, in the eyes of the government

and of the whole village, Pastor Hagop is the most influential man in the community and he uses his position for the good of his people and not for his own glory

By means of the upright course which the Church is pursuing prejudice is being thoroughly undermined and before long there will be such an overturning as will completely change the present proportion of the Protestant and Gregorian Communities. May God hasten it in his own time!

One of the evidences of this change of sentiment is to be found in the fact that a number of young men (non protestant) have banded themselves together in a Society for mutual improvement and on Sundays they come together for the study of God's Word in a hall which they have fitted up for themselves. One teacher has helped them and the Pastor also indirectly. though invited to attend their meetings, he feels that the time has not yet come and holds back lest a too early identification of himself with the movement should hinder rather than advance it.

Besides the work actually in hand, I ought also to mention that we are being strongly urged to begin a work at Chalgara; 52 homes have united in a

petition for a preacher and promise nine liras the first year towards his support, and a house for services. — We are not generally attracted by such documents, especially as we are aware that their enemies have stirred up the Government against them and they are having trouble in establishing a new village a few hours distant from Chalgara. It is now three years since they began the call and the interest seems to be on the increase; the pastor and a delegate from the Monradchai church have visited them and, after carefully canvassing the ground, have found the facts to correspond with the representation made; it seems worth while therefore to try to do something for them.

There are also other large cities and towns like Kutahya and Bjalikesir that need to be occupied but as in other fields so in ours we cannot find suitable laborers for all our work or the means to send them forth.

Success has come to be a synonym with "Our Girls' Boarding Schools" and the one in Brousa is no exception to the rule, having passed a very prosperous year. The quota of teachers was filled up by the arrival of Miss Gleisweld from America and twenty-two boarders (8 Greeks and 14 Armenians) and ten day

pupils have availed themselves of the advantages offered by the School. Mr. Triandaphylides has taken the position of Greek master, and the three native assistant teachers are our own girls, two of them graduates.

The school also gratefully acknowledges much help given by others not regularly connected with the school as teachers, Mrs. Crawford having entire charge of the French instruction, and Miss Tirchell having given a number of lessons each week during her stay in Bronsa.

The senior missionary has traveled 1029 miles, accompanied by his wife about half of the time and by the Bronsa pastor most of the remaining half. Mr. Crawford's journeys also amount to about 500 miles. Between us we have compassed the extreme limits of our field and know pretty well its great length and breadth. When shall the voice of prayer and praise be heard through all its bounds, pray with us and for us that the glad time may soon come.

On behalf of the Station

Thos. A. Baldwin.

Ar. Report Bronsa Station for 1891-2 Rec'd June 14, 1892

Report of Cesarea Station for the year 1891.

During the almost 40 years of its existence Cesarea has never had greater reason to thank God for his mercies than in the past year.

At its beginning our circle consisted of 6 adults and 5 children: in August Miss Burrage returned to take up the long anticipated Kindergarten work, and Dr. Dodd returned from Vienna with his family, bringing new instruments, increased skill, and added enthusiasm for his special department of the work.

Besides this returning of our own, we have to report two births, making our present mission circle to consist of 9 adults and 9 children.

The Master has given us plenty of work to do in this part of His vineyard, and we are glad in the doing. So long as all of us have our present health and efficiency, so long as our senior member succeeds in touring so rapidly that old age can't catch up with him we can consider the station both well manned & well womaned. And yet, we would repeat what we have often mentioned before, that, sooner or later, we must provide for the inevitable.

It is the firm conviction of the station that a new man ought to be in training against the day (May its coming long be deferred!) when the burden falls, in whole or in part, from the shoulders of Dr. Farnsworth. Nothing but the financial difficulty has prevented us from pressing hard for the needed reinforcement: the need is there, and the danger of delay increases as the months go on. Whether or not it is in the power of this meeting, or of the Committee at Boston to supply the need is another question: the station asks that a man be provided.

The death of Mrs. Bartlett at Smyrna is an event that touches Cesarea Station most deeply. For 17 years, with great devotion and singular success she worked for the Master in this field. The spontaneous telegram of condolence that the Talas brethren sent on hearing of her sleeping was a proof that her efforts and her prayers had not been in vain. We would all unite in expressions of sympathy and affection for the bereaved household, and would pray that the remembrance of her life and consecration may continue to bless all who knew her.

No death has occurred in the circle of our native fellow-laborers this year, but three preachers and three teachers have fallen out by the way. Two of these preachers were "partial course" men, who had done excellent service in the years they were employed; but being "run out" as far as enthusiasm and devotion to the work were concerned, they withdrew to engage in business, without opposition from either the congregations or the station. The 3rd preacher, Dr. Oban Gaidzagyan, formerly of Adana and whilom physician and preacher at Nigde, took a sudden departure for Adana about Oct. 1st. His two years at Nigde were not without good results, but he found considerable difficulty, as the Turkish proverb has it, in holding two watermelons in one hand. This idea that it is a good thing for a man to support himself by medical "tent-making" while he preaches the Word seems to have a peculiar facination to many of the young brethren who go abroad to study: but in practice, they seem to forget Paul's method of executing his plan, and neither the medical nor the spiritual prescriptions are "without charge". It might be both interesting and

instructive for some one to collate the facts regarding this combining of these two branches of service in the Turkish Empire: my impression is that a man eager for the best spiritual results would find little to encourage him to make the attempt himself.

Of the 3 teachers who have left us, one has entered business; one, like Mr. Micawber, is waiting for something to turn up; and the third is in the Marsovan Theo. Seminary. In addition to these changes already accomplished, there is another that we long for, but, as yet, in vain. We wish we could report Angora as vacant, but we can't: we must report that it is "possessed". The spirit manifested by the preacher at Angora is anything but the spirit of the Master. Whereunto it will grow; what will be the result, we cannot say; Mardiros Ef. is able, but he seems to be vindictive; he is keen, but he seems to be unscrupulous. Under one pretence and another he is making claim to the house that was bought for the congregation, and has been used for school and worship. Unfortunately the government knows the house only as his personal property, and the people have no paper, showing

that it is held in trust for them. The course and speech of this preacher give added evidence of the corroding power of covetousness. May the Lord give wisdom and guidance to them and to us.

Turning now to the general work of the station for the year, it may help us in definiteness and clearness of view if we consider the subject under the heads:

I. New enterprises begun: II. Increased efficiency in old enterprises: III. Hopeful Openings. IV. Signs of Progress.

I. New Enterprises.

1. Under the head of "New enterprises begun" we would mention first of all the new boy's school at Nev Shehr. Here, as in many other places, the common school has proved the starting point and the nucleus of the congregation: with growth and developement it became evident that one person could not properly care for both school and pulpit. Circumstances made it easy to provide them with a teacher at an expense to the Board of only £6. for the year, and now we have a first class school of 35. scholars, the larger part of whom are from good Armenian families outside of

our own community. The school has secured such a place in the estimation of the people that neither the frantic efforts of bigots nor the fulminations of the priests have been able to injure it. It has kept on increasing in power and influence, and is preparing some good material for our Cesarea High School.

2. Another new enterprise is the Cesarea Kindergarten, with its small training class. Opened in Jan. 1891, all thro the year the school has proved a source of delight and helpfulness in many a home. "A little child shall lead them" is as true today as ever, and the little ones who have learned gentle ways and helpful stories in school "cannot but speak the things they have seen and heard" when they get home. This is a "sowing by all waters" that cannot fail to bring forth much fruit even now: but the larger, richer fruitage will be seen when these little ones become the leading ones in their homes and communities. No form of Christian effort in Turkey seems more timely, more hopeful than this Kindergarten work. All honor to Miss Nellie Bartlett for her earnest, self-sacrificing efforts to establish this branch of the work:

as it has been and is the crown of her youth, may it be increasingly the joy of her age! Until the return of Miss Burrage no money of the Board was spent for this enterprise: it is managed and supported by a society of young ladies in Cesarea, with such help as may be received from personal friends in America. Since the arrival of Miss Burrage the Board has paid her salary only; quite recently an application has been made to the Woman's Board for help toward a suitable building, in order that we may be saved from leaky roofs and falling walls. If such a building can be obtained and additional teachers secured there is no good reason why double the present number of pupils (60) should not be taught. We all are rejoiced that Miss Burrage's extra time and study in America have given her the knowledge and skill needed to carry on this work, and we have great hopes of its future.

3. During the year a new Sabbath School has been opened at the Girl's School in Talas: it began in the fall, and has continued with increasing interest, until now, under the management of Dr. Dodd it seems to be fully established, &

to be doing most excellent work.

4. A fourth new enterprise demands a word in passing: if it could be held to be symptomatic of what is to be done in the future it would be most encouraging. I refer to the colonization from the Moonjoozoon church at Sharkushla.

It is no new thing in Turkey for a man to spend years in a distant place, where he plies his trade for the support of the family left at home: the evils of this system, both to the depleted home-church and to the families themselves are too well known to need mentioning. Tired of this old arrangement a family of silversmiths from Moonjoozoon began to build a house at Sharkushla: first the family of one, and then that of the other were taken there; The house first planned proved too small for both families & their shops; a new building was put up on the opposite side of the street that furnishes ample room for the two shops, and a neat, convenient school-room. Their own and their neighbor's families furnish 15-20 scholars: a young man from Gemerek was hired as teacher, and when we visited them in Sept. '91 we found not only the "church in the house but also the" school in the

house". Please note that all this has been planned, undertaken, & executed, without any appeal for outside help, and it is carried on today as a private enterprise. Would that all of our absent church members had the skill and the consecration that would enable them to go and do likewise.

II. Increased Efficiency in Old Enterprises

1. As a bridge from new enterprises to the second head, i.e. increased efficiency in old enterprises let me mention Dr. Dodd's meeting with young men in Talas. Before he went to Germany he made a most successful beginning in interesting in spiritual things not only many young men from our own congregation but quite a number from without: a weekly meeting is held for instruction, secular and spiritual, with gratifying results. About 25. young men are in constant attendance, and the marked interest they manifest betokens well for the future of the work in Talas.

2. The second point to be noticed under this head is the afternoon Sabbath service at the Boarding School. Previous reports have spoken of its establishment and continuance:

I can only add that the interest continues unabated. No exact account of the attendance has been kept, but the average must be between 150 and 200. On March 27th, '92, with no unusual attraction, by actual count 209 persons were found to be present, including, of course, the 70 pupils in the school. It must be borne in mind that this extra service here in the upper quarter of Talas is carried on without any extra expense whatever to the Board.

The preacher here in Talas – a man whose devotion and willingness are well matched by his wisdom and skill in both preaching & teaching – with the help of the teachers, the 2 missionaries and their "scribe" conducts services in two places in Talas, each with its Sabbath School, besides being responsible for preaching services at Germir, 4 miles to the North, & at Stefana, 2 miles South. There is plenty of sowing in what appears to be good soil. May the Lord add the increase!

3. The increased efficiency in our High Schools, both the one for Girls at Talas, and those for Boys at Cesarea, Yozgbad & Sivas, is a point worthy of notice. Not that they have already

"attained", but that they are "pressing on".

At Talas, gymnastics and sewing, under the efficient superintendence of Miss Zimmer, have been very successfully taught: we trust that their permanent effect on the character & conduct of the girls may be as noticeable and pleasant as the present effect on the personal appearance of some of them. The four girls that graduated in July are teaching with great acceptance in Cesarea, Arjde, Dzneh Madeni & Stefana.

Too much can not be said of the excellent service that our High Schools in Cesarea, Yozghad, and Eitanos are doing in preparing boys for their work as students, teachers, or business men. Nothing has impressed me more in these schools than the development of the boys in self-respecting, intelligent manhood. While there has been no striking change to report in the work of the year, there is a constant, gratifying, progress upward. Not the least advantage of such schools is their tendency to create and sustain an educated, intelligent constituency.

4. If we may judge from both the quantity and the quality of the responses received from all parts of the field, perhaps no branch of

the work has shown more increased efficiency than the "mother's letters". It will be remembered that this work was inaugurated and successfully established by Mrs. Dodd some 3 or 4 years ago. Since April 1890 it has been under the charge of Mrs. Fowle, whose knowledge of the perplexities and difficulties of the home-life of the people, combined with her free use of the language of the family, has enabled her to write effectively and helpfully. Thro' the generous courtesy of the Avadaper some of these letters have reached a wider constituency than was dreamed of when they were prepared. During the year an attempt has been made to give organized form to these companies of praying, working mothers in our field. It is but right to say that it would have been impossible for us to have carried on this branch of the work had it not been for our efficient, earnest scribe, Karmi Ef. Dalkurangan. For years we have felt the desirability and necessity for such an assistant: in July, 1890, while Dr. Dodd was in Europe and the writer was overcrowded with regular work, besides the superintendence of house building, on his own respon-

sibility he hired this young preacher, Providentially at hand, to assist with the correspondence, &c, and he has proved himself so wise, so efficient, so indispensable that an appropriation for him was asked and granted for 1892. In this large field to keep in touch with the preachers and congregations there must be frequent and regular correspondence. In our judgment it is far cheaper and wiser to provide a competent native assistant, rather than to use so much of the time of a missionary: in fact, with our present force it would be impossible for us to undertake the amount of work required.

5. Without stopping to speak of the very successful meeting of our station conference your attention is invited to the increased efficiency and interest at Yozghad & Cesarea. The efforts of the wise, ~~efficient~~ earnest, indefatigable young pastor at Yozghad are being crowned with the highest success: there is every reason to hope that the Yozghad church will soon be as preeminent in good works as it formerly was in strife. The pastor, while ably seconded by the older brethren of the church, is fixing

his hope, under God, on the young Endeavorers that are in training for peaceful, Christian, warfare. May the highest victory be his & theirs!

At Cesarea there has been quiet, steady growth: the annual meeting in Jan. showed that in 1891 the people had actually raised and paid in for both church and school purposes more than £225. During the year there have been 40. additions to the membership of the church, 13 at the home church and 27 in the branches.

6. As a sixth and closing point under the head of increased efficiency I would call your attention to the medical work of the station.

Dr. Dodd had no sooner returned from Europe than he opened a dispensary in hired apartments at both Talas and Cesarea. Since Aug. 1st 91, & up to Dec. 31, 1892, he has treated 1514 new cases and given subsequent attendance on these to the number of 2684. Time and thought are now largely spent in forming plans and laying foundations: next year we hope to show you results. In all his plans and efforts Dr. Dodd has the cordial sympathy and hearty support of the whole station. While, of necessity, the

direct control and management of the work is almost entirely in his hands, yet both he & we rejoice to consider it a part of the station work, & therefore, as a station, we would return our most hearty thanks for the generous assistance rendered not only by the Committee at Boston, but by other kind friends in America & Europe.

II. Hopeful Openings

1. Under the head, " " , I would speak, first of all, of the need and opportunity for Work among Women. By putting this item under the head of "Hopeful Openings" I would not imply that nothing whatever has been done as yet in this line; our ladies, one and all, married and single, have done all they could under the circumstances: they have done so much and worked so successfully that the need of systematic effort has been shown to be imperative. Real motherhood in growing families, or adopted motherhood for full-grown children in the schools, gives little chance for systematic, effective work in the homes of the community. In existent-

and amount such work is, of necessity, exceedingly limited. Talas and Cesarea may be cared for to a certain extent; but how about Yozghad & Vigde, Gemerek & Enerek, not to mention a dozen other places, equally needy and equally promising? If we could have two earnest, trained Bible Workers from America to arrange and superintend this work, to spend days, and even weeks in the different cities and towns about us we could reach the mothers with the gospel: they are ready, waiting, begging for it!

Napoleon said "What France needs is mothers." What the Christian church today needs is intelligent, consecrated mothers. Sweeten the waters at the fountain, and there is no fear as to the quality of the streams. For years my heart has burned within me as I have thought of the possibilities in this kind of work as far as the work is concerned, and the impossibilities as far as the funds are concerned. As watchmen, we point out the need: it is for those who have sent us to the front to do what they can to supply the need.

2. Besides ample room for expansion in places already worked there are many places that cry out for help; Konja and Eregli have been begging so long that their wail and our resulting heart-ache have become chronic. And now Boorkhan and Chepni; Ak Dagh Madeni & Urnej; Booroon Kushla & Kur Schehr, are urging with an importunity that is heart-rending. Boghazlayan had long ceased to wail, but just now it is beginning again: Jujune has been silent for years. Shall all traces of labor and money spent in these places be lost? Are the others to follow in the same train? Can it be that we shall never be able to furnish the bread of life to those who are begging for it, let alone the thousands of needy ones who, as yet, have no knowledge of their need? Early in April two Gregorians from Booroon Kushla came to plead for a teacher. For 8 years they have read the word and tried to conform to the advice of those who say "Work inside the old church: it is a shame to leave it" They have been deceived, persecuted, robbed even, until now they feel that there is but

one alternative: if they do not give up their seeking after the truth they must "come out from among them and be separate". It made me feel mean when I was compelled to answer such eager, whole-souled pleading with stale generalities of the "Be ye warmed & fed" kind. But with neither the man nor the money in hand what else could I do!

Would that our native churches were awake to the grand work that even their small contributions might accomplish!

This leads us to the last of the four points mentioned viz.

The Signs of Progress

Nothing has given us greater joy within the past year or two than to see among the people an ever-increasing interest in those outside of themselves. The work in Koordistan has appealed strongly to the hearts of some congregations, and not a few have contributed toward its support: quite a number have remembered "Darkest Africa"; while boxes in Talas and Cesarea have been remarkably successful in collecting money for the tuition of poor children; and,

best of all, since Jan. 1st, '92 some 65 persons in Talas have pledged 10 paras per week for sending the Bible to those that sit in the darkness of heathendom. Many of these are not Protestants; they are members of the Greek & of the Gregorian Churches; and we hope that the nearness and oneness of effort developed by this enterprise may be useful and abiding. In March their offering of "first fruits" (£2.) was sent to Africa and in Apr. £2. to Micronesia & £2. to Japan.

One natural, but to the people, surprising effect of all these combined efforts is that the more they give the more they are ready to give. A 20-minutes talk here in Talas on Apr. 3rd regarding the progress of the kingdom in France, Africa, and Japan brought from a small congregation a speedy response of £4 5. 5s., the largest monthly-concert collection ever taken in this congregation.

In this line of helpfulness to others we are glad to mention the response to an appeal for help in rebuilding the chapel that was burnt in Evereh. To be sure the amts. given were small, but they show which

way the current is setting; we hope to see this developed into a broad, deep stream of large-hearted, open-handed, Christian benevolence.

Another sign of progress is the cordial reception given to Rev. H. S. Jeranyan, of Tarsus, and the interest manifested in the truth he presented. In both 1890 & 1891 some of our congregations were visited, and good results have followed. The simple gospel was presented with remarkable power and earnestness, and here, as always, proved a refreshing and a blessing. To be sure no large numbers have flocked into the church as a result of these meetings, but each examination of candidates in the places visited has shown us unmistakable evidence that the Spirit of God had used him as an instrument of great good to many souls. Such services tend to rouse the people, to bring them up to a higher plane of Christian living and doing, and we welcome them most heartily, even tho' we do not see the longed-for "Great-Awakening". May the Pentacostal blessing be hastened!

Perhaps, in some degree, the interest excited by the Scioptiicon may help in the preparation for that day! Hundreds, it may be, thousands, who have not been accustomed to listen to gospel preaching have taken it in unconsciously when focused on the curtain. In two Greek schools, and in one Gregorian church, besides in numerous Protestant schools this lantern has done good service. Of course bigots both within and without the ~~church~~ clergy have opposed, but the people have been glad to listen. In the Gregorian church at Gumerek the mudir (mayor), who was practically in charge of the services, told the 1500. people present that they were there to listen and learn, as well as to see, and he enjoined them to give heed to all that should be said. This is only one of the evidences that the Lord is preparing the way. May this people go in to possess the land!

The last sign of progress to which I will refer is the deep interest, and responsiveness to Christian truth manifested in many places. Perhaps in nothing

has this been more marked than in the attendance and close attention of the brethren and sisters when candidates were examined for admission to the church. On his return from Roundiglin early in the year Dr. Farnsworth reported an unusual interest on the part of those who attended the examination there, and the writer has been both surprised and delighted to see the same thing in Bemerek and Talas. It showed a living, growing faith that is as pleasant to see now as it is hopeful as far as the future is concerned.

These and such as these enable us to labor on in hope. With 75 fellow-laborers in 32 places; with 69. added to the churches in '91, besides more than two score so far in '92; with 44 schools & 2092. scholars of all grades; above all, with a God who is faithful & who has promised that His Word shall not return unto him void, but that it shall prosper in that whereunto He has sent it, Cesarea Station joins most heartily thanks for past mercies with most earnest

prayers for greater blessings in the year to come.

On behalf of the station,
J. L. Fowle.

Cesarea,
Apr. 21, 1892.

AMERICAN COLLEGE FOR GIRLS

President's office, Constantinople, May 9, '92

REPORT OF THE PRESIDENT

There are many indications that the extraordinary activity in all that relates nced education in other lands is having a great influence in Turkey. One of these ces is the desire of a rapidly incr asing number of girls for a College education. is a demand that creates an obligation to raise the standard of scholarship, and e the best methods of instruction.

It is the aim of the American College for Girls to meet this demand as far as le, and the present years has been in many ways one of marked success.

Miss Fensham, the Dean of the Faculty, returned to the College in September, and gh the absence of Miss Melvin and Miss Dodd has been greatly felt, the Faculty as e has been unusually strong, not having been broken in upon by illness, as was the ast year. The staff of instructors in the various departments numbered fifteen g the year. Miss Clopatt spent several months in Dresden studying painting, and Seager was absent from her place four months studying the Kindergarten system in a.

There were 137 students enrolled during the year, and increase of 38 over the ous year. The different nationalities were represented as follows: Armenians 51, rians 29, Greeks 22, English 14, Americans 10, Jews 6, Turks 4, French 1

T ere has been a marked advance in scholarship during the year in some directions cularly in th scientific department.

Not less than in former years, however, thought has been given to other than orely intellectual wants of the students. The societies for philanthropic and mis- ry effort have been well sustained, about L. T. 45 having been raised by the students uch purposes.

The enthusiasm in the College Missionary Society has been a pleasant feature of year. This society now contains over fifty members and has held public meetings eve- onth. The funds have been used for supporting a student in the American school in Sebastian, Spain, another in Mrs. Der Sahagian's school in Hasskeuy, and on the oc- on of the great fire in Yedi Koule, the society raised L. T. 5 for the sufferers.

The day of Prayer for Colleges was observed this year. The sermon on the occasion preached by Rev. Ho. O. Dwight, and the whole spirit of the day manifested a desire God's plessing, not simply on the present inmates of the College, but upon its whole ure.

The Alumnae Association which was organized by Miss Borden last July, held two lic meetings during the year, which were well attended , and gave us reason to hope the Association will become a power for good in the future. This association already sesses a library of 130 volumes, obtained through their own funds and the efforts of s Borden.

The usual course of lectures was given in the winter term by gentlemen from out- the College, and a course of lectures in general subjects has been given by the Facu

ulty in addition to the usual lectures of the class r om.

Attention to music, painting, and gymnastics has been maintained, the recreation necessary to hard working students has been found in social occasio various kinds within the circle of the members of the College.

The prevailing spirit of the students has been that of harmony and tion to duty, and united effort for the highest progress.

The persona religious work of the during the year has been attende very encouraging results, and the development of strong Christian character in many the older students has been most gratifying and satisfactory.

I cannot close the record of the year without expressing the since regret of all at the prospect of losing Miss Gile from the Faculty. The College will sustain a great loss in her departure, both as regards her social and Christian in and her rare power in the class r om.

Constantinople
Wm. Collins. fins —
Report 1891
Rec'd June 21, 1892.

27½

REPORT OF CONSTANTINOPLE STATION

1891-92

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We have this year to present a Report of mingled quality; of sunlight and f storm-clouds, of hopes deferred and of refreshing showers and garnered fruit. hanges have taken place; changes in the external circumstances of the field, f the laborers, of the churches, and let us hope changes internal also, repre- ented by growth in grace. But though there has been change sometimes undesired o hopeless calamity has overwhelmed us. We have to report in short neither pov rty nor riches, simply that which the Lord has deemed convenient for us and ood in His sight.

An important part of the external changes in our field during the year is th hat implied in the union of the territories of the Nicomedia and Constantinople Stations. During the year 1891, this part of the field was under the care of a special Committee composed of Messrs. Greene, Barnum, and Peet. The arrival of Rev. Robert Chambers in December to reside at Baghchejik and assume the more di- rect care of this part of the field, was an event notable in gladness not only to the people of that district and to the over-strained brethren of the special Committee, but to the Station, to say nothing of the Mission.

REV. C. A. S. DWIGHT, after seven years of service returned to the United States at the end of December, taking with him the Hearty good-wishes of his as- sociates, and the warm regard of many among the churches in various parts of the Station field. We regret the necessity which led to his withdrawal from the Mission, and doubt not that he will prove a useful laborer in any part of the home field to which he may be called.

MISS DODD went home for needed rest at the close of the college year. MISS H. POWERS, lately of Erzrum, being temporarily free to do so, has been laboring in our field, having engaged in Sunday School work at Scutari during the winter, and early in the present year on invitation of the Station having removed to Baghchejik to work among the women, and to render assistance in the Boarding De- partment of the High School for Boys.

The feebleness of our beloved father and fellow-laborer DR. E. E. BLISS painfully moved the hearts of all present at the last Annual Meeting. The bodily frame, conspicuous during all these forty nine years in unnumbered deeds of valor and self-abnegation, has proved to be too exhaousted to recover tone, and since the latter part of February, Dr. Bliss has been lying helpless in the clutch of para- lysis. Foremost in the council room during so many of the Annual Meetings of the Mission, he cannot but be missed from our deliberations. But the hearts of all will beseech God for him that he may be blessed with that peace which passeth un-

derstanding as he is thus laid aside in his home.

A fair degree of health has been given to the other members of the Station circle throughout the year. The Missionaries now laboring in the city of Constantinople, with the exception of Mr. Brooks, who is already setting his face westward, and of Mr. Peet the hard-working Treasurer, have all passed or are just passing the half century line in life. Each year in which, as in the one now past, they are able to perform their duties without serious interference interruption through sickness, offers special occasion forgratitude to God.

The working of the various departments of labor has been harmonious, and has been pleasant and profitable to the workers. The general division of labor has been the same as reported at the last Annual Meeting in the Station Conference [in which Mr. Chambers replaces Mr. Charles Dwight] the Publication Department, and the enterprises carried on in connection with the W. B. Missions. It should be noted however that REV. AVEDIS CONSTANTIAN of the Publication Departmenthas been transferred to the work of the American Bible Society. This has seriously diminished the capacity of the Publication Department for the printing of bo books. For this section of the printing operationr we now have but one Missionary using the Armenian and one using the Turkish language.

T O U R S

REV. C. A. S. DWIGHT gave a considerable amount of time during 1891 to touring, wisiting the Nicomedia region and also Adrianople and the Dardanelles.

REV. C. H. BROOKS made a visit to Manissa to attend the dedication of the Greek Evangelical Church building there. He stopped also in Smyrna, and went on to Crete, where he spent nine days. It is interesting to note in passing that the nucleus of the Evangelical Greek brotherhsod in that island is the direct fruit of the labors of MRS. SCHNEIDER at Gedik Pasha, brethren there acknowledging with gratitude howt they were approached and won by that good woman. The brethren in Crete need and loudly call for a leader and instructor. Mr. Brooks has also made a visit to Sardoghan. This led to an effort which promises to be successful to secure a church and school house in that place.

CHURCHES AND CONGREGATIONS IN CONSTANTINOPLE

The three Churches are The Armenian Evangelical Church of Constantinople, of which the members meet for worship in PERA, in SCUTARI, and at THE BIBLE HOUSE, the Langa Chsrch, and the Greek Evangelical Church. Thirteen members were received during the year 1891 into the first named of these, and one into the Greek Ev. Church, making a total of fourteen admissions on profession of faith. It may be added that since the first of the year present year five members have been received to the Greek Ev. Church bn letter from one of the other churches of the city, and ten applications for church membership are now pendingwith the same church. Of t these ten, six are from residents in the island of Crete whose natural relationships are with the city.

The regular Sunday congregations have been twelve in number; namely six

using the Armenian language, thre using the Turkish laoguage, and three using the Greek. These congregations meet in the following localities, : In Pera, one Armenian , and one Greek; in Scutari one Armenian and one Turkish; at the Kumkapu Coffee house and reading room which is under the care of the ladies at Gedik Pasha, one Greek and one Turkish, at Langa[now at Gedik Pasha] one Armenian; at Psamatia, one Armenian; at Hasskeuy, one Armenian, at Cassim Pasha, one Armenian; at the Bible House, one Turkish and one Greek. Besides these congregations a service conducted in the English language at the College for Girls in Scutari has brought together a congregation of from 100 to 125, composed chiefly of course of members of the college.

The ENGLISH CONGREGATION has been ministered to in alternate service by the Missionaries residing in Scutari, including Rev. Dr. Riggs, and Rev. Dr. House of the Bulgarian Mission. Rev. Mr. Bowen of the American Bible Society has also regularly taken a share in this duty.

The GREEK DEPARTMENT has not been reinforced since the death of Rev. G. Kazakos. Nevertheless Mr. Brooks and Mr. Michaelidis have been able to maintain all the three peaching services as well as the Sunday and Tuesday evening services for some years held at the Galata Rest, and now transferred to rented quarters ~~xxRecadardiroxxShemavonian~~ in Pera.

Rev. Mardiros Shemavonian has conducted with acceptance though with some feebleness of ~~health~~ body, the services of the VLANGA church, of which he is the pastor. These services are still held in a hired hosse in Gedik Pasha, the opposition of neighbors fontinuing to prevent the erection of the long hoped for chuch edifice in this district. In his review of ~~his~~ the work of the year the pastor alluding to the many trials through which this church has passed, compares it to that bush of old, which, though long burning was not consumed. Its membership is frequently reduced by departures to other towns, yet the people are warm in love for their church and p for the truth of the Gospel. The young people show activity and interest in church work and in outside benevolence.

Rev. Avedis Constantian continues to supply the BIBLE HOUSE pulpit, which is maintained at the expense of the Trustees of that building. This work is of very importance influence, the congregation of about two hundred representing several different races, and including a large number of temporary visitors from as many as forty or fifty places in the interior.

Prof. H. Jejizian continues to have charge of the Armenian service in Pera, which is still held at the chapel of the Dutch Legation, and at the inconvenient hour of nine o'clock. A. M. Here too the hearts of the community are distressed by delay in realizing their hope for a church edifice. Nine thousand Dollars was raised in America for this purpose by Dr. Hamlin, but assurance of this welcome relief arrived too late to secure the site which had been in view, and since then another suitable site within the means of the community has not been found.

The responsible connection of Rev. Avedis Asadorian with the Congregation at SCUTARI ceased on the 31st of December, on his taking up the regular supply of the pulpit in HASSKEUY. The regular service at PSAMATIA was abandoned at the same time for lack of a ~~teacher~~ preacher.

Dr. Greene has had the responsibility for the Turkish service held in the upper room of the Coffee house and reading room at KUMKAPU, and has had great encouragement from increase of numbers and of the interest displayed by the hearers. The Armenian congregation at SCUTARI has been supplied since November 1891 by Mr. Barnum, Dr. Greene and others in regular rotation, the numbers present being about ninety. The Turkish service in Scutari has been conducted by Messrs. Avedis Asadorian, Charles Dwight and Henry Dwightalternately, but a small group of hearers baing present, chiefly of those who do not understand Armenian, or who do not care to be seen at the chapel in daylight.

Mr. P. Rapaelian has continued his ministrations among the laboring men from the interior temporarily in the city. He lives at CASSIM PASHA where he has a small Beble class on Sunday mornings and a prayer meeting on Sunday and Wednesdey ~~afternoon~~ evenings. He also holds a meeting for the same class of men in a Khan in Stambul.

Mr. Stepan Hohannesian has carried on a similar pastoral work in Stambul, visiting in houses and shops and khans, both Protestants and non-Protestants. during the week, and rendering important aid on the Sabbath in the Gedik Pasha Sunday School. Besides this he has preached on Sunday evenings to a small congregation at the Bible House.

The average aggregate of the thirteen congregations thus supplied, [including the congregation at the College in Scutari] is 1041.

W O MA N' S W O R K

The brightest spot in Constantinople from the point of view of extent of direct Evangelizing influence on individuals, is perhaps the work carried on by the Woman's Board at Gedik Pasha. It has continued to be of the most prosperous and encouragingcharacter. Since this enterprise is not connected with a church organization, the statistics of fruit are not readily collected, But the hum of work in the place ~~are~~ is literally unceasing, and the increased attendance shows interest to be unabated. The Sunday school here has averaged since the first of September 285, an increase of 20 % over the average attendance in 1891 , and of 67 % over that in 1890. The contributions of the Sunday school for benevolent purposes were1350 ps. , an increase of 36% ower the amount given in 1891 , and of 193 % over the contributions in 1890. The scholars in the two day schools and kindergarten number 130, an increase of 29% over last year. The night school here is well surtained, and is an efficient means of drawing young men into useful occupation, and attracting them to the Sabbath Bible study. The Coffee House and Reading room at Kumkapu, under the supervision of the ladies at Gedik Pasha

at Kumkapu under the supervision of the ladies at Gedik Pasha, has from forty to eighty daily visitors, and affords to the Mission a valuable center for Sunday preaching services both in Greek and Turkish.

Two Bible women connected with the Gedik Pasha Mission housegive regular instruction to about thirty women and make about fifty visits to families each week. The general work of visiting from house to house has been conducted by the ladies with benefit and acceptance; a marked gain in friendliness to the ladies being shown on the part of the people of a higher station in life. Visitations in the Khans or tenement houses where dwelt families from the interior and poor families belonging to the city, is a precious agency for reaching the ignorant and the pood . It also gives opportsnities for holding prayer meetings and Bible readings which have been interesting and cannot fail to be profitable.

The activity seen at the Gedik Pasha Mission house has naturally attracted the attention, and needlessly aroused the suspicion of the police. More than once during the year, someinterference with the work there has seemed imminent. But there is special reason for gratitude to the most High that a series of enterprises so conspicuuous, and so distastful to bigotted minds as those centering in this building have been threatened only, not harmed. Buth Mr. Hirsch, the U.S.Minister, and Mr. Mac Nutt, the Charge d'Affaires, have had opportunity during the year to show an effective interest which all warmly appreceated in the maintenance of the rights and liberties of the ladies who have charge of this work.

E D U CA T I O N A L

The report of the Girls' College in Scutari will be separately presented.

Of primary schools the Mission aids in the support of four in Constantinople besides those already mentioned in the Gedik Pasha Mission House; namely one in Pera with forty five pupils; one in Scutari, under the shadow of two large Gregorian schools, which has thirty pupils; one in Psamatia, similarly overshadowed by Armenian schools, but possessing in its teacher a woman whose moral and intellectual qualities nevertheless attract thirty two pupils; one in Hasskeuy with fifty pupils, taught by another faithful woman, whose abilities would show larger efficiency if the place were occupied in any way which would encourage and inspire her efforts. The total number under instruction in the educational institutions connected with the Constantinople in the city, exclusive of the Scutari College is 287. The receipts for tuition in the four schools here enumerated amount to L.T. 110.22.

REMARKS ON THE CITY WORK

However satisfactory may be the general exhibit of city work here made it would not be fair to pass over without mention the unfavorable aspect of our operations in the city of Constantinople. The arrangements possible to be made

for pastoral work among the members of the various congregations and for attracting new hearers, are sadly insufficient. In the Armenian Department of the work the preachers at but two of the eight pulpits now occupied live among their congregations. In the other six places the preacher either lives at a distance of some miles from his congregation, or is equally removed from his people by the fact that onerous duties in other departments absorb his whole attention during the week. In considering the force at command of the Station for the care of souls in these various congregations it is necessary to remember that the Mission controls the use of no part of the time of the preacher at the Bible House, who is engaged in Publication work for the Bible Society. The preacher in Pera is not connected with the Mission, being a Professor in Robert College. No preacher resides in Hasskeuy, the pulpit being supplied from Scutari or from other parts of the city. Mr. Barnum, who pretty regularly supplies one or ~~the~~ an other of the pulpits, and Mr. Dwight, who has a share in the supply of the Turkish service in Scutari, are wholly occupied with Publication work during the week, while Dr. Greene who has built up the interesting congregation at the Kumkapu Reading r om, lives in Pera, a distance of one hour's journey from this important point.

The situation in Pera is an illustration of the lack of the field in respect to pastoral labor. The people in this parish are scattered over a district two miles in length : two or three hundred people among two hundred thousand. The congregation here compreses those of widely differing social tastes and social standing who are not easily held in homogeneous relations. Fully one third of these people are temporary sojourners who have their church connection in other parts of the country. This scattered people hase no place of worship, even no temporary shelter of which they may command the use as a place of worship. They have no suitable place for a Sabbath school, no center for week day prayer meetings. In such circumstances the one hope for the developement of the life of the congregation seems to be that with such fatal lacks, at least they be held together by the bond of a pastor's ministrations. But they have not even a pastor. It is a testimony alike to the effectiveness of the presentation of Gospel truth by Prof. Jejizian, to the faithfulness of the labors of Dr. and Mrs. Greene in visiting from house to house among this much discouraged people, and to the solid sincerity of the Christian profession of the people themselves, that notwithstanding the disheartening circumstances of their surroundings, a living Evangelical character is yet maintained in the Pera community.

Perhaps the unfortunate inability on the part of the preacher to have pastoral relations with his people may be sufficiently supplied in Pera by the indefatigable labors of the resident Missionary. But who is to supply the lack of the people whose attention and whose hearts Dr. Greene has won in Kumkapu ? Who will follow them up, seek them out and keep them in view after they have gone out from the Sunday service ? Possibly the far-reaching influence of the ladies at Gedik

Pasha may reach the needs of some of these people. But who is to give pastoral care to Scutari ? Is it sufficient that the people there have regular pulpit exhortations? Their numbers are greatly reduced by emigration, Like other people they have their daily needs and daily disturbances; as their numbers decrease they feel the more neglected since but rarely one visits them and takes them by the hand. Their youth of both sexes actually tend to drop out of the relation to the church which they should hold. Furthermore the advantages which the local evangelical body ought to derive from the great College for Girls in their midst are not utilized. Neither the needs of the situation nor its opportunities can be provided for without the intelligent undivided attention of a fully equipped Pastor to devise and lead the execution of the measures demanded by the one or the other.

The case of Hasskeuy and of Psamatia is of the same order. In all of these places there is Evangelistic labor of one or two hours a week, by preachers who come to the pulpit with a message inspired by good will rather than by the knowledge of the immediate need of the congregation, and who, in the nature of the case , must leave almost as soon as the benediction is pronounced. It is not strange if people become accustomed to associate religion solely with the Sunday service as almost the only time when religious teachers show interest in their spiritual state.

The case of the Greek Department in this respect is only less deplorable. One preacher, with one Missionary cannot, simply cannot properly care for the field with its three widely separated congregations in the city, and its need of house to house visitation, and its demand for touring work in the environs and the outlying districts. Examination of the condition of the pastoral equipment of the congregations in the city of Constantinople, shows that if the present force of laborers would barely do what is humanly speaking essential to hold from deterioration the existing Christian community, and to arouse to interest in Spiritual things only the growing children of the church, they have before them a task beyond their power. As to advancing the lines in a forward movement, any step forward depends upon the reinforcement of the workers in the field. Save in the one line of preaching at stated times and places, the force at Constantinople can make no serious effort outside of the Gedik Pasha district to bring new hearers permanently under Gospel influences. Hundreds of thousands of possible hearers cannot be approached unless they wish to be converted and come to seek out the place of preaching. Yet a question which always presses upon the hearts of Evangelistic laborers in a great city like Constantinople is the question How can the mass of common people be attracted more generally to hear that blessed Gospel which might brighten their hard and often degraded lives? But outside of the exceptionally well provided and concentrated enterprises of the Woman's Board and

of the Vlanga Church at Gedik Pasha, there is no working force at Constantinople sufficient even to dare consider such a question. But little can be done by such action as that of the Christian associations and Endeavor Societies, for the police regulations check or prohibit such action. Unsupported by such chucch agencies, the working force bears homoeopathic proportions to the mass to be affected while the cry of retrenchment blasts in embryo almost every germ of an idea of aggressive effort outside of the lines of the regular pulpit ministrations.

As to any means of alleviating this distressing situation we may gain some light from the success of the enterprise of the Woman's Board in Gedik Pasha. Such success in winning entrance to new circles points to the propr ety of undertaking labor on the same lines in other parts of the city. as a measure possible without waiting for the supply of pastors to be complete. In Scutari a beginning has been made in a small way which at least has shown that doors stand open for entrance, could any be found to enter. One of the Missionary ladies there resident has taken it upon herself during two years past the responsibility of raising funds to support a Bible Woman in Scutari. The wise and tender religious instruction of this Bible woman is eagerly accepted and sought after by in some sixty non-Protestant families, and has brought light and peace to more than one dying bed which must otherwise have been dark and troubled. At the same time with the aid of this Bible woman and of a circle of King's Daughters composed mostly of educated young ladies in the native community, a Sunday school for young children has been established and maintained with great encouragement to continue the work. Beginning with eighteen of the smaller Protestant children, this King's Daughters' Sunday School, has drawn in children from the streets until it now has a hundred names upon its roll and a regular average of attendance of about forty, two thirds of those present being non-Protestant Greeks and Armenians. Feeble health makes it impossible for the present arrangement to be continued by the one who has hitherto superintended this work. The difficulty of finding means to support the Bible woman ought not to be laid upon one person. In fact this enterprise has grown too large to be carried on any longer as a private enterprise. It must be dropped unless taken up by the Mission with a view to utilize the preparation for aggressive action which it has made. But the lesson from this experience surely is that a devoted woman assisted by the Bible woman in visiting the houses, and by the hearty cooperation of the Kings Daughters in the Sunday school may easily develope a most useful work in Scutari, while training for continuance in such labor the young ladies who are now interested in it as teachers in the Sunday School classes. Undoubtedly a similar opportunity for fruitful labor exists at Hasskeuy and Psamatia. In each of these places the teacher of the common school has found encouragement to carry on a Sunday school unaided. In all of them the policy of relying mainly upon the pulpit as a principal means of reaching the people has been tried for years wit out satisfactory results. In each place the door of access to the gineral

community ought to be sought by new methods. The bright example of success at Gedik Pasha certainly suggests the wisdom of trying in these places the method of Woman's work for women and children. It is true that in Hasskeuy it might not be best, and in Psamatia it would be highly imprudent for unmarried ladies to undertake such a work without the protection and moral support of a missionary family residing in the same vicinity. No such cause for hesitation exists in Scutari. The premises of the Girls' College are already a center of missionary residence. The foundations of the new work are already laid, and all that is now needed is the appointment of a lady to Scutari endowed with especial fitness for this kind of labor, and with God's blessing we shall see in one more instance that territory can be won if worjers are found to win it. In one place or the other if not in all three of these districts we claim for this method of aggressive action the countenance and the championship of the mission.

The summing up of the situation as to evangelistic enterprise in the capital is that such enterprise is paralyzed by the vastness of the field and the smallness of the number of workers. The general character of the operations in the city is and must be defensive. In no place outside of Constantinople would the idea be accepted that a mere defence of existing foothold is sufficient to satisfy the expectation of the Master. Nor do we believe it the purpose of the Mission to abandon the idea of progress in the capital. Then it is essential that the sitsation should be known and faced, and the facts published in irresistible appeal for help. Constantinople is not manned for work with one Missionary and one ordained pastor, besides the two itinerant evangelists. Let our belief be forcibly declared that without the proper material accompaniment of workers striving for the extension of the Kingdom of Christ prayer that this people may be evangelized is mere generalized aspiration unworthy of those living in the midst of these swarming multitudes. This is not a time for the use of the formula toward these people which they themselves use to thise who apply to them for bread : Allah versin - God give it to you ! But prayer without workers is almost like faith without works. And faith without works is dead !

THE OUT-STATIONS

Leaving the city work, and taking up the out-lying districts in turn we come to ADRIANOPLE. Here Rev. A. Peshtimaljian closed his ministry in August 1891. In the early part of the winter Rev. A Asadorian spent about four weeks and in March and April 1892 about six weeks with this people, and id them much good. By his efforts certain old dissensions have been healed, and the brethren are again united. The supply of the pulpit having been thus intermittent, services have been conducted by members of the church as best they could. Diversity of language and of race unites in Adrianople with lack of pastoral care to produce weakness and depression. The Greek members of the church endure, not enjoy, hearing sermons in Turkish. Since the Greek element is largest in the Christian part

of the city population, it is to be desired that a pastor able to preach both in Greek and in Turkish could be obtained for this city. That nothing can be done by Missionaries for the Greeks results from the insufficient equipment of the Gree department in Constantinople. Poverty and the depletion of numbers by emigration are the valid excuses for a subscription toward a pastor's salary so small as one sixth of the whole amount required. It is a fair question whether it were not better either to do more for this place or le s; whether Adrianople should not be treated as a new field where the Protestant element is too small to support the agencies necessary to its evangelization, and then either occupy it in an efficien manner, or abandon the place entirely as beyond our means. The average Sunday congregation has been from thirty to forty. Five persons have been received into the church during the year. The school here , through lack of proper facilities, has but eleven scholars. Since it can give no instruction to Greek pupils, the Greek Protestants are compelled to send their children to the fine Greek schools of the city, notwithstanding that they are there compelled to study the Greek church catechism and to take part in the Greek church services, including the prayer before pictures.

RODOSTO : The pastor, Rev. H. Der Stepanian though in feeble health, has been able to perform all of his pulpit duties, and to do pastoral work so far as visits to houses and shops are practicable by day. He has also spent three weeks during the year in labor at the Dardanelles. Sectarian effort has been active in Rodosto of course in a sense not favorable to the church. To this disturbing influence is due in part the fact h that no additions have been made to the church during the year. It may be said however , that several persons are now on the point of being received into the church on profession of faith. Furthrmore it is of interest to know that three of the daughters of Rodosto have made profession of faith and united with churches in other cities. Rodosto has always been celebrated for furnishing material for the enlargement of other churches. More are about to migrate, taking seven members from the church, and twenty from the congregation. Nevertheless the meetings are all well attended. Those of the week of prayer were of unusual encouragement and profit, and two hundred Gregorian Armenians attended during the week. Alocal enterprise of some interest here is the establishment by one of the brethren of a temperance coffee-house in the midst of the wine-shops of the city. The idea has found favor and imitation among the Gregorians. The two schools here are in good condition, and the money devoted to them is well spent. . Of the sixty eight pupils, fifty five are Gregorian Armenians. All the children are taught in the Bible and in the catechism. The parents express themselves as pleased with the schools, and their satisfaction gives ready access to the houses of the pupils.

At the DARDANELLES, with a chapel which is low, small, unfit, and

and where the atmosphere becomes at times so foul as to compel at times the shortaning of the service, the comfort of both preacher and hearers is much disturbed. Still casual visitors, Armenian, Greek, Turkish, and Jewish, are attracted to the preaching service and the Bible class. The preacher reports a good degree of enquiry about spiritual things, and there is always a demand for tracts. Two persons have been received into church membership [uniting with the Rodosto church] during the year. The school here has thirteen pupils and the receipts for tuition were thirteen hundred and fifty sik piastres.

A Bible Society colporter visited SILIVRIA last autumn, finding a ready market for his books, and eager inquiry for exposition of Gospel truth. Upon his report Rev. A. Asadorian spent some time in this town in November. He was followed about from place to place and fairly beset by eager injuirers, both Greeks and Armenians. The changed conditions of evangelical effort in this region is shown in the result of a cry of alarm on the part of the Armenian priests of the place, who applied to the Bishop of Rodostofor help against evangelical influence. The help came from Rodosto to Silivria in the form of a Gregorian preacher of some renown. The remedy against Evangelical influence which this preacher offered to the people of X was the injunction that they themselves SEARCH THE SCRIPTURES ! The value of the printing press is illustrated here en the fact that the beginning of inquiry in this place appears to have been a tract printed in Armenian at Calcutta, found at Jerusalem by a man from Silivria who was on a pilgrimage to the Holy places. There could be no stronger argument than this Silivria episode for a force in the Constantinople station field sufficient to visit frequently the places falling within its broad limits.

The church at NICOMEDIA has suffered in the prolonged sickness of its preacher, who resumed his duties only about the first of March in the present year. The pulpit was occupied during this period by the field evangelist, Rev. A Boghdanian, and the attendance at the services was fully kept up. The people here have been creditably liberal, promptly paying their pastor's salary [which is raised by voluntary weekly contributions] and contributing to outside object of benevolence, such as the evangelistic work in Gurdistan, etc. The average Sunday congregation is 150, with about 100 in the Sunday school. Various local societies are doing a good work, and a band of devout women are making their influence felt in the community. The school has 42 pupils.

BARDEZAG [BAGHCHEJIK] : In last year's report reference was made to the calming of discordant spirits through God's blessing on the efforts of Rev. Mr. Tashjian, the new pastor. The somewhat hesitating hope for better things then expressed, has been justified; the frosts of winter have given place to the beautiful spring. Harmony now exists in church and congregation; attendance has been good at the preaching services [the average is 300 with 200 at the

Sundan school] Y.M.C.A. meetings, Women's prayer meetings, and King's Daughter meetings have been well maintained, and a lively interest has shown itself on every side. This improved state of feeling was partly the cause and partly the effect of the great meetings of the week of prayer at the beginning of the year. [1892]. At these meetings, conducted by the pastor and Mr. Chambers, the Holy Spirit was clearly working on the hearts of the large assemblies which packed the church. As a result of these delightful meetings twenty five persons have united with the church, several of them being students in the High school. The great lack of the place appears to be some means of inducing the stronger and more influential members of the church to remain in the village. Owing to the migration of such to other places, the church lacks leading spirits of a consecrated and capable quality.

Of the High school for boys Mr. Chambers assumed the superintendence last December. The senior teacher is Mr. Armenag Der Hagopian Three other teachers complete the staff. The Pastor of the church gives a portion of his time to the school, and a resident physician instructs a class in Physiology. Miss Power accepted the position of matron [provisionally] in January, much to the improvement of affairs. She also teaches a class in Botany. The discipline of the school has been vigorously sustained with good results. Eleven of the pupils have become church members during the year. Religious instruction and prayer have had a prominent place. One boarding pupil twenty five years old commenced with the alphabet in March. He is making good progress to the wonderment of many. The number of pupils on the roll is seventy eight, thirty of these being day pupils. The sum paid for board and tuition [including L.T. 69 yet to be collected on what is due for the present term] reaches L.T. 345. The income of the shop will be L.T. 180 = enough to cover expenses and leave a small margin [perhaps 10 liras] to apply toward the board of the pupils who work in it. Four competitive scholarships are offered to needy pupils; sufficient in amount to defray half the expense of a school year. The senior class has five members.

There is nothing of special importance to report p from OVAJUK save that in spite of the great poverty of the people they are living and working members of the body of Christ, respected by their neighbors of other sects. The congregation averages ninety, with seventy five in the Sunday school, and twenty six in the day school.

In last year's report c from KOURDBELENG the divisions which have made the Evangelical name unsavory in all the region were a subject of pained comment. But a hope was expressed that if in some way harmony could be restored among the forty Protestant residents, the Evangelical work would again prosper there. A preacher has visited the place once in two weeks, and he gives reason for some hope that a reconciliation between opposing parties may yet be brought about, and the greatest apparent obstacle to the work of the Spirit here may be removed.

At HUNJILAR there is both life and growth. Several have joined themselves to the Evangelical community during the year, and there has been one addition to the church. The meeting of the Conference in the latter part of April was an occasion of much interest at this place. The chapel being unfit to bear the weight of, and u too small to receive those who would wish to attend the Sunday morning service, a Gregorian Armenian placed his new silk nursery at the disposal of the Protestants, and an audience of four hsndred gathered to hear the sermon by Dr. Greene, which was followed by the Lord's Supper. All the meetings in connection with the conference were instructive and encouraging. The chapel in this place absolutely m u s t b e rebuilt at once. The people although very poor have subscribed thirty pounds in cash and work for the new edifice, and earnestly await action by the Mission and the Board, which shall give them supply of this great necessity. The avaerage congregation here is seventy, and the sctool has twenty five pupils.

ADABAZAR is in many respects a model church, and is blessed in the continued enjoyment of the services of its pastor, Rev. A. Jejizian, who is a mighty man of valor for the Lord. The church is pressing on steadily, and is a strong body, which the Lord is using for the execution of his purposes in that region. Four persons have been added to the church during the year. The Sunday congregation has averaged 350, and the Sunday Schsol 120. Various societies are active in good works. The Girls' Boarding schsol has been prosperous under the efficient care of Misses Sheldon and Hyde. Details of their work have not been received and will probably be sent separately. The boys' school has seventy pupils.

The people of the Greek village of SARDOGHAN have made great efforts to secure a permanent place of worship and a school. They raised among themselves twenty pounds for this purpose, and received from the Adabazar church, of which they are members, ten pounds, and through Mr. Brooks from friends in Constantinople fifteen pounds. The half of the maount required being thus made up, the Board granted the other forty five pounds, and it is hoped that there will shortly be a home for the congregation of 125 which listens to the preaching of the Gospel in this village. Nine persons have been admitted to the church [in Adabazar] from this village during the year. The school has twenty five pupils.

TAMLUK is occupied by a teacher. The congregation is small. Four new members have been addad to the church during the year. This place, and ARMASH and HASKAL are statedly visited by a circuit preacher who finds good audiences and no hostility. In the three places there are fourteen church members, whose church relations are with Adabazar.

AK HISSAR is one of the towns newly brought into prominence by railwan extension. It is situated about 100 miles from Constantinople, and its Christian population was last year stated at sixty five Armenia houses. Trade bids fair however to make it grow with considerable rapidity. The propriety of occupying

this place , and that at once, should be given serious consideration. The existence of a nucleus there of four Protestant families, aggregating twenty seven souls, of whom seven are church members and thirteen are of school age; their prompt subscription of thirty liras toward the expense of building a school house which shall serve also as a place of worship, and their readiness to make regular subscriptions toward the salary of a preacher and teacher, and the rush, almost Western in character, of new settlers into the place, all combine to make up an opening for fruitful labor which God seems to demand that we shall enter.

CERTAIN SPECIAL DIFFICULTIES

Refrence has already been made incidentally to the effectual interference of the U.S. Minister in defense of some of the work of this Station. Certain measures radically affecting the freedom of Missionaries, and threatenting to close the places of worship and schools established throughout the countryunder the liberal usages of the past, were adopted by the Ottoman Government during the latter part of the year 1891. It was deemed best to bring this action to the notice of all Missionary Societies of Evangelical Denominations represented in Turkey. A General Conference at which were represented the Bible Societies and all the British and American Missionary organizations laboring in this city, prepared a paper with this object, which was sent out to the parties interested. The result has been a most inspiring demonstration of the practical union of interest of Christians of diverse nations and denominations. The British and American Governments have both been led to take action, and such representations have been made to the Porte as seem to have checked for the present at least the execution of the restrictive orders.

It should be here noted that American Missions in Turkey are under the very greatest obligations to the Hon. Solomon Hirsch for his prompt and effective presentation of the case, both at Washington and at the Sublime Porte. Mr. Hirsch has been untiring in his attention to and sympathetic in his interest in the defence of these benevolent institutions. To use his own language, he was unwilling to stand idly by and see this great edifice of Missionary enterprise, which has been sixty years in building, overthrown in violence of right. His name will be inseparably connected with the history of this mission, as having been, under the Phovidence of God, the means of its safety in the gravest crisis which the Turkish Missions have passed through since the year 1839.

In this connection the need of a thoroughly efficient Chancery of the Protestant Community has once more been proved by experience. In a crisis such as has threatened the evangelical institutions in all this region during the past year, the dependence upon this Chancery , of a large part of the enterprises of the Mission, becomes impressively evident. What can be done to aid in the efforts now being made to put the Chancery on a more solid and efficient bases, is a matter for study. But that something needs to be done by the Stations throughout the Mission

is a fact which needs no proof and will admit of no neglect.

Without leaving this subject we may also allude to the unhappy absorbtion of a large part of the time of one Missionary in the cor espondence connected with what may be called the political affairs of the Missions. During the past six months the necessities of this work have seriously retarded the work of the Publication Department by its demands upon the time of one of the members of the Publication Committee. It is desirable that some arrangement be made whereby the interests of the Missions in relation to the Government may be cared for in an efficient manner. The church Missionary Society has been inclined to raise the question of the selection of a layman who could serve as political Agent for all Missionary Societies, and claim asshstance in case of need from both the British and American Governments. The work m cannot be left undone, but there certainly must be some cheaper way of accomplishing the desired end, than by having the time of a Missionary absorbed in such work.

CONCLUSION

And now to review the work of the whole Station field during the past year, we have occasion for thanksgiving and for renewed confidence, even in the midst of the heavy-heartedness inseperable from labor in the midst of restrictions and retrenchments. If the station is without means and men for its best development, the fostering care of the Master, preserving and guiding the existing laborers should dispel despondency. If the growth of the churches has not been marked by great ostbursts of the spirit of consecration, there has been quiet and steady growth in the larger part of the places in our field, with special influences of grace in some. If the preaching of the word has not been followed by numerous accessions to the roll of adherents and enquirers, in nearly all of the places occupied such accessions have occurred, while tokens multiply, of the influence of the Gospel upon the members of the ancient Christian churches of the region, leading them in various ways to seek the same spiritual development sought by Evangelical laborers. And if the number and the hostility of opposers is peculiarly ntic-noticeable at this time, the reason, even the extension of Gospel influences to a degree no longer contemptible in the eyes of these proud , self-complacent leaders of opposition, offers by itself alone abundant cause for courage, quiet perseverance, and stedfast faith. We have occasion to thank God for the priveleges and the blessings of the year, and we invite our brethren to join their prayers with ours that this great field may receive all needed material supply, and a double measure of that spiritual supply which if a man hath he hath all things. Join your prayers with ours that the people, the workers of all classes, and especially the Missionaries who now offer their report to you may be endued with power from on High. So shall they and all others bear in mind that the growth of pure religion and clean morals among this people is not the work of man, but solely the result of the permanent presence of the Holy Ghost.

Annual Report — Marsovan Station.

1891 – 1892.

The members of the Marsovan missionary circle desire to "mention the loving-kindnesses of the Lord," "according to all that the Lord hath bestowed on us" during the year which now is past. Speaking of personal welfare and concern before turning to report the direct missionary services attempted and results witnessed, we are glad to note that the year has been in the main one of general health. Mr. Smith, though at times bearing up against great bodily weakness, has been compelled to omit none of his customary duties. Mr. Herrick, who has held his ground for more than a year and a half without his family, and with hopes of their return sometimes growing faint, is now cheered by the prospect of the return of his wife and younger daughter during the coming summer. To meet them a journey to Great Britain will probably be necessary on his part. Mrs. Riggs' trip to Constantinople at the time of the last Annual Meeting, and subsequent visit to her old missionary home in Sivas, combined to restore in a measure the health and activity so broken two years ago. Miss Fitchen has been during a great part of the year in a somewhat feeble state physically, the rest and medical treatment of the

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summer months at Constantinople not proving as permanent in value as was hoped. Still she has been unwilling to relinquish to others all the burdens of the Girls' School which she has carried for so many years. Mr. Henry K. Wingate has nearly completed the two years of teaching in the College for which he came, and is looking forward with interest to completing his Theological studies, with the purpose of entering missionary service permanently.

The White household was gladdened by the arrival of a daughter, born Jany 16th. The Tracy family are still in America, recruiting in health, answering many out of the multitudes of calls for public addresses, and making an effort to secure from the wealth of America, which Mr. Tracy compares to a pumpkin, plump, golden and attractive, but without any stem by which to take hold, sufficient funds to endow the Self-Help Department in Anatolia College.

Passing now to review the work specifically as it has been attempted and carried on during the year, we take up first the educational phase, not that this is the more important, for missionary education exists in order to evangelization, but because it seems more natural to commence with a description of the institutions grouped about the missionary

bowes, and in which the larger part of the missionaries' efforts are just at present concentrated.

Anatolia College.

The past year, the sixth of the College's life, has been one of quiet study and steady progress. Mr. Herrick, who had served out the last months of Mr. Tracy's term as Director was elected to that office for the five year term at the meeting of the Board of Managers last Commencement. The instructor in Natural Science having shown by a year's work his practical ability to teach the branches for which in addition to natural aptitude, he had prepared by three years of post-graduate study in Berlin, was the second person voted the title of "Professor." The instructor in Mathematics is making an enviable record in higher Mathematical and Astronomical studies in Carleton College Minn., whose Faculty and students not only are interested in him, but have kindly given the funds by which Mr. Winyate, one of their alumni has taken his place in charge of the Mathematics for two years in Marsovan. The teacher of Turkish has been given a leave of absence for two years to complete a thorough preparation for his department by study at the Capital, his place being filled by a member of the last graduating class. We record with

gratitude the coming into the Faculty at the last holidays of Mr. Demetrius Theocharides of Urfah, an alumnus of the class of '88, after three years of honorable study in the University of Athens, in recognition of which he hopes to receive the University degree after ~~of~~ a few months further of non-resident study. The College now has an earnest, evangelical Christian man at the head of the Greek department, and is able to offer excellent advantages for the study of Greek. Another expected teacher, whose father has been for many years community head-man in Marsovan, graduated with credit at Williams College last summer, and now under medical advice is taking two years for travel and relief from brain work, when he hopes to take up the professorship of English and History awaiting him. The other members of the Faculty, the senior professor, the Doctor, and two other instructors have continued faithfully at their posts during the year.

The enrollment of students has been 123, of whom 116 are now in attendance, somewhat more than one-half being in the Preparatory Department. One is doing post-graduate work. Of the entire number 94 are Armenians, 23 Greeks, 3 Germans and 3 Turks. A class of 13 graduated last July, making the number of alumni

39 in all, among whom preliminary steps have been taken to form an Alumni Association. The present senior class numbers 7, 4 Armenians and 3 Greeks. Of the three Turkish lads who came to us at the beginning of the year one left the second week, and though the other two did not remain to the end of the year, there is no reason to believe that their coming and their treatment by us has subjected us to any unkindly criticism by the Moslem population of our region.

The religious life of the College has not been marked by such direct evidence of conversion and desire for church membership as could be wished. It seems very difficult to steer between worldliness and neglect on the one hand, and shallow, pretentious piety on the other, each to be deplored. However the daily prayers, the daily Bible lesson of every student, the Sabbath afternoon lesson and evening preaching, the constant association with and example of Christian teachers, the prayer-meetings varying in arrangement from time to time, do bear fruit in christian character, the evidence of which always longed-for but not always seen during the College course has frequently come to the surface after graduation and in distant cities. Every member of the last graduating class, like those of previous classes, expressed his

purpose to lead a christian life.

The lengthening of the Preparatory Course from two years to three, and the introduction of electives between advanced studies in Mathematics and Natural Sciences on the one hand, and advanced studies in Turkish and the students vernacular on the other hand, in the Sophomore and Junior years, have very much relieved over-crowding and strengthened the course of study.

An interesting feature of Commencement Day was the visit of the Vali Pasha, who presented the graduates with their diplomas, with his own hand, expressed his interest in the College and stated that its work was known to and approved by His Imperial Majesty.

The College has a hard time financially to keep afloat, an experience not peculiar to this one among young institutions of learning. But it avoids debt, and year by year its position is growing stronger.

Marsovan Girls' Boarding School.

The Marsovan Girls' Boarding School has enrolled 105 pupils during the year, of whom 83 are Armenians, 18 Greeks, 2 Germans, and 2 Turks. Average attendance 93; highest enrollment at one time

99. 53 are boarding pupils, the remainder day scholars from the city. The music pupils number 24. The teaching force consists of two American ladies, besides Miss Fitcher who has not been able to discharge her usual duties, and three Armenian. Special lessons have been given by two Armenian and two Greek tutors from the College. The work of the school has suffered this year from the lack of a lady-teacher in the Greek Department. The number of pupils however has been about the same, the Greek-speaking teacher has devoted herself more exclusively to them, and with competent tutors from the College to give some of the lessons a good degree of progress has been attained. Applications for the position for the coming year on the part of persons said to be well qualified have been already received.

The religious interest in the school has been encouraging and steady throughout the year. 27 pupils have been added to the "King's Daughter" circles; few indeed remain outside that organization. Some of the King's Daughters have maintained a day and Sabbath School in a Gregorian neighborhood, the girls teaching classes on the Sabbath and going by relays on different days of the week to teach reading to women and girls who are employed

at manual labor during most of the day.

All who are interested in the Girls' School rejoice that ground was secured this last winter for ~~the~~ a new building, part of the funds necessary to erect which were provided by the Woman's Board more than two years ago, and have been delayed in their use until now by the difficulty of obtaining a suitable site. Work has commenced on the new premises and it is likely that one prominent feature of the Annual Report a year hence will be the erection and occupation of a school building suited to the needs and opportunities of the work.

Recent tours in the outstations have given striking evidence of the value of the training received while here to the after life of the students themselves and to widening circles of others. Aside from the schools now taught by graduates or former pupils, aside from those who as pastors' or preachers' wives are proving invaluable helpmeets to their husbands' work, almost every congregation has two or three or several of these women who in intelligence, christian character, thrift, enterprise, and all the arts of home-making attain a standard far in advance of the ordinary acquirements about them. Sometimes when regular schools are lacking, matrons are superintending small schools

in their own houses. Their homes are shining examples to their neighbors, the churches gain by their activity, and their children are growing up to habits that promise volumes for the coming generation.

The Theological Seminary.

The Theological Seminary had a longer vacation than usual last year, incident a change in the term of study from the summer months to the winter. A new class was received and commenced work in September, consisting of six members, three of whom are Armenian and three Greek. Of these six students, one is a graduate of Anatolia College, one of the Caesarea High School, two have had the larger part of the College course, and both the others were students in the College before entering on Seminary work. Reckoning by fields one is from Smyrna, two from Caesarea, one from Sivas, one from Trebizond, and one from Marsovan. Three of them are married.

The Seminary Faculty remains unchanged. We regret to say that efforts to secure a suitable native Greek professor have not yet been successful. Instruction has been given in the students' vernacular in the Harmony of the Gospels, through the Turkish in Natural Theology, Exposition of Acts, Moral Science, and Hermeneutics, and through the medium of English in

Hebrew, for which a valuable basis is furnished in the students' knowledge of the Arabic element in Turkish.

The students have been often called upon to preach and more often to conduct prayer-meetings in the city, duties which they have discharged with acceptance and apparently with real profit to the people. The tone of their spiritual influence in the College also has been helpful, and we trust that in the good Providence of God these young men will develope into preachers of real usefulness among their countrymen, where their labors are so sorely needed.

Evangelistic Work.

Turning to the other main branch of effort, the evangelistic, we report the work in the city of Marsovan and in nineteen regular outstations, scattered about in different parts of our great field which is about 275 miles ~~long~~ by 125 in measurement and is said to contain 45 000 Armenians and 90 000 Greeks besides the Mohammedan races.

The church in Marsovan has been sorely crippled in its usefulness this year by the lack of a pastor. The usual preaching and other services have been conducted by missionaries, teachers from the College and students from the Seminary. The Congrega-

tions have on the whole held up wonderfully well. One of the most interesting features is the attendance of four schools in bodies, with nearly 100 members in each, the community schools for boys and for girls, the College and the Girls' Boarding School. The Sunday School has been under the charge of one of the missionaries. A series of Cottage-prayer-meetings, and a systematic house to house visitation by committees appointed for the purpose show some spiritual life.

A meeting corresponding in general to the plan of the Y.M.C.A. is held each Sabbath morning, with a usual attendance of 100 or more. In cold weather this meeting convenes in the College, and among its most active supporters are many connected with that institution. Their contributions maintain a primary or kindergarten school in the city. A school for women and girls conducted by King's Daughters from the Girls' Boarding School is mentioned elsewhere. A day and Sabbath school has also been maintained among the gipsies, 150 families of whom winter in Marsovan.

A movement under the lead of Prof. and Mrs. Thoumayan to establish a hospital has elicited great enthusiasm among the people and secured from them gifts to the value of more than £40, in addition to monies collected by Mrs. Thoumayan in England.

The hospital was opened on New Year's Day in rented quarters, with privileges for 5 or 6 patients. The physicians of the city furnish medical attendance free, and several patients have already been discharged with health restored.

The four organized churches of our field besides the one in Marsovan, viz. in Samsoon the thriving seaport, Kafon Kaya a wild mountain region, Vezir Kenfru and Amasia, large interior cities, have passed a quiet year for the most part, with a greater or less degree of growth from within if not of accession from without. The Samsoon church partakes of the character of the city in which it is located, having a bright, energetic appearance, full of faith and good works, and steadily improving its record for benevolence. In Kafon Kaya the people have suffered terribly in recent years from the raids of Georgian neighbors, some have removed to other places, some been influenced by the divisive preaching of Campbellites, still a considerable congregation remains and some good workers have come from this mountain village for service elsewhere. Vezir Kenfru has the largest congregation in our field outside of Marsovan. Here the brethren, cheered by the gift announced at the last Annual Meeting, have been laboring with commend-

able zeal and benevolence to complete the large, commodious house of worship, which has been the object of their earnest hope and endeavor for some time. Plans for the ordination of the preacher have met with unexpected opposition developing into considerable strife.

Indeed an epidemic of discontent with their preachers seems to have broken out among the congregations in several places of late. As yet only one or two preachers have been advised to remove, but the decision has not been reached in every case. On the whole the native preachers of our field are excellent men, of good abilities and spirit, faithful in preaching the Word and desirous of seeing Christ's kingdom advance. In their isolation, amid many and peculiar difficulties, often more or less at the mercy of wealthy or influential men who are connected with the congregation only and give no evidence of a renewal of heart, the position of our native friends in the ministry is often exceedingly trying, and men who live down all the criticism that any preacher must sustain, hold to the work and bring forth fruit in patience year after year are much to be congratulated on the result of their efforts.

It will not be possible to describe in detail the other fifteen outstations, all of which to-

gether with the churches, have been visited at least once, some of them several times by missionaries during the year, but notes will be given of the more important matters.

In Hadji Keuy the brethren are rejoicing over the appropriation of T. £100 for a chapel. They are making subscriptions, negotiating for suitable grounds, and will proceed vigorously with the enterprise of building. This people are heartily united in their young preacher who graduated in the last class from the Seminary, and with large schools for both boys and girls, and a Bible reader who instructs half a hundred women in their homes, are exerting a wide and steady influence upon the whole population of that busy little town.

Avkat Hadji Keuy is one of the places in which some of the brethren a short time ago felt that their preacher's services had ceased to be useful to them, but when the Kaim-makam (in whose family the preacher had been able to render valuable medical assistance) said "this man is useful in our town; if the Protestants do not care for his services let him teach our school," and when the state of affairs was plainly discussed on a missionary visit, the people united in heartily engaging their preacher for another term of two years. As this man is the only preacher, priest and teacher among all the Armenians, and only phy-

sician among all races, his withdrawal would be severely felt by Gregorians and Jews as well as Protestants.

At Zile the year has been marred by a wicked quarrel between the preacher and the teacher, as a result of which after much bickering and strife in which the whole community became more or less involved, the removal of both preacher and teacher was found to be the only practical solution. In spite of some bitter words and hard feeling among the brethren there is reason to hope that harmony will in time be restored and the characteristic bright and cheery aspect of the place return, while the preacher and teacher may work more judiciously elsewhere in the light of the lessons taught by this controversy.

In Herek the Government closed the chapel last summer because the building had no firman, so that the young preacher who began work there in July has never spoken in the main audience-room. All efforts to get the chapel open have so far proved unavailing. Added to this a fire which destroyed nearly all the business portion of the town inflicted serious financial loss on all the Protestants. The clouds have had a silver lining however, for the rooms over the chapel remain untouched by the Government; these are sufficient to contain the small congregation comfortably; the common sorrow has welded common

bonds of brotherly love; and the pecuniary loss by fire has reminded them not to set their affections on things of this world. A recent visit showed a better spiritual frame and a more hopeful, enterprising attitude as to their christian mission than had been seen in some time.

Fatsa has had another year of strong and steady progress in everything good, under the lead of their earnest, devoted, self-sacrificing preacher. In benevolence and in enterprises for evangelization they have gone away beyond anything the station ventured to propose to them. Their congregation of 150 souls eagerly bending forward to catch all the speaker may say is a marked contrast to the first service ever attended by a missionary there which was not more than 10 or 12 years ago. Then only 2 or 3 persons came together; they did not sing much for fear of making a noise and inviting persecution, but with closed shutters and doubting hearts held a little service in the name of Christ. Two missionaries lately spent about ten days in the place, holding service every evening something in the manner of revival meetings in America, and with apparently good results. Large audiences came every evening, and after the regular service was dismissed knots of people gathered about and remained to ask questions on Bible passages and discuss points of christian duty until

ten or eleven o'clock. Almost every day some candidates were examined for church membership, six of whom were welcomed into the church.

The standards of christian living and the conditions required for church membership received an almost pathetic illustration in one case. A brother in the prime of manhood applied to be received to the church. His business is principally shipping eggs and apples in season to the Constantinople market, but Patra is so small a town (1500 population) that steamers do not call regularly; when a quantity of merchandise is collected the tradesmen send word and a steamer stops. Steamers do not much observe the Lord's Day, especially in Turkish waters, and when this candidate presented himself he was at once confronted with the statement, — "When steamers called on Sunday, you used to send merchandise on board." He admitted the fact, but said he had become convinced that it was wrong and had abandoned the habit. The friends confirmed this statement, but they said, "While we are satisfied that you have abandoned that practice you have not yet established your reputation in the eyes of the people of Patra. Before you are received to the church, it must become known in the market that you do not attend to business on the Lord's Day." And he said "that's right, I

will wait." Before the missionaries left town a steamer was reported as coming on the Sabbath, and this man sold at considerable pecuniary sacrifice a large quantity of eggs he had ready for the Easter market. It would be perfectly easy to commit the goods to some reliable boatman, a Turk for instance who would keep Friday so far as he kept any day at all, but that is not regarded as fairly above board. These standards are not the result of missionary training, but of the people's own study of the Word of God. When one reflects that for every such person received to membership in the evangelical churches of Turkey, there are several times as many more, who have had religious conviction enough to leave their old connections and enrol themselves as Protestants before the Government, not to mention the multitudes who are enlightened to a greater or less degree though without breaking nominally from their moorings in the old churches, love for which is mingled with patriotism, it gives a fresh glimpse of the magnitude and importance of the evangelical movement in Turkey.

In the city of Unie a little company of Protestants have met together for worship for several years, but the company is very small, and has no paid worker among them. "The good physician" who is the lead-

ing one of their number conducts services to the best of his ability without compensation in money. In spite of persecution, the year shows several new members added to the Protestant community, a more hopeful tone, and an earnest desire is expressed to have a preacher and a lady teacher come among them to live, toward whose salaries they will do the best in their power. But what can be done toward taking advantage of such openings, when the Board's allowances call for retrenchment instead of enlargement year by year?

Bafra like Zile has been rent by a sad quarrel, in this case between brothers and about some property, which has hindered spiritual growth for some years. In material affairs a better report can be given for the brethren have been for some time giving with commendable energy and benevolence toward a new church. They have bought a site and collected materials, having expended nearly T.£150 of their own contribution up to the present date. With the aid of the Board's grant they hope before long to have a suitable place of worship to which they will not be ashamed, as they are inclined to be now, to invite friends from other communities than the Protestant.

In Alacham the Board never expended a dollar. A prominent merchant from there while in Con-

stantinople on business some 12 or 15 years ago heard the Gospel preached by a missionary, and gave it the whole homage of a great heart. Returning to his home he set apart the best room in his delightful house for religious purposes, gathered all who would listen and began to preach the Word. In spite of sharp persecution, conversions followed one by one. Occasional visits from missionaries have aided on the movement and given opportunity for holding the sacraments. The number of declared Protestants now includes about ten young men, most of whom have families, are earnest, intelligent, promising company. With the addition of three more last month, their church membership numbers fifteen. Though they have no preacher trained in the schools, they do not lack for spiritual nourishment under the shepherding of their first pastor. They hold prayer-meetings several times a week, and expound the Word to one another. On Sunday afternoon they often go out in pairs and hold meetings in neighboring villages. Persecution and malicious imprisonment have only served to clarify their convictions. They are bristling with questions of every kind on Bible passages, and evidently are diligent in searching and reaching the meaning of Scripture. On the whole the writer has never seen anything so nearly answering to the descriptions

we have of the apostolic Churches, that met in the houses of Aequila, Nymphas, Philemon and others among the friends of Paul.

The brethren at Dere Keuy have held steadily on, the outward results of their labors being seen in the great building they are rearing as a church and school. Part of this is now finished, and over 50 pupils gather from that chain of mountain villages for instruction, some of them living in the building for a week at a time owing to distance from their homes. The teacher, a graduate of Anatolia College conducts the services of the Sabbath day.

The city of Chomum, which is almost entirely Mohammedan, and where Protestantism never had any strong hold or promising outlook, has witnessed little change since the last Annual Report. Charshamba has had regular work but a small part of the year, because in the Board's present stringency it does not seem right to prolong expensive effort where the response is so small. The little flock at Gumush have held on their way. Aloo Poonghar has had no service of its own this year, though from its proximity to Kafon Kaya the people have been able to get part of the benefit of ~~that~~ church and school. The mountain village of Azabaghi has passed the year much as usu-

al; its work is not large in any sense, but the love of Christ dwells in some hearts and some homes, they hold services led either by one of the church or a teacher, they maintain a school, pupils come from among them to our schools in Marsovan, and a Gospel flame is lifted by these sturdy mountaineers, which many must behold.

This concludes the review of the outstations with the exception of Kastamouni, concerning which a few words must be said before we close. The straitness of the Board's finances has forbidden the reöccupation of Kastamouni, or establishment of Christian work in any part of its great villayet. A missionary tour in that direction last summer showed a company of 20 Protestants in Kastamouni, most of whom had removed thither from Amisah about two years ago, just after the preacher stationed there for five years had been withdrawn. These friends furnish the basis for an organized Protestant community, which had been striven for in vain before. They long for a minister to come and break to them the Bread of Life and promise generously toward his support. In the lack of a preacher the people do the best they can in holding worship and preaching among themselves.

The same tour included the first missionary visit to the town of Baffra on the Black Sea. A bro-

ther was found here who had moved from Constantinople, and being possessed of a Bible and a small organ is in the habit of gathering such as will listen in his house, singing and praying with, and expounding to, them the Word of God. The large commercial city of Sinope remains untouched by Christian effort other than that of occasional booksellers, while it like Ineboli, and some other places in that direction, is said to contain a few "enlightened" men, so that evangelical work can be commenced on a hopeful basis as soon as the stewards of Christ come forward and provide the means for aiding to send suitable men. But as yet all that region lying West of Kizil or Halys river, about one half of the entire Marsovan field, has not a single Christian worker under commission of the Board, and stands in silent appeal to those who have been "allowed of God to be put in trust with the Gospel."

For Marsovan Station,

May 3rd 1892. G. E. White.

Examinations
Marash, 1891-92
Closed June 14 '92

EXAMINATIONS

Thursday Morning, June 30. 1892.
Prayers at 8:15. A.M.

TIME.	CLASS.	SUBJECT.	TEACHER.	EXAMINER.	ROOM.
8:30	Sophomore.	Armenian.	Mr Kayayan.	Mr Thoumaïan.	Theol.
"	Upper Prep'y	Physiology.	" Manissadjian	" Herrick.	No. 2.
"	Middle "	English.	" Riggs.	" White.	Aud.
10:45	Freshman.	Armenian.	" Kayayan.	" Manissadjian	Theol.
"	Upper Prep (Gr.)	Greek.	" Theoharides	" Riggs.	No. 2.
"	Lower " "	English.	" Anastasiades	" Xenides.	Aud.
11:45	Up. Pr. & Mid. Pr.	Drawing.	" Manissadjian.	Guests.	"

Afternoon.

1:30.	Junior.	Zoology.	" Manissadjian.	" White.	No. 2.
"	Soph. & Fresh.	Rhetoric.	" Herrick.	" Smith.	Theol.
"	Upper Prep'y.	English.	" Wingate.	" Riggs.	No. 6.
"	Middle Prep.	Armenian.	" Kayayan.	" Thoumaïan	Aud.
3:15.	International Law.	Senior Class.	" Herrick.	" Smith.	Theol.
"	Junior & Soph.	Logic.	" Wingate	" White.	Aud.
"	Lower Prep.	Turkish.	" Xenides.	" Manissadjian	No. 2.

Friday Morning, July 1.
Prayers at 8:15. A.M.

8:30.	Senior.	History of Phil'y	" Thoumaïan	" Herrick.	Theol.
"	Junior.	Physics.	" Manissadjian.	" White.	No. 2.
"	Middle Preparat'y.	Turkish.	" Xenides.	" Riggs.	Aud.
10:45	Sophomore.	French.	" Thoumaïan	" Herrick.	Theol.
"	Mid. & Lower Prep.	Greek.	" Theoharides.	" Riggs.	No. 2.
"	Lower Preparat'y	Arithmetic.	" Arslanian.	" Kayayan.	Aud.

Afternoon.

1:30.	Junior & Sophom.	Greek.	" Theoharides	" Xenides.	No. 2.
"	Middle Prepar.	Algebra.	" Fermanian.	" Smith.	Aud.
"	Lower "	English.	" Riggs.	" White.	Theol.
3:15	Freshman.	French.	" Thoumaïan.	" Manissadjian.	No. 2.
"	Upper Prepar.	Turkish.	" Xenides.	" Herrick.	Aud.
"	Lower "	Geography.	" Fermanian.	" Kayayan.	Theol.

The following Classes also are examined Wednesday p.m. June 29.

1.30	Sophomore.	Botany.	3.15	Junior.	French.
	Sub-Lower Prep.	Turkish.		Middle Prep.	Bible.
	Lower "	Greek written.		Lower Prep.	Arithmetic.

UPWARD

1892

Tuesday, July 5.

ONWARD!

A.C. 92.

COMMENCEMENT EXERCISES.

Singing. Prayer.

ORATIONS OF THE GRADUATING CLASS.

MIHRAN H. MANISSADJIAN, of Amassia.
(Salutatory, in French)
The Position of Man in the Animal World.

VARTEVAR G. GARABEDIAN, of Gemerek.
(The aim of Moral Science.) علم اخلاق مرامی

Singing.

MARDIROS G. JIVANIAN, of Evkeré.
(Object of Progress) Ապագայութեան նպատակը:

KYRIAKOS PR. XENIDES, of Angora.
Τὸ Φαινόμενον καὶ ἡ Πραγματικότης.
(The apparent and the real)

KOUZINOS N. KOUZOUDJAKOGHLOU, of Alacham.
Harmony in the Celestial Spheres.

Singing.

GHAZAROS H. GUDLEZIAN, of Gurun.
(Struggle for existence) կենաց պայքարը:

IOANNES G. MOYSIDES, of Angora.
(Religious & Scientific Truth.) حقائق دينية وحقائق علمية
(Valedictory, in English.)

Singing.

GIVING OF DIPLOMAS.

Prayer.

Anatolia College, Examination & Commencement June 1892.

Rec'd July 21.

1892

ANATOLIA COLLEGE

MARSOVAN

TURKEY.

EXAMINATIONS.
Wed. June 29 to Frid. July 1.

MEETING OF BOARD OF MANAGERS.
Sat. July 2.

BACCALAUREATE SERMON.
Sunday, July 3.

ALUMNI MEETING.
Monday, July 4

COMMENCEMENT
Tuesday, July 5.

Sivas Station Annual Report. May, 1892.

The efforts of Mr. English and family to spend the year at Gürün, were begun bravely in Spring, continued with considerable interruption during Summer, and abandoned late in Autumn. Mr. English's resignation having been accepted on account of ill health, on Apr. 25, four and a half years after their arrival, they left the mission field. In mourning the great expense of such a career, we remember also that our Station was in distress for help when Br. English came, and are profoundly thankful for every day that he devoted to the work.

Miss Brewer has continued on in Sivas, and also made tours to Tocat, Divrik, Gürün and vicinity. Mr. Hubbard, between Mr. English's return from Gürün and departure for America, has put in a visit of six weeks at Divrik, and shorter ones at most of the other out-stations, traveling thus, six hundred and fifty miles on back of the now twenty one year old "Jim".

Of Native Assistants we have added four, making now, their total number in our field, thirty five.

Our Educational Business has not been dull. At Ashodi, the school-master was removed to Manjilak, and the vacancy filled by an Ashodi

girl who had been educated at Sivas and Harpoot. The neighbors had never before had opportunity to see what half a dozen years' training could do for one of their girls, and she became a very effective daily object lesson in school and town.

At Tocat the expensive school for boys was discontinued in October, with the vain hope that the new preacher and a cheap assistant could fill the place; but we shall have to call a strong man and give over the money again. It is easier to rob Peter there, when we lend pay Paul than when we do; for they pull together. The Tocat Girls' school has been stirred up by an improved teacher from Sivas; but still the three Sisters of Charity there draw some of our Armenian scholars, away to their school so new, fancy and free.

At Endres, the boy teacher has given place to the well educated husband of a former Bible Reader, and the school has increased from twenty five to sixty five, besides, under care of a cheap girl the recent annex, which itself now numbers twenty five.

At Eren near the center of Gürün, the girls' school under the faithful teacher trained by Miss Chamberlin, in the Sivas Boarding School, was patronized

sewed works by these Mahommedan girls till one of the brethren managed to hurt the feelings of the parents and have them withdrawn. Fourteen Roman Catholic girls also attended for a year, were eager in Bible study and cried bitterly when their bishop compelled them to leave.

Our Four Schools for Girls at Sivas besides the Boarding and High School there, are not superfluities. A trustworthy man says that an Armenian at Con. wrote to a friend in our city enquiring how many curses were in use among Sivas women when provoked with their children, and that finally the answer came back, - "Three hundred, as seen from enclosed list." Some of these schools have suffered for lack of suitable teachers immediately to supply vacancies caused by marriage; but especially in the High School, Miss Brewer feels that she has an able corps of helpers, with whom she works in the genuine coöperation spirit of the times, and she reports there an average gain of four scholars, on last year, which had also gained eight on any year previous.

The Sivas Graded School for Boys, with its six years in the lower departments, and five years in the High, and all the years now with regu-

lar classes each term, feels a little extra encouragement from the fact that the primary department teacher who went to Smyrna to lead kintergarden is retained there as instructor, for a year, and also that the member of our first regular graduating class, who completes the course of study at Aintab, in June, has been offered position as tutor in Central Turkey College.

Our Bible Readers at Sivas are doing well, and the new one at Tocat, earning, at least, her $1.70 a month without board

Enquiries are frequently made concerning our large Sunday School at Sivas. We never have undertaken to carry it on without spending annually, at least two or three lires, in reward books cards and pictures, and have always had a regular Friday evening Teacher's Meeting, to prepare lesson, devise methods and excite the esprit de corps. But if the general need for children's provision on Sunday be as great in other fields still as in ours, it is a very pertinent question whether we ought not as a mission to apply at once for a professional man, fresh from a warm Sunday School centre in America, to circulate continually among

all the Stations of Turkey, and keep us and our helpers agitated and toned up to the modern S. School ideas.

In other lines of work our Pastors and Preachers report progress and ask leave to sit again.

At Sivas peace has prevailed, the contributions been good, the Central Union invited and entertained when it had nowhere else to go, and the, for us, unusually large number of eleven added to the Church.

Tocat after managing for two years, to keep up services for to the people, one Sabbath morn in Spring, found herself with a congregation, but nobody in the pulpit. Outsiders reproached, brethren and sisters went home bewailing their perishing position. When the next Saturday we found Rev. Casper Tashman and his good wife at Tocat, not knowing whither they went, the Protestant and Gregorian regular attendants at chapel quickly made up the $35.00 a year, demanded from them. This Spring we found them happy. After the well-attended morning sermon, they have a prayer and conference meeting led by our preacher in which over a score of Gregorians participate. They close with passing around the contribution box, have raised $5.00 this year, and, not despising the day of small things, talk of founding an orphan asylum.

At Gurun the former pastor has been hindered some-

what in his circuit-riding, by poor health and deep snows. The new preacher has kept right on preaching, pastoring, pushing the business of building, vigorously reviving and expelling church members, and holding prayer-meetings with the children. A month ago, at the culmination of our annual conference, he was enthusiastically ordained pastor of the Girin Church.

Throughout our field, altho our gains were good last year, this year has shown an equal amount, and in addition, for Congregation 40, Sunday School scholars 80, Church members 3, Contributions to Preaching $56.00, Missions $7.00, Education $110.00, and for School and Church Buildings $223.00.

Miss Chamberlin has not yet returned. Mr. English has gone. We do not fail that we shall actually perish by being thus left; but recently, a man of large experience in the business here, communicated that one wolf will sometimes despatch hundreds of sheep in an hour, and that where one shepherd alone could hardly care for one hundred sheep, two shepherds one on each side of the flock, and working in harmony could protect five hundred. "Verbum sat sapienti."

On behalf of the Station,

A. W. Hubbard.

Recd Feb 14 - 1892

Report of Smyrna Station. 1891-1892.

The delegates of the Smyrna Station come before this meeting with mingled feelings of sadness and encouragement. As you are all aware, death has invaded our ranks and sadly depleted our missionary. Two of our most enthusiastic and successful labourers have entered the higher service.

Dr. Constantine, after two years of suffering of a most aggravating type on October 6 departed this life. Mrs. Bartlett, after many years of suffering greatly intensified during the last months of her life, entered into rest on the 2nd of January. The careers of these two servants of God are so well known, and the characteristics that distinguished their lives have been so prominently before the members of the Western Turkey Mission for so many years, that an extended obituary notice is not called for. Humanely speaking Dr. Constantine

Received 14 Jan 1892

place cannot be filled. There is perhaps no availa
man so peculiarly fitted for the work he perform
as he was. I do not think any foreigner could
exercise quite the same influence over the native
Greeks of this country. With the culture and
experience of a foreignor he had the instincts of
Greek. He thought as they did, felt as they di
and possessed characteristics that naturally
bound him closely to those of his own nation
ality. He was vitally in touch with them
Besides this, he was a man of mental ab
ity and possessed oratorical powers of no
mean order. He was a man of will-powe
and consecration. Bringing all these endow
ments to bear upon the work of the Master t
is not surprising that he met with most encou
aging success. His aim from the beginning
was to develop the spirit of self-support. The
manner in which he did this showed how well
he understood Greek character. If Greek histor
teaches us anything it is the value of self-rel
independence, and organization. These were
human characteristics of the Greek Alliance as

organized and directed by Dr. Constantine, and the application of them evoked such sympathy and enthusiasm among the members that each felt so much personal responsibility in the success of the Alliance that liberal giving became a matter about which there could be no question

Mrs. Bartlett left America with instructions not to engage in missionary work as her health could not endure the strain, and yet I think I might venture to say that there are few missionaries of Turkey who laboured more enthusiastically than she. She was not one who could quietly remain at home and confine her energies to household cares. Hers was a more ardent temperament. She lived for larger purposes and while her household duties were not neglected, her great ambition was that poor perishing souls might hear of a Redeemer's love. Though little of her life was free from suffering, yet while enduring pain that would have utterly

unfitted most for service, none but those very intimate with her suspected anything but a normal state of health. Hers was a will that knew no yielding, a faith that knew no wavering, a self-denial altogether forgetful of personal comfort and a consecration undivided in the Master's service. The lessons of this useful life are many and we have failed in our privilege if our lives are not the better and richer for knowing Mrs. Bartlett.

Mrs. McLachlan too was on the border-land. For several days her life was despaired of, but thanks to God she has been restored to perfect health and strength.

The chief events of the year in our Zenana work have been the establishment of the boys' school on a basis that promises much for the future, and the reinforcement of our missionary staff by the arrival of Mr. and Mrs. McLachlan to take charge of this work. A long-cherished hope has thus at length been realized. We feel now that we can in some degree at least compete with the

schools of the city already established for the higher education of boys, and by making religious instruction a prominent feature in the work of the school we supply a lack in the curricula of other schools which altogether unfitted them to furnish suitable men for our work. The establishment of this school has greatly increased our influence in the city and as it becomes more widely known will do for us throughout the interior and among the islands of the Aegean what no other feature of our work can effect. As the work among the Greeks is rapidly opening out, a school for the education of Greek boys has become a necessity. We propose to emphasize the Greek department more and more as the exigency of the case may demand. Smyrna being essentially a Greek city it, more than any other in the empire, would seem ~~the~~ the appropriate center for the education of Greek boys. We all feel that we have in Mr. McLachlan

as director of the school, one whose natural abilities and experience eminently fit him for this important part of our missionary work.

The number of pupils this year is nearly double the number enrolled last year and the income more than ~~doubled~~ three times the amount collected in 1891-92. The boarding department has been small but that is accounted for in the fact that our plans for the school were not matured in time to advertize before all other schools were opened. Permission to open a boarding department was late in coming and Mr. McLachlan was not appointed until the very last moment.

The girls' school is enjoying a prosperous year. The teaching force was reduced by the withdrawal at the beginning of the year, of one of the American teachers. Miss Kirtland was married on Feb. 10th to Revd Mr. Murray of the Church of Scotland Mission to the Jews. The number of boarding pupils has been 17 and the whole number 8[illegible]

A larger number of advanced pupils has been in attendance than in previous years and the character of the work done gives great satisfaction

to the teachers. A class of six will graduate in June. The spiritual tone of the school is good as illustrated in the large attendance on prayer meetings and the willingness manifested in participating in the exercises and also in the deep interest exhibited in the Kings' Daughters and Temperance Societies. The Kings Daughters have this year emphasized the missionary spirit in a series of monthly missionary meetings which have excited a deep interest in mission work throughout the world. This society beside supporting a boarding pupil in one of the mission schools in India does a great deal of charitable work among the poor of the city.

The Temperance Society has steadily increased its membership and much interest in the cause has been awakened by the activity of its members.

The Kindergarten. This has been the most prosperous year in the history of the Kindergarten. There are 93 names on the roll & 65 in attendance

We are unanimous in our opinion of the increasing usefulness of the institution in this country. If there is any one lack more prominent than another in the home life of this land it is in the deplorable ignorance of the proper methods of developing the early character of children.

The Kindergarten is the only natural corrective of this, and the marked improvement in the mental habits and moral tone of children under the influence and discipline of Kindergarten principles is surprising. That the promise and usefulness of this feature of the work is becoming generally recognized throughout the mission is evident from the fact that young ladies representing Constantinople, Marash, Trebizond, Talas, Erzroom, Marash, Yozgat + Sivas have been under Miss Bartlett's training. This year the class numbered seven.

The one great need of the Kindergarten is a home of its own. This lack we are thankful to say is in a very fair way of being supplied. Possessing a desirable and valuable property and encouragement from America that the

necessary funds will be forthcoming. We only await the permission of the government to commence the building.

There is nothing special to note in the evangelistic work of the city. We hope that there has been some progress in the life of the church. Dissatisfaction with the pastor seems to have paralized united effort. The regular services have been maintained and fair audiences waited upon the preaching of the truth.

There has been some interest among the young men and we trust that a few at least were saved.

Mr. Wishard's visit in December was productive of good. He preached frequently while with us to interested audiences and were it not for the keen opposition of the government to all societies a branch of the Y. M. C. A. would have been organized among the young men of the Greek congregation.

Perhaps the most encouraging feature of

the work is a marked increase in attendance at the Woman's Prayer meetings. A Bible woman has been laboring through the year among non-Protestants and we expect encouraging fruit from her endeavors. She is a daughter of an Armenian Priest and connected with some of the wealthiest and most influential Armenian families in Smyrna - A woman who loves the work and under a deep sense of gratitude to God for the manifestation of His love to herself, she carries into her work a singleness of purpose and a consecration of life that must be blessed of God

Manisa. Manisa for the last year offered little encouragement in the work for the Armenians What promised a hopeful future met with disaster by the injudicious methods of work and lack of discretion in dealing with those who had wholly identified themselves with the cause. However we are glad to say that at present a very different state of things exist and there are hopeful indications that the injury done will not permanently affects the interests of the work.

the report from the Greek Alliance will give details of the Greek work, but I cannot refrain from referring to the beautiful chapel built during the last year. This house of worship not only reflects the greatest credit on the energy of the pastor and brethren but is an honor to our work. I think I can safely say that there are few if any Protestants churches throughout this country that combine more of the best qualities that go to make up an attractive place of worship. The intelligent taste displayed in all its appointments makes it a marvel of beauty and comfort. The dedication of this building was an occasion of great joy to the brethren, the missionaries and their friends who were present. There were estimated to have been over 400 present and although the exercises continued for nearly 2½ hours, the best of order was maintained. We expect that this new source of influence will greatly stimulate effort among the brethren and will be an attraction to many who doubtless were repelled by the poverty stricken and forlorn appearance of the old chapel.

Ak Hissar. The work in Ak Hissar has gone steadily forward. Great cause for thankfulness was the removal of some of the stumbling blocks that did much to retard growth in the past. A recent visit revealed the fact that by far the larger part of the congregation is composed of a new element. We hope that with the infusion of new blood good progress will result. A school has been opened during the year and while ~~the~~ attendance thus far does not reach 2 yet the prospect is by no means discouraging. We have a very efficient Greek teacher and the character of her work ~~will~~ very greatly pleased us. Afion Kara Hissar. under the present energetic preacher shows signs of the presence of the Holy Spirit. The week of prayer at the beginning of the year resulted in a revival, not very extensive in respect to conversions, but we trust its influence will be widely felt. The meeting continued until near midnight and the interest was such that it was with great

reluctance that the people left the place of blessing. These special services were maintained for several weeks. A hopeful future has thus opened out for this large and important city.

Bourdour. has been a point where a good deal of interest has centered, chiefly in connection with the building of a house. Permission was obtained from the government in September and the work rapidly pushed forward. Not until the walls were finished and the roof with the exception of the tiles completed did anything occur to interfere with the work. But just when the building arrived at a point when the fall rains would utterly ruin it, did the government suddenly conclude that the building was designed for religious purposes. An order to cease operations was received but after a good deal of correspondence permission was given for the work to advance. Little more than the tiles were laid when an order came from Constantinople that the lot upon which the building was in progress was not private property. and the building must be pulled down.

This was soon corrected but permission to go on with the work has not yet been given. Notwithstanding these reverses the interest in the work has not abated, and from a financial standpoint at least it has been the most prosperous year in the history of the work.

I doubt if there is another congregation in Turkey if we take into consideration its number and worldly prospects that has shown such a generous disposition in the service of God.

There are but 23 members and at least 3 of these have been absent during the year and yet they have contributed for all purposes over £50. This fact I think gives a good idea of the spiritual life of the congregation.

Eodemish. There is nothing of special note to report about the work in Eodemish. The school has been vigorously and successfully carried on. The attendance is somewhat larger than last year. I was present at the examination and I can truly say that I never

attended an examination that gave me more satisfaction. The teacher is a graduate of the Smyrna girls' school and though not a Protestant is enlightened and we trust a Christian. She is proving a very successful teacher. The regular evangelical services have been maintained but there has not been enough interest to attract many who are not connected with the congregation. The daughter of the pastor who is a member of the present senior class in the girls' school and an active member of the Temperance Society, organized a branch society during the Xmas vacation. Her father reports a deep temperance interest among the young of the congregation as a result.

It is unnecessary for me to any particulars of the Greek Alliance work as a report of the work of this useful society will follow this. But doubtless something from the station respecting the Alliance will be expected. The most serious question in the organization of the Alliance was the permanence of a president commanding the confidence of the mission and the Board. I presume all felt that.

while Dr. Constantine lived no serious apprehension need be entertained, but the inexplicable providence that cut off so useful a life in the very vigor of manhood precipitated the question of a successor. The news of his death was a shock to all the members of the Smyrna Station and I doubt not to all the Mission.

What could the fledglings do in the emergency and would the Alliance as such even survive must have been ~~a~~ questions that confronted all interested in its welfare. However mysterious the providence that cut off so useful a life, the long illness was evidently intended by God to prepare the Alliance for the future. During the two years of suffering, the members of the Alliance were thrown largely upon their own resources and yet the hand of Dr. Constantine was still felt, though gradually loosening its hold upon the organization and perhaps first when the members of the Alliance began to feel the

large responsibility must be assumed their leader was taken away. The result was that at the first regular meeting after the news of his death reached Smyrna it was decided to carry forward the work along the lines mapped out by Dr. Constantine. At the Annual Meeting of the Alliance a committee was appointed composed of the pastor of Manisa as President of the Alliance, pastors of Ordos and Bairdir, two members of the Smyrna congregation and one missionary. While strong ground was taken against falling into the category of the regular work of the mission, so strong a desire for cooperation was evinced that one of the missionaries of the station was appointed a voting member of the committee, having an equal voice with the other members in all the deliberations engaging their attention.

This new stage of the work is entered upon with commendable enthusiasm and intelligence and while the station feels that this little society is taking upon itself a great deal, yet would ask the mission to permit

this experiment, affording all the help and sympathy needed for a fair trial.

One strong reason why the station so heartily recommends this course is that the wise counsel and liberal help of Mrs. Constantine will be enlisted in the work.

In behalf of the Station,

James P. McNaughton

6.

Report.

1891-92

Recd June 14-1892

Report of the Greek Evangelical Alliance.
1891 – 1892.

The past year has been a trying one, owing to the continued illness, and subsequent death of Rev. George Constantine D.D., founder and president of the Alliance. For two years the organization has been able to do little more than hold its own, waiting and hoping for the restoration of Dr. Constantine to health, and to his position as leader of the work. Since the foundation of the Society, he had planned, executed, and controlled everything. His energy stimulated; his enthusiasm inspired; his sanguine faith upheld his associate labourers and followers; in short, he was the life of the enterprise.

It is hardly possible, therefore, to over-estimate the loss sustained in his death. The first effect could be little less than paralysis. His lingering illness prepared the Alliance in a measure for his final removal, but still the blow was stunning.

What he might have accomplished had he been spared even ten years longer

we must not think. God's ways are not o
way's - they are infinitely wiser, and sin
He has done it we say, "It is well."

On the announcement of Dr. Co
tines' decease, the first question that ro
spontaneously in all minds was; "Wh
will become of the Alliance?"

The Alliance Committee, at its first me
ing after the sad tidings was received, answ
the question without hesitation; "The Allian
shall continue to exist, and on its old
basis." No alternative was considered.
There was no doubt in the mind of a
as to the need which the Alliance met
and confidence was expressed that the
blessing of God which has certainly rest
on it in the past would continu
in the future, and that men and m
to carry on the work would be forthco
ing, as required.

The question of a new president was n
brought up until the Annual Meeting
of the Alliance, which occurred Jan. 19
At that meeting, among other reso
lutions, the following were passed;

I. That the President, and all members of the Alliance Committee be elected annually; no person being allowed to hold the same office for more than two years consecutively though, after two years intermission he may be re-elected, if desired.

II. That one of the American missionaries in Smyrna be always on the Committee, having equal vote with other members.

Rev. George Cambouropoulos of Magnesia, was elected president for 1892, and the Rev. J. P. Mc Naughton was asked to represent the A. P. C. F. M. for the same year.

It was decided that the stations where the Alliance has work remain the same viz; Smyrna, Magnesia, Paindir, and Ordoo.

A brief account of the work in each of these stations will be in place here.

Smyrna.

Smyrna feels Dr. Constantine's loss most keenly, for it was his home; the Greek Evangelical Church was wholly the fruit of his labours; and the young men who largely constitute it were, as was Timothy to Paul, his "own sons in the faith."

Their love to him was a strong bond holdin them together, and their faith in him wa unbounded. Few men are gifted with po to win and hold young men as was he; the secret, being his ever ready and impar sympathy, and his own youthfulness of heart which made him one of them.

In a few years he had gathered ab him a band of young men, of whom he might justly be proud. Wonderful transformations of character were seen a short time: and those who were privileg to attend the weekly prayer-meetings, a the Sunday-evening gatherings at his house will never forget those precious oc casions. Truly the future looked most promising.

The young men who were converted hel ed almost exclusively to the class of home young men who come from the Interior, or from the Islands, in search of work.

During the past three years many of them have returned to their homes or gone el where, so that those who still remain in Smyrna are comparatively few, and the

number is no fair exponent of what has been done in Smyrna. However those who have left, with very few exceptions, have remained true to their vows, and have carried the light with them, becoming instruments in God's hands for the salvation of others. In this way the seed sown in Smyrna has brought forth fruit in many places. They do not forget the Alliance, but continue to contribute to its support according to their ability while frequent letters testify to their interest in and love for the work.

The Smyrna Church has been severely tried in many ways the past year. Satan has been sifting men, but most of the brethren have stood the test wonderfully well, and doubtless this time of trial will prove a training time also, which will tell for the good of the work in the near future.

It has long been felt that the present pastor is not the man for the place, and his services will cease with the month of May.

It is hoped that with a new pastor, a new order of things may be

inaugurated which shall result in the speedy growth and enlargement of the work in Smyrna, where more than half the population is Greek, and the need for work is incalculable. Mr. Xenophon Moschovitis of Athens has been invited to take charge of the work, and will begin his labours in the coming September.

The Alliance sustains a day school, in one of the worst quarters of the city, attended by some 70 or 80 pupils of both sexes. The school is taught by two graduates of the American School for Girls, who do great credit to their training. In the same building on Sunday is held a service for children with a varied attendance of from eight to one hundred and fifty. These children are all from non-protestant families, and would never come to the church.

Altogether this Sunday School affords a splendid field for work. The young men of the Church carry it on, and they fulfil the command "Freely ye have received, freely give."

There is great need of more work and

the women, almost nothing having been done the past year, no one having to devote to it.

Magnesia.

Magnesia presents a more hopeful aspect than at any previous period of its history as a mission station. The prayers offered in its behalf in former years are surely being answered. The present condition of things excites admiration not because of its brilliancy, but because of its evident stability. The Pastor, Rev. George Kambourópoulos is a man of sterling worth and growing spirituality. Every step forward in the work is so surely taken that there is no danger of slipping back.

The great event of the year has been the erection of the new church, which had become a crying necessity. The whole cost of the church was 355 T.L., more than half of which was contributed by the members of the church, who are simple working men, not rich in this world's goods. Friends contributed various sums, and there remains a debt of about forty liras which

it is hoped, will be payed off speedily.

Nearly all who labored on the building belonged to the church or protestant community. So it was erected at the least expense possible, and the labour was one of love.

Only those who knew the old place of worship can appreciate the keen pleasure taken in every step of the work. The most insignificant items became all significant in the eyes of those watching the growth of the building from day to day.

Nothing was done carelessly, but much thought and time were spent on every detail, insuring a result which commanded the surprise and admiration of all.

The dedication service took place Oct; a memorable occasion to all present. The place was filled to its utmost capacity, yet during the long exercises the most perfect order prevailed.

The regular services have been more largely attended than formerly, and the spiritual condition of the church is more encouraging. Ten persons were added

the church during the year and others were put off for a time of further testing.

The work among the women is very promising - a really growing work and one full of interest. A day-school is carried on, attended chiefly by Protestant children, with a few from other families.

Saindir.

This place had no regular preacher the greater part of the year, and things were in a decidedly demoralized condition. There had been a quarrel among some members of the church which had wrought most disastrous consequences. The Smyrna pastor and others made occasional visits without producing any radical change. Mr. Savas Lazarides of Sardovan was finally invited to labour here, and began work in November. He seems to be the man for the place, having succeeded in making peace between the offending parties, and in a short time bringing matters to a much more healthy state. The outlook for the future is hopeful.

Ordoo.

From Ordoo, the news is always grat-
fying. Progress and Ordoo, are two words
not to be separated. There is no going back-
ward. Over-flowing congregations, and
unanswering interest are the order of the
day. Nineteen members were added to the
Church during the year, and others were
deferred. Public opposition has been less
than formerly, but private persecution
continues bitter and persistent. "A man's
foes are those of his own household."

Work among the women in Ordoo is
especially prosperous, and delight ful as
the tales we hear of large prayer-meet-
and bright conversions.

The Pastor, Rev. Pantelí Philadelphus,
says the many difficulties and trials
which are inevitable and would be un-
bearable under other circumstances
are scarcely noticed in the joy of see-
such immediate and inspiring results.

There are two schools: one for boys
and one for girls, which are well at-
ed, but the exact numbers cannot be

given for lack of accurate information.
It is proposed to add to these a Kindergarten, which is so much needed, and will undoubtedly be very successful.
The great difficulty in securing a proper and permanent building for the needs of the work, made it imperative to build. Ground was procured, but much difficulty has been met in the erection of the building: the work having been stopped several times, and every effort made to hinder. However, the roof is at last on, and no further trouble is anticipated.
The means are not in hand for the completion of the building: but such parts as are most needed will be finished for the present, and the rest, as funds are forthcoming. The Ondoo brethren, though poor, give their tenth most systematically, and more, as circumstances permit. Only time is needed for the evangelizing of the entire Greek community, and not such a long time either, judging from the present indications.

The Alliance pays the salary of a preacher and teacher for a village near Chamtashi, the summer resort of Ordos. Many of the Ordos brethren are from there, and it is regarded as an outstation.

There are many other places, from which the cry is heard "Come over and help us," but men and funds are, at present, lacking. "The harvest truly is plenteous, but the labourers are few." Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest.

Dr. Constantine's great desire was that the Alliance might become self-supporting at the earliest date possible, but that time has not yet come. For the present it needs help, and deserves it too.

We are confident that such help will be given, and bring in large returns of the highest value.

Greek Allowance Report
1891

Rec'd June 14-'92

Annual Report

of

Trebizond Station

For 1891–2.

The incidents of the work in our field during the past year have, perhaps, been as interesting and encouraging as during any former year.

The securing, at the last Annual Meeting, of the $660 150 liras which had been repeatedly asked for, gave a new impulse to the building of the Greek chapel at Ordoo.

The plan of the building not only includes a chapel and schoolrooms, but also a house for the pastor, and as the securing of a (imperial permit) firman for a church or school is practically an impossibility, permission was obtained to build a <u>house</u>, and the work went rapidly forward. The opponents of a free gospel were not willing, however, to abstain from opposition, but complained to the government that the Protestants were building a church under the guise of a house.

At first the local governor treated the matter lightly, but as he was urgently pressed he finally

organized a commission with Greek and Armenian members and a majority of Turkish. This commission examined the premises and decided, the Christian members dissenting, that, for anything that appeared, the pastor was building a house. This decision was sent to Erbizond and was confirmed by the governor-general who remarked that the pastor was building a house; but if he should afterward put the building to an unlawful use the government could then interfere. This was extremely disappointing to the opposing Greeks who had made a great effort to prepare the members of the government council at Erbizond to give them a favorable decision, but the governor-general did not even allow it to come to a vote. A Greek lawyer at Erbizond was active in favoring the cause of the Protestants and received a sharp reprimand from his co-religionists of Ordoo who said that if this building were completed they were doomed — all their people would become Protestant — and that he should assist them to stop it. He replied that they could check protestantism ~~not~~ by petitioning their bishop to send them preachers and teachers such as the Protestants furnish. Thus the opposers did not succeed — they brought trouble on themselves — for this commission

determined to act impartially in its examinations.

The Greeks were rebuilding and enlarging one of their churches without a firman, and the commission decided that the work must be suspended.

The school-house of the Gregorian Armenians was burned a few years since and permission had been secured to rebuild. The commission found that the building, as it was going up, did not conform in dimensions to the conditions of the firman and so arrested its progress. Thus these people have fallen into the pit they digged for others. As to the question of casuistry involved in this method of building a chapel, I make no comment. Practically, there is no other way to build, and the question becomes, Is it better not to build at all, or to build in this way? As a fact, more than nine-tenths of all places of worship in Turkey are without firmans, and are technically known as houses.

Is it better thus, or should firmans have been resolutely fought for in every case? I leave each one to decide the question for himself.

At Chambashi the Greeks were obliged to enlarge their chapel last year. Happily, the simplicity of affairs in that remarkable summer-town is such that no money is necessary with which to

buy land, nor is a permit of any kind required. The brethren extended their chapel forward nearly half its original length by means of some assistance from the missionary. It was completed just in season for a visit from Dr. Herrick who preached in Turkish to a packed house of the united congregations. We were also called on to aid our zealous and self-denying brethren at Semen to enlarge the chapel at their Yailah (pasture land) for the second time. As the work is rapidly progressing there, a third enlargement or a new building may soon be called for. Our Armenian brethren now gather at Chambashi during the summer in such numbers that a place of worship is needed for them. Indeed, if our work is to prosper, the problem must always be how to provide suitable places of worship. For several years care has been necessary at Ordou, especially on the part of the Greeks, to avoid large gatherings, as there was no suitable place of assembly, and there must be always danger of accident in houses not designed for such use. For this season communion seasons were approached tremblingly, and no one thought of both Greeks and Armenians coming together for this purpose. But during the past

winter a strong desire seized the entire brotherhood to sit down together at the Lord's table. How it was to be done was a serious question which was finally answered as follows: each church to receive new members and baptize candidates at separate meetings. This accomplished, a week day evening was selected, and, without giving public notice of the expected service, the communicants assembled in the largest place at their command, an upper room, where, though of different nationalities, and belonging to different organizations, they showed themselves to be brethren, nay, one in Christ.

Just here we wish to make grateful mention of the gift of a new communion service for the Armenian chapel at Ordoo by Mrs. Pelouet, to whom Sunday Schools owe so much in connection with the "Select Notes" of Dr. Pelouet. The members of the Dorcas Society at Ordoo are now studying how they may fittingly express their thanks to the generous donor.

In alluding to the work in Trebizond city, it is necessary to say, in order that no one may misconceive the situation, that the same persons who obstinately rejected all conciliatory advances a year ago, still hold aloof from the

chapel and send their children to Gregorian schools. The reason given for this course by one of these men is that they were fully vindicated by the action taken at Constantinople two years ago, and are now waiting for that action to be carried out. It is deplorable indeed that they are able to justify their course in this manner.

As far as we are concerned, the plan to be followed is very clear. While carefully avoiding all new sources of irritation, we must prayerfully wait in the hope that time and the blessed Spirit will so melt and change the hearts of these self-deceived men that they may return to their places in the community. Meanwhile, the work, in the care of Mr. Manoug Sivajian, has gone hopefully forward. There has been an increase of over fifty per cent in the number of pupils in the two schools. The Sabbath congregations have been well kept up, and at the Turkish service a good number of Greeks and some Turks and Persians have attended.

During the winter the Armenian pastor at Ordoo, Rev. Hagopos Der Kaloosdian, exchanged for several weeks with the Erbizond preacher who is not an ordained man. Acting with

the approval of the two Ordoa churches, he arranged for a communion service when three candidates, adult males, were admitted to church-membership, two Greeks and one Armenian, and five children were baptized. The occasion was an interesting and impressive one, and it really seemed as if the Lord was visiting us after one long period of trouble and depression.

By the aid of the ladies of the Woman's Board, whose zeal and business energy seem equal to the greatest emergencies, we now have two Bible Readers at Ordoa, one for Armenians, and one for Greeks. Surely no form of evangelistic effort can be more useful than this which looks to the training of christian mothers.

Miss Oriort Agnir has had during the year some forty women and large girls learning to read. She has held prayer-meetings with the women, and also had special meetings with the large girls, and assisted them in learning their S.S. lessons. The Greek Bible Reader, Mrs. Kiria Sophia, has had some thirty women learning to read, and has been abundant in labors, holding meetings, visiting families, and caring for the sick.

In the "Tabular View" the most marked

advance is seen in the additions to the churches, and in contributions. Forty new members were received to the three churches of the field, making the present membership 181.

Contributions have leaped forward from $983 to $1245. This increase is due in part to the unusual exertions of our Greek brethren to build and enlarge chapels; still, after making due allowance for this, there has been a decided gain in the benevolence of the people. On hearing of the misfortune that overtook the little church at the Piraeus, the Greek brethren of Ordoo at once forwarded five Turkish pounds in token of their sympathy. It is also specially gratifying to note a large advance in the sale of scriptures, 1143 having been sold, while the largest number in any former year was 788 copies.

I have thus touched briefly on the principal items of interest during the year. How much more might be reported if means were employed at all commensurate with the needs of the field. Urgent calls reach us to occupy new territory but the means are not at hand. Having lately visited the field of the Syrian Mission of the Presbyterian Board, which occupies a territory considerably smaller

than the Trebizond station field, I have been greatly impressed with the contrast in the supply of the two fields.

In the Syrian Mission there are 16 male and 24 female missionaries, aside from the faculties of the educational institutions at Beirut. Or, occupying four stations outside of Beirut there are 10 male and 15 female missionaries. And all this besides many other agencies, hospitals, schools, and preaching services carried on by English and German Christians.

How paltry and inadequate in comparison seem the efforts of one lone missionary in a field like that of Trebizond! It is true there is more work in the Syrian field, but ought there not to be after fifty years of such effort as has been put forth there?

It is also doubtless a question whether it would not be better to employ a less force of missionaries, and rely more on native agencies, still, after all due allowance has been made, we can not but conclude that the force at Trebizond is entirely inadequate.

We do not ask for 16 missionaries, nor 10, nor 5, but we do ask that Mr. Seelye be invited to engage in the Greek work at Trebizond. It seems a striking Providence that has not only so well fitted him for the Greek work but also that has stimulated in him the desire to return to Trebizond, to which

he was first appointed. These facts in connection with the universally-admitted needs of the Greek work on the Black Sea coast seem to indicate that the Lord has set him apart for this work.

In this connection it is proper to allude to the great loss which the Greek work has sustained in the death of Dr. Constantine. Though residing at the distance of Smyrna, yet his occasional visits to the Trebizond field and his direction of the Greek Alliance were a great stimulus to our work. Now that he is gone the Greek department needs reinforcement more than ever. The Greeks are full of zeal and devotion and they will do what they can but they need guidance and help. Let us not withhold from them such aid as it is in our power to give.

During the summer of last year the missionary family was at Chambashi, the summer residence of most of our Ordos brethren. From that point it was easy to visit the out-stations of that vicinity and make necessary arrangements for the year.

In October the missionary in charge was attacked with influenza which left him with a persistent bronchial catarrh, preventing nearly all

labor during the winter. By consent of the Prud. Com. a six weeks' health trip has been taken during which the excellent professional advice of Drs. Post and Graham of Beirut was secured, and now with God's blessing complete restoration of health may be reported. It is our hope that God may vouchsafe to us yet a goodly number of years in the missionary work; and that, in the special field to which we have devoted our lives, our eyes may see such progress as they have seen before beheld.

. . . . . .

All which is respectfully submitted.

M. P. Varnelee

S. S. Prince Abbas,
Near Crete, May 12, 1892.

1891-92.
Rec'd June 21.

Report of Brousa Station
W. F. M.

for
Annual Meeting at Constantinople

May 23 — 1893

The fact that we are to make our annual report leads us to feel that we ought to be doing something worth reporting.

We wait in prayer and faith that the kingdom is coming; that larger results than we know of are to be the outgrowth of our presence here. But the yearly report calls us to a sense of our duty and reminds us that we are not merely to wait with patience and prayer but to be bestirring ourselves for the accomplishment of that which we can do, while hoping that results of greater than we ourselves can accomplish will be the outcome of our efforts and our prayers and our presence here.

usa
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We are thankful to report that during the year we have not suffered as some of our neighboring stations have, from political interference. On the contrary the Sup. of Public Instruction has manifested an interest in our schools. His visits and inspections of the work done & books used have resulted in his giving permits for our three Brousza schools.

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hools

E. Clark. We were glad to welcome Dr F. E. Clark to Brousza. His visit and his talks upon Christian-Endeavor work in the United States, and what he has seen during his trip around the world were not only interesting to our societies of young men & young women but have been a source of uplifting & a blessed inspiration to us all.

ous. Our body of workers consists of two missionary families, (one residing in Brousza East the other in Brousza West) of two unmarried ladies in the Brousza West Boarding-school.

Associated with us are 5 ordained and 5 unordained preachers, (three of these latter being preachers & teachers,) 2 male & 11 female teachers, and 1 Book-seller. Two of the ordained preachers, (the only two who are installed Pastors) have been for two years associated with the two Missionaries in the Station Conference.

tions We have work in 10 Armenian and 1 Greek outstation. Armenian, Turkish & Greek are the languages used in our work.

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The Sr. Missionary, (Mr Baldwin,) spent the month of July in superintending the building of the new chapel in Arslanbey. He has also visited the other outstations of our field, Mrs Baldwin accompanying him whenever her school duties admitted. He has also preached in Turkish twice a month in Brousa West, (the experiment of last year being continued, i.e. the Greek Master preaching on alternate Sabbaths in Greek)

Sr. Missionary

Missionary.

The Jr. Missionary, (Mr Crawford,) with his family, visited some of "the regions beyond" having an interesting experience in Greek villages along the shore on "the back side" of Cyprus.

Armenian

While among the Armenians there seem to be more open doors than it is possible to enter, Greek doors are not so frequently opened in our field. This fact has given the Greek speaking Missionary time to take some part in the interesting work in Sarlovan, (belonging to Constantinople station.) The death of Mr. Seelye and their disappointment that he could not come, the death of good Pastor Alexander & of their own K. Sarras during the past year have been sad heavy blows to the brethren there, but we wish to bear testimony to their faithfulness & energy & success in keeping up services & thus getting along among themselves. We have 3 girls from Sarlovan in our Brousa boarding-school.

Greek

Sarlovan

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There are other phases of the Greek work which we trust will be touched upon in the report which Mr Riggs has to give. We wish to bear testimony to the value of preaching services in Constantinople, in that young men drop into the services there, and are the ones to welcome us in new villages where we go.

uk.S.S.
sons

Some time has been spent in the preparation of the Inter-nat. series of S.S. lessons in Greek. This work has met with such encouragement that it has seemed wise to continue it up to the present time i.e. to the completion of the seven years course.

The proposed discontinuance of this work is because of the poor provision our Mission has for Greek publication work, and the thought that the time of the Greek missionary may be better expended than in their preparation. We trust some other provision may be made for Gk. Lesson helps.

Egypsiades

Rev. Apostolos Egypsiades has returned to his native village, Demirdesh. His return has been of his own accord, and as we have felt that we could not assume his support, we have not thought best to invite him to preach. At the same time we have not put ourselves in opposition to him, but

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have rather left the matter to work itself out. It has resulted in our mutual relations being pleasant, in our going over only occasionally to preach and in his occupying the pulpit most of the time. He has had an interesting winter of daily "disputings" in one of the coffee houses, so that the whole village has heard discussions on the comparative merits of the Orthodox church and the Scriptures.

New and Encouraging

Among the new and encouraging things to be mentioned are .....

(a.) The successful and beautiful accomplishment of the long needed repairs on Brousa E. church. Some £100. have been expended. Some of this money has been collected through mite societies which have been at work for this purpose for a number of years, but we wish to call attention to the fact that more than £50. of this has been given by the people themselves during this past winter. Right in the midst of this effort came the touching appeal from Malatia, and yet our brethren responded by sending £12. as an expression of their sympathy for the terrible sufferers.

(b.) The closing up by Government orders of a great number of drinking saloons.

c.) The reopening of our work in Biljik. Bar. Garabed Jermakyan, (who preached in Sölöz for a few months in '89—'90) coming on from Marsovan field to rejoin our station.

d.) The opening of a new work in Chalgara, where there has been an earnest call for a preacher and teacher for several years.

e.) The building of a new chapel in Arslanbey.

f.) The new plan for raising money in Sölöz and Arslanbey. In Sölöz, some 20 or 30 olive-trees have been given to the Lord. (One tree is valued at £1. or will produce 20 or 30 piastres each year.) They hope to secure in time money for a new church. In Arslanbey, where their property is in fields or in cattle, it is proposed to give a field, or a cow, or a sheep & devote whatever is produced towards the support of teacher or preacher.

g.) The response which Mr Moujikian met with, in England, to his appeals for aid in building a church in Bandurma.

h.) The peace & harmony of the church and workers in Sölöz, Ismijz, Israh, Bandurma, Chalgara, Karaghaj & Brousa. 8 additions to the church in Ismijz.

i) The Brousa book-seller reports a conversation with an Armenian villager (peasant), who tells of the result of his purchase of a Testament, and the interest which it awakened among the young men of his village.

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j) The opening of a day-school for Armenian girls by Mrs Baldwin in Brousza-E. and the grant of $500. by the California ladies for an out-fit for the remodeling of the building which the Comtee gave for this purpose.

k) The privilege of having a share in the good work in Marsovan by sending our '92 graduate to them as Greek teacher in their girls-school.

ncouraging.

The discouraging things which stare us in the face are....

a.) The cold reception which the Biligik people give to their new preacher.

b.) Our utter inability to find a good preacher for Geol-Dagh. Our station conference voted to take Bar. Hatchadour Altounyan from Jerah & send him to Geol-Dagh but he was very loth to leave and the Jerah people showed such persistence that we have decided to leave him there for the present.

l-Dagh) In the meanwhile Geol-Dagh has been left without a preacher. And while the widow of the former teacher has been doing an excellent work among the women & children, the majority of the men have become Baptists. We would not grieve so much over this matter, if the leaders in this movement were spiritually-minded men, if they were teaching the pure gospel. As we are speaking now of discouraging things, we must confess that this is one of the most discouraging. The men who are leading in this movement in

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Geol-Dagh are reported as dishonest, intemperate & Sabbath-breakers.

c.) We are also troubled to know what to do for

ouradchai

Mouradchai. They were extremely anxious, two years ago, to bring on Prof. Harotoun Garabedian from Smyrna and as anxious, after a year's time, to send him this family away. (They are now in Chalgara.) We made other provision for Mouradchai, but through some unfortunate misunderstanding, the arrangement we made did not prove satisfactory to the people.

nhalich

d.) The condition of our work in Monhalich may be called peculiar, perhaps, rather than discouraging. Their preacher has been doing a faithful, self-denying work for some 15 years, but as the majority of the church did not wish to retain him as preacher, & as certain circumstances prevented his settling as a preacher elsewhere, he has, (after a few months' absence,) returned to Monhalich & engaged in business. The congregation, who had in the meanwhile been without a preacher, invited him to conduct the Sabbath services. He is therefore acting as preacher as of old, with the exception that he is to support himself rather than draw a salary. Of course, his business prevents his giving his full time to the people, but as the congregation are seemingly satisfied, and as we see no prospect of our being able to find another preacher for them, things are likely to go on this way for some time to come.

e.) The severe winter has wrought havoc with mud & plaster

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walls throughout this whole region. We have come in for our share of inconvenience & expense, & shall be obliged to ask permission to use an unexpended balance (from Nat. Agency) to help put some of our chapels in repair.

Bishop and Sch.

f.) The Greek Bishop of Brousa, though personally, seemingly, friendly to ourselves, & very much interested in the coming Relig. Congress in Chicago, is, as was reported last year, unceasing in his opposition to our schools. The teachers in the day schools under his authority are ordered to punish any children who may attend the Protestant Sab. School. The consequences are that there is a smaller attendance at our Greek Sab. School.

d-still

g.) Finally, among the discouraging things, we regret to report that Protestantism seems to be at a standstill. There are reasons for this in the cloud of general depression which is hanging over Turkey, in the poverty & discouragement of the people, & their inanimation & lack of desire for new & better things. We pray that we may so bestir ourselves that no blame for this standing still may remain against our own doors or within our church circles.

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age
Schools

We have had no school this year in Mouhalich. We have not had a school in Bilijik for several years. One point of difficulty there now is the demand the people make of their new preacher is that he should open a school.

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Arouziag Khanum in Banduma and Mariam Khanum in Geol-Dagh continue their faithful work. These schools are mixed, (boys & girls,) as are also the other schools taught by young ladies in Sölöz, Israh, Mouradchai & the new school opened by the preacher's daughter in Chalgara. Ysnijé's mixed school has a male teacher, & in Kara Aghaj the preacher has taught half of the year, having a female assistant the rest of the time.

Brousa
Schools.

The following are some of the problems which we have to face in our school work in Brousa.

(1.) The Armenians and Roman Catholics have good schools, — Kindergarten for the children, French and Music for the larger ones.

(2.) The Greeks, while not able to support such schools as they would like, (the Greeks of this region are poor,) are proud of what they have & feel that they are better than their children could find elsewhere.

(3.) We are asking a higher rate of tuition than most of these other schools.

(4.) While our schools are better, they are not so far

beyond the national schools in the cities, that an indifferent person would be able, or a prejudiced person be willing, to see the advantages.

(5) Added to all this is the strong national feeling which is rather growing than decreasing, and the increasing opposition on the part of Bishops & Priests towards any movement which would seem to tend to draw their people away from them or lessen the influence which they have over them.

While facing these problems, we wish to bear testimony to the exceeding great faithfulness of our American ladies and to their Armenian and Greek assistants both in Brousa E. & Brousa W.

It is certainly because of no fault of theirs that larger numbers are not coming in. We may, however, unite with them in waiting for further light and in devising some means of further improvements whereby more scholars may be drawn in to share the benefits of our schools.

When we see what the scholars now attending these schools are drinking in, not merely of language & the sciences, but of the highest principles of right & truth, thoughts of God's presence with them, of his purposes for them..... When we

see them devoting themselves, in imitation of their Master, to work, in doing for others in their societies of "King's Daughters" & "Y.P.S.C.E.". When we see these things, it seems too bad that more girls should not be drinking in of just such influences & coming to understand God's plans for them.

Greatest lack

In speaking of the problems which we have to face, the greatest hindrance in our work, greater than the fanaticism of the ignorant, greater than the drunkenness & the Sabbath breaking & the dishonesty which we meet on all sides, the greatest because the explanation of numberless other hindrances, is the lack of spiritual conception on the part of the people.

They do recognize us as honorable people, but if they look to us at all it is for temporal rather than spiritual benefits. Requests for financial aid are numerous & various, running up & down the gamut of all imaginable bodily wants – a church to be repaired, a neighbor to be bailed out of prison, a boy to be placed in school, a deserted wife to ~~get~~ supplied with bread for her children, ... Sufficient to say, it is very gratifying that we are not obliged to say No! to all of these requests.

And right here we must make mention of the work that has been done in Broussa during this severe winter. ~~when~~ In addition to the terrible suffering became of the unusual cold, the shipment of cocoons,

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(which are usually spun in our factories here,) to France, (because of the great demand on acct. of the Chicago Exposition) throw hundreds of women & girls out of employment; making them & their families dependent on others for their daily bread. As if it were foreknown what the winter was to be, Mr. & Mrs. J. van Millingen, in the Autumn called the ladies of Brousa together & formed a Society for the systematic relief of the Poor. Such a society had formerly existed here among the R. Catholics, but this new society embraces all creeds & all denominations. Turks & Jews, Armenian & Greeks, R. Catholics & Protestants meet & work together. Some £300. were subscribed & representative ladies from the different nationalities appointed almoners to the Poor. The distribution of flour & coal has proved a God-send, and the part which our ladies have had in the work has drawn them into very close touch with many families who have learned from their visits that there was something better for their starving souls than they had before known of.

benevolent society

But while this work of Philanthropy is a delightful work, while it is exceeding pleasant to meet any man in his hour of need & to be able to do something towards supplying that need, yet when we consider that the most serious bodily wants would be supplied by others if we were not here, and while we know that we came here, not because men have bodies, but because they have souls, — it makes us, not sorry to do something for their bodies but sad to see how their bodily

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desires completely overshadow the greater needs of their souls.

But this lack of spiritual conception on the part of the people is one of the things that makes us feel that we are needed here. Their churches are not giving the people right ideas of God, nor right ideas of man, nor right ideas of the glory to which God would bring his earthly children. Failing in these things, they are failing in bringing man to his highest development.

And when we see this lack of spiritual things, it makes us wonder oftentimes if we missionaries have that power from on high without which we do not think of hoping for success.

We wonder, too, if the American churches are doing what they can for us, — if the thoughts and the discussions which seem uppermost among our fellow-workers in the home churches are not as filling their time and mind that they are not rising to their full spiritual power or sending us the spiritual aid we need.

In these days of mechanical dynamics and electric forces, when men seem to be able to accomplish almost everything, why should we not put the power of spiritual electricity to a greater test, and let the world

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feel the effects of spiritual dynamics.

Not greatest need.

Money is not our greatest need. New men, new life from America are not the things we need the most. But we do need a baptism of spiritual power. We need it in our own hearts and in the hearts of all our fellow workers. We need it in the hearts of all the people. And in the heart of the man God throws in our way with whom we would have beneficial conversation we want to see that God's spirit has been at work, preparing him to receive the message which God graciously permits us to be the means of bringing to him.

On behalf of Brousa Station

Lyndon S. Crawford

1893

Brousa Station

W. F. M.

For Ann. Meeting
Constantinople May 23

Filed July 5, 1893.

American School for Girls
— Broussa —

Course of Study.

First Year	Second Year
Greek or Arm. language	Greek or Armenian
Arithmetic Gr. or Arm.	Algebra
Geography Gr. or Arm.	Physical Geography.
English	English

Third Year	Fourth Year
Greek or Armenian	Greek or Armenian
Geometry	Physics } Eng.
Physiology } Eng.	Astronomy } Eng.
Botany } Eng.	History } Eng.

Higher Greek Department
Teacher - Mr. George Triandophillides

Lower Greek Department
Teacher - Miss Erasmia Derebey.

Armenian Department
Teacher - Miss Yermigh Janishian.

Boarding School Department

Greek Pupils.

Eurydice Aidonidou – From Demerdesh
Entered school Sept. 11, 1889 having been two years in the Home School. A girl 18 years of age – good Christian charact
Member of Protestant church in Brussa. Parents Protestant
very poor and so this year the girl is taken free.
Would make a good primary teacher and in time work
into something higher.

Penelope Aidonidou – sister of the above.
age 16 years. Member of Protestant church in City
A girl of average ability but rather more than
average balance of power.

Zoe Georgiades – From Sartovan. age 15
Tuition paid by private funds. Entered school
in March 1892. Parents Protestants.

Victoria Konstantinidou – From Constantinople
age 15. Entered school in Sept. 1892. full pay
Parents are of the Greek church but favorable to
Protestantism – allow children to attend S.S and church

Aikaterina Stavrou ~. From Sartovan, age 15. Entered school Jan. 23. 1893. tuition paid by private funds. Not a promising girl but taken at the earnest entreaty of her mother, a widow, who by hard work in the fields was able to give two liras toward her expenses.

Aikaterina Theoktistos ~. Perhaps the most interesting girl in school. the first girl from the village of Triglia. Of more than average ability has made excellent progress since entering school in Sept. 1891. Age 17. Part of tuition is paid in oil and olives ~ the family diamonds given as security are now in Mr. Baldwin's possession. Parents are Orthodox Greek. well known to the Bishop near us.

Eugenia Whyte ~ From Moukalich. age 14. Entered school Sept 15 1891. Full-pay pupil. Adopted Parents are nominally Protestants. Father is English - Mother a Wallachian and a "Catholic before marrying Whyte". Not up to Average mental ability.

Marago Yeorgiou ~. From Sartovan - age 12. Entered school Jan. 23 - 1893. tuition paid by private funds. Parents not living. A sister of Anastasia who

was in the Smyrna Boarding School.
A bright interesting girl

Armenian Pupils.

Makrouhi Arzoumanian ~ From Banderma age 16. Entered school in Sept 1892. a half-pay pupil. Parents of the Armenian Church but most friendly to Protestants. A girl of good average ability, of very pleasing character

Virgine Bakurjian ~ of Brussa. age 13. Entered Oct. 8. 1891. Full pay. Parents are of the Armenian church.

Mumiver Baltian ~ of Brussa. age 15. Entered school Sept. 1889. Parents of Armenian church. a good-hearted generous girl - not quite up to the average in mental ability

Huzmik Burnusuzian ~ From Jerrakh. age 14 Entered school Sept. 15 1891. half-pay. Parents Protestants. Good average ability.

Amitza Gavabedian – Daughter of the Protestant preacher in Khalgara. age 14. Entered school Oct. 10 1892 half-pay.

Tishkouhi Gourian – From Sölög. age 15. Entered school Jan. 29. 1892 – full-pay. Parents Protestants. A bright promising girl. engaged to be married.

Agharni Hourdajian. of Brussa. age 13. Parents not living. Her Aunt and other relatives are Armenian Church. Entered school Sept 16. 1891. full pay. A very bright girl – good scholar.

Agharni Ishinian – of Brussa – age 15 Entered school Sept 15 1891 – full-pay. Parents are Protestants. A case of one who can talk and will not.

Annig Meliklian – of Brussa age 8. Entered school Oct. 5 1892 full-pay. Mother not living Father is of the Armenian Church. A spoiled child very bright and very naughty. Her father wishes to send a young five years old sister to this school also – to learn English.

Varsenik Michaelian – of Broussa. age 12.
Entered school April 25th 1892. Parents are of the
Gregorian Armenian Church. full-pay

Hermine Parchian – of Broussa. age 12.
Entered April 25th 1892. Parents of the
Armenian Church. full-pay

Marie Tareyian – of Broussa – age 12.
Entered school in Oct. 1892 full-pay. Parents
are Armenian Catholics

Mannig Tovosian – of Broussa – age 11.
Entered school in Sept. 1888. full-pay.
Parents not living. Her brother and other
relatives are of the Armenian Church.

Day Pupils.

Douglas Crawford

Leslie Crawford

Louise Brotte. of entered Sept 19 1892. age 9.
full-pay. Father a French Catholic - mother
of Greek Church.

Irene Petron. age 6 Daughters of the
Julia Petron. age 12. Bookseller in Brussa

Lucas Triandophillides - entered Feb. 23. 1893.
Son of Our Greek Preacher and Master.

A careful survey of the work in hand suggests reconstruction on the following lines: (1) The reoccupation, by better and stronger men, of the places which we have been obliged by the retrenchment to abandon, and also our pushing on into new and inviting fields, whose only present means of grace is the occasional visit of the colporter or missionary. (2) The existing High School for Boys should become a Normal School with a boarding department.

Years have been spent in preparation for this work, and a large and suitable building has been erected *without help from the Board*, the funds having been collected in part by an Educational Mite Society and in part from friends in Europe, through the personal solicitation of the pastor of the church here, himself a graduate of the Mission Seminary at Basel, Switzerland.

Bridg. 3 Prussia
Reid
March 27, 1893.

The educational work in the Bromsa Station.

All are doubtless familiar with the fact that, while I have sincerely desired that our protestant Communities should have the very best educational advantages possible, I have at the same time had serious doubts as to whether our Mission was not giving undue prominence to that department of its work; in admitting this however I should in justice to myself say that I have always excepted Girls' Boarding Schools and have ever regarded them as a most valuable evangelical agency. When we went to Bromsa twelve years ago, there was a Greek Boarding School there in charge of Miss Rappleye with nine boarders all beneficiaries and enough day pupils both girls and boys to bring the number up to forty five; fears were then expressed by some of our number lest we should change the school so that it would lose its distinctively Greek character; nothing could have been further from our thoughts, in fact we never anticipated coming into intimate connection with school; we supposed that Miss R. would remain until her successor arrived, but, after waiting as long as she felt she could without any prospect of relief, she finally persuaded Mrs. Baldwin to assume the responsibility and set her free.

Girls. Bromsa

It is a matter of history that for several years we maintained the Greek character of the school, both of the ladies who came for that work took Greek as their language and two Armenian pupils who were admitted as exceptions were required to take their lessons in Greek. As time advanced we were urged more and more to accept Armenians and finally consented on the express condition that they must defray all additional expenses incurred and no beneficiaries could be received; this position was consistently maintained for a long time, but during the last three or four years a few exceptions have been made to the rule - two Armenian pupils have been admitted free, one for a few months and one for two years - and nine or ten Armenians have paid half price some for one year, others for two years and possibly one or two for three years. The nationalities have been quite evenly divided and the number in attendance quite up the limit of our accommodations.

So far as the school as a school is concerned it has had a very satisfactory career, but unfortunately it does not in any just sense of the word meet the need of the Armenians, nor is their any other school in the city that does, its patronage is limited to fifteen pupils at the most for we have no accommodations

for more and besides the financial condition of very few in our community is such that they can afford to send to a boarding school - our pastor says you be the judges Can I afford to send my girls to your school? and adds there are grown up girls in our church who cannot write a letter. I confess that while we were residing in Kaya Bashi and had the whole responsibility of the field and of the school on our shoulders, we did not appreciate the needs of the Armenians in Sedd Bashi (two miles away from us) but since we came to live among them we realize their condition and feel that we would be false to our trust if we did not inform the Mission and ask them to come to our relief.

Two years ago we decided unanimously in the Station to separate the two departments and remove the Armenians to their own quarter, the announcement was hailed with delight and new pupils were promised on every hand and great was the disappointment when our wheels were blocked by the action of the Com. ad int. declining to endorse an application to Boston for a grant of L. T. 100. for rent, furniture etc. and a possible deficit of forty or fifty pounds, and requesting us not to take any action without consulting the Mission - Of course we acquiesced

and from personal considerations the matter has rested until the present, meanwhile we have been continually asked when are we to have our school and the hope once raised will not settle down. We feel that there are no two sides to the question of the necessity of what we are asking for and the sum which we ask for to set us on our feet is so modest, as will appear when we come to consider estimates, that we trust we shall be able to go home with the hearty endorsement of the Mission.

There is another side also to this question. Up to within a year we have maintained Turkish preaching at Kaya Pashi, but retrenchment has compelled us to give up the preacher we had there and now the services are more than half of the time in Greek, of course the Armenians cannot profit from them, and, on the other hand, it would be better for the Greek pupils if all the services were in their own language.

Again the condition of our boys' school gives added importance to the change I am advocating; I regret very much to say that the number in attendance has fallen from eighty to below twenty. Some three or four years ago the Gregorian Community, through an educational society and, with the help of some wealthy men, securing quite a large sum of money,

which they invested in a Casino and some shops and from these they secure a large income for the support of their schools, as a consequence they are much better than ever before and this renovation, coming at a time when we had just lost our French Master who was the main dependence in our school, proved most disastrous to us. It is only some three years since an article appeared in the Aravelk very highly commending our school and showing that all the young men who had been able to secure positions of influence in the bank and with merchants had been educated by us and that not one such had come out of the national school.

Of course we rejoice in the advance of the communities about us, but their is no reason why both schools should not prosper; there are many parents in the old community who appreciate the vast difference there is in the moral training there is in our school and they would much prefer to send their sons to us, but naturally they expect superior intellectual advantages also and our school must be in a position to offer them — this too not simply for the school but for the work's sake, we cannot afford to go on at the present rate and to close our beautiful building would be even more disastrous

It would be a mutual advantage to both schools to be near one another and avail themselves of the services of the same masters, and so on the ground of economy we urge the change. Nor in speaking of the boys' school should I stop here, for strong as is the desire for the removal of the girls - there is a still stronger demand for making our boys' School a Boarding school; unless I am mistaken every other station in our mission excepting Trebizond has such a school and in every case the Board has provided the building. now Brousa is very favorably situated for such a school, has felt the need strongly for twenty and in anticipation of its supply has its own large and finely situated school building at the Board's disposal.

Lest there should be any misunderstanding of our position I must add before closing that absolutely no personal or national feeling enters into this discussion; we are thoroughly convinced that the Greek Girls Boarding School of Brousa has been greatly benefitted by the reception of Armenian pupils and we rejoice in the fact; we wish it were practicable to continue to lend this helping hand and at the same time meet the wants of the community and it is simply because it is impossible

to do both that we ask our associates to join with us in opening the way to a wider usefulness; we assure them of our good will and promise them our hearty cooperation. It is hard for a church to spare some of its best young men and women to start a mission enterprise in another part of the city, but it is best that they should do so and they rejoice afterwards in their sacrifice when they see the work growing and prospering; so too it is not easy for teachers and pupils who have long been associated to part, but surely none will be willing to stand in the way of others' good rather than endure the pain of separation.—

If the Armenian girls come to their own quarter of the city, the advantages will still be largely with the Greeks and we wish it so — there will be a better Greek school than we found here, they will have their fine building and grounds and the ~~great~~ larger ~~bulk~~ part of the appropriation will remain for their use; the California ladies will not lose their interest in a school so dear to their hearts because of a temporary diminution in the attendance: on the contrary they have already indicated a willingness to adopt this new ~~opportunity~~ undertaking as will appear from part of a letter which I will read — Dr. Smith two years

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the enterprise as his letter shows and now, brethren, all we need is your approval.

Theo. A. Baldwin.

Educational Work in the Bronson Station,

Recd Jan. 2, 1893.

Annual Report of Cesarea Station.
1892.

The past year more than any other for some time has been a year of clouds which have been threatening, but which have passed without the storm's breaking. Anxieties have been many and great, but in every case relief from them has but given us cause to see that there is a God in Heaven who ruleth over all, and has strengthened us in our confidence that the eyes of the Lord which run to and fro through the whole earth are upon this stone also, this part of the glorious temple. Mingled with these anxieties have been events which could bring us nothing but joy, and also some that were and are still nothing but a cause of sadness to us.

The one change which we have to record in the Mission circle is the departure of Miss Zimmer which left a vacancy in the Boarding School, not easy to fill and not yet filled. She had made a place for herself in the School work and in the hearts of

Work in the

the pupils, and her absence has been sorely felt. We greatly rejoice in all that we have heard of her successful labors in Constantinople Station, and pray that she may find an abundant blessing.

We hope to be able to record another change in the Mission circle before the close of 1893, in the addition of another missionary family to our force, a reenforcement whose need is increasingly felt each year.

Until the beginning of the new year we could say that there had been no serious sickness in the Station, but since then Mr. Fowle's prostration from which he is still but ~~xxx~~ slowly recovering, Mrs. Farnsworth's illness happily over, and the typoid works of our own little boy have combined with many other events to make us feel anew our dependence on our Heavenly Father. It is with great thanksgiving that we report the present comparatively good health of the Station.

A new missionary dwelling has been built, and now our Talas force are all together, living in one enclosure, and with

our easy communication by wagon with Cesarea we are usually able to have our weekly Station prayer-meeting without an absentee.

The year 1892 will long be remembered as the year of anxiety on the school question. Its reputation in this respect will we trust never be eclipsed. From the issuing of the famous order in January '92 for the closing within three months of all schools which could not show an official permit until January of this year much was apprehension and all was uncertainty. The impossibility of finding out from the local government what course of procedure was to be taken left us with our hands tied. Whether it were more advisable to act on the theory that the schools were native schools or American schools was a serious question. It was finally decided that it was perfectly right to call them either according to the point of view, and that the point of view to be taken should be decided according to the respective attitude of the government toward the two classes of schools. In May a test case was made for the Moon-

joosoon school, it being thought best to begin with one of the less important as we much feared that the application might be the signal for closing. The Cesarea government replied, "We dont know what to do, we have no instructions." Inquiry directed to Angora elicited no reply. Still pressed by Pastor Kerope, our representative in the council, the Cesarea government sent an official inquiry to the Vali, and finally received the lucid answer by telegraph, "Act according to the needs of the case." The termination of the extended limit of time, and its further extension simply allowed matters to drag, and kept us nagging at the missionaries in Constantinople, especially Mr. Dwight, to tell us what to do. When at last the local government received light and a commission was ready to do something, the question of what diplomas would be approved became a stumbling-block. We cannot say that in the end the tangle was unravelled, the knot was simply cut. We created an "Educational Commission, in other words a diploma mill, to give certificates of some sort to any

of our teachers who had none. This "commission" had of course no standing before the government, but Pastor Kerope has. His signature to these certificates as well as to diplomas of Aintab and other schools was accepted as sufficient. On January 19th of this year he announced to us and his congregation that for all the Protestant schools of the Cesarea Eiva teachers' diplomas had been approved and official permission been granted. This covers the schools of Cesarea, Talas, Stefana, Zinjirdere, Everek, Chomaklu, and Moonjosson. Too great praise cannot be accorded to the pastor of the Cesarea church whose wisdom and official influence have enabled him to secure this end. The other schools of our field are still out in the cold, but are not closed and we hear nothing about it. Our Talas Girls Boarding School has no other official authorization than the vezirial order obtained by Mr. Strauss several years ago. We wish at this time to take steps toward securing a firman.

In connection with this granting of permission for the schools we have also to

mention the issuing of a firman for the Injidere church. That likewise came in the month of January of this year. The application had been pending more than a year, but finally came, and that too without the expenditure of a para of money, except a bakshish to the messenger who brought the document itself. This gives us hope that such documents may not be accounted so impossible to secure in the future.

Under the present dispensation of this world it must needs be that offences come. So in the work it must needs be that some things should cause discouragement. Six years ago when the writer came to Turkey the following eight outstations were occupied in our field which are not now occupied, Ak Dagh Madeni, Angora, Boorhan, Cheltek, Chepne, Injine, Kir Shehir, and Urney. In place of these not a single new one has added to the list. It is true that lack of teachers to locate in these places has in some cases been the primary cause of leaving them vacant, but for most of them we would find teachers if we had the means to support them.

Beside these what a list can we mention of places that are importuning us to provide them with schools, such as Boghazlian, Booroon Kooshla, Eregli, ~~Tomsia~~, Karaman and others.

The reduction of appropriations by the Board claims our attention this year again as forcibly as ever. I have made a comparison between the years 1886 and 1892. I speak not now of estimates or limits of estimates, but of the amounts actually given by the Board. For all purposes except buildings and missionary salaries Cesarea Station received in 1886 £1692, in 1892, £1531, a reduction of £161. The way in which this has been used is also striking. The amount for evangelistic work has been nearly kept up because that was felt to be a prime necessity, in '86 £1245, in '92, £1222. But how have we done this? By cutting off other things. The amounts for other items including Tours, Colportage etc. was £447 then, and £309 now, £138 less. The most of this cutting off has fallen on the book-work.

Another comparison needs to be made in regard to the workers. In '86 we had 76

workers, of whom 4 received no aid from the funds of the Board; in '92 we had 74 workers of whom 12 were not aided from the Board's money. But note, first, that this does not necessarily mean that these twelve are supported solely by the people. The aid not received from the Board has been in many cases made up by private gifts from America.

Again, a striking point is to be noted. A smaller number of laborers receive a larger amount of assistance. This becomes still more apparent if we go back to 1880, when we find that £1148 was used to assist 68 workers, against £1222 for 61 workers in 1892. the averages being respectively 17 and 21 liras aid to each worker. This must be accounted for. How is it to be justified? There are two reasons to be given. One is the inevitable rise of salaries as we have better educated men to fill the positions. We have now in the work 24 men educated in College or Seminary. Of these 20 have entered the work since 1880. Yet against this tendency a determined effort was

made last year in our Preacher's Conference by levelling down some salaries that it was felt could be cut down.

Another reason is that in the process of growth the larger centres and consequently more costly places have been strengthened, and in consequence of the inexpansiveness of our appropriations apparently less important and cheaper places have been cut off. Thus cutting off Ak Dagh Madeni, Boorhan, Chepne and Jugime may represent a reduction of only £40, while an extra preacher and the enlargement of the High School in Cesarea cost the Board the whole of that. As a matter of fact the number of workers in Cesarea has increased from 6 in '86 to 14 in '92. Moreover whatever tendency there may have been to increase salaries has not resulted from missionary looseness, but has been concurred in by the congregations who share in paying those salaries. The amount paid by the congregations for salaries alone in 1880 was £367, in 1886, £600, in '1892 £800, more than doubling. To this is to be added a note that in 1880 we were aiding the congregations to an additional amount

of £184 for rent which has now been entirely abolished. When we take that also into account we find that the actual amount of aid given to congregations in 1880 was £1332, and in 1892, £1222, a decrease of £110. The congregations then are receiving from the Board £110 less than they did twelve years ago, they are raising themselves more than double what they did then. The conclusion to which I come is this, that the contraction of our appropriations has been at least not an evil to the places that we have held onto, but that if we could have had more money we could have secured a similar benefit in places now dropped.

Among all our outstations the saddest name we have to mention is that of Angora. A truce was concluded between the congregation and preacher, Manderos Vartanyan, and the deed of the building used for his dwelling and the chapel was to be delivered up to the congregation. This he failed to do, and in May relations were again broken off and his salary stopped. Every effort to persuade or compel him to give up the house has

failed. The full amount of his just claim on the house, and for the sake of peace, of his unjust claims on the congregation in our view, as far as he made them at that time was offered to him in solid cash. But still the desired paper could not be secured. Then he began to make more and greater claims and still holds the fort. Meantime we can do nothing for the congregation.

But with pleasure we turn from this to some of the bright spots. The eye naturally seeks the light and it is only by an effort, sometimes a painful effort, that we fasten our attention on that which is dark. In many of the outstations there is nothing special to record. In Yozghad the congregation has shown a steadiness in the absence of the pastor, Krikorian, which shows us how much he had accomplished by his influence. He left in July to go to America to raise money for a school building, and has not yet returned. But the people, tho under much discouragement for a time because of the imprisonment of their High School teacher, are doing well and holding their ground with encouraging steadfastness.

The pastor in Soongoorloo, Haig Yardumian, has also started for America for a time of further study. We have much confidence that both these men will return ready to work with renewed zeal for their countrymen.

Konia has been reoccupied, not indeed by us, but by our consent. Mr. Jenanyan in 1891 sent a young man there as teacher. The congregation raise eighteen liras for the expense. Last November when Dr. Farnsworth visited them he found a flourishing school of thirty, and a congregation of to whom the young teacher was giving spiritual food to the best of his ability. The manner of reoccupation of this outstation is not encouraging to us as a society from the outlook of the Board, but as Christians desiring the uplifting of men in every place we must rejoice, and receive thankfully aid offered us even though it may not be unconnected with difficulties. In this case we do not shut our eyes to the fact that the manner of carrying out such cooperation may become a question hard to deal with in the near future, that there may spring

from it a certain amount of disaffection toward the Board and its missionaries. Nevertheless it is a cause of thanksgiving that the great city of Konia has now at least this source of light.

The work in Talas has never been more encouraging than it is at present. The earnest faithful work of the preacher, Prodromos Ef. is showing its fruit, and in spite of many calls elsewhere he still remains and will we trust long remain to continue a work which is proving successful in his hands. We report no great additions to the church, but in the tone and character of the people the growth is apparent. This is most marked in the developement of their missionary spirit. Last year the organization of the 10-para society, the Zoolmete Noor Shiketi, was spoken of. That has grown and branched out so that it has received contributions and has members enrolled from Estanos to Adana and Sivas and many intermediate places. The amount contributed during the year has been £22, of which £18 came from Talas itself. This is by no

means entirely from the Protestants. It has been one of the pleasant features of this society that it has drawn Greeks and Armenians into it also. And this fact that we see more plainly every year, the fact of a slowly increasing evangelical spirit among the old churches is one of the strongest grounds of our hope for the future. In Ginjidere for the building of the Protestant church Greeks have contributed some ten liras, and one wealthy Greek who died this winter left £50 for the same object. That we are approaching a time when the fuller developement of this spirit will call for a change in the point of view of our work must be apparent. The Eastern Mission has got so far that it feels the need of entering upon a special inquiry in regard to this point. We hear from Marash that three young Armenians who expect to enter the priesthood have entered the Marash Theol. Sem. to pursue their studies. If this should be the beginning of a really enlightened and evangelical priesthood, what better could we ask? The time will come when there will be a grand

and all-absorbing home-mission work for the Armenians and Greeks to do in this land. In the meantime if we can by such means as this 10-para Bible Soc. foster the foreign missionary spirit there could be no better preparation.

Turning now from the outstations let us take a brief view of the various departments of our work. The Kindergarten work under Mrs Burrage's care has made excellent progress. Both in Talas and Cesarea the teachers are doing good service. Three out of the four have been trained here. In Cesarea the 90 scholars with three teachers make a sight worth seeing. With the hope of a new and suitable building we look forward with great pleasure to the future of this work. It is a question however whether this building should be begun until we have the funds to build a dormitory for the boarding department of the High School and a missionary dwelling house. The three should be together. Yet the Kindergarten does not want to wait.

The Cesarea High School has had a most successful year. Mr. Fowle continued his teaching in it throughout '92. The numbers have increased from 40 to 55. Of these a

number are from outside, and thirty-six boys in all have a home in the boarding department in connection with Dr. Farnsworth's house. The unhealthy and altogether unsuitable quarters for this work which costs the Board nothing demand an immediate provision for new accommodations. This was most apparent to Dr. Clark in his visit to us, and he expressed himself strongly in regard to it. This is the most important educational work in our field for the supply of teachers and preachers.

Corresponding to this is the Talas Girls School which has about the same numbers this year as last, 69 boarders and 21 day scholars. The Armenian teacher this year is a great improvement on last year's and much better work is being done. For this building also we plan an enlargement, the addition of a third story which will afford needed relief for the crowded sleeping apartments, and enable us to make better provision for the Sabbath congregations. The Sabbath School held here averaged 125 for the whole year, while for the four months of this year it has averaged one third more than for

same time last year.

The touring was carried on as usual during the year, and Konia was visited for the first time since 1886. Since the first of December the security of the winter both in weather and politics has almost entirely prevented this work.

The sale of books shows an encouraging condition of affairs and is approaching a more healthy basis. The sale of Bibles has considerably more than doubled in two years since the separation from the Mission Books, and the latter which showed a great falling off during the first year amounted last year to almost exactly the same as in previous years, and we hope will show an advance from now on to keep pace with the Bible work.

The medical work has received a new impetus and taken on somewhat of a new character by the building of the Dispensary last summer. Not merely are there far greater conveniences for receiving and treating patients, but the four guest-rooms above enable me to take patients who

come from a distance and need to stay some time for treatment. With these patients and their friends who stay with them prayers are held every day. A wealthy Turk from a village in the Yozghad region brought his wife for treatment and spent a week with us. I never saw more attentive listeners to the Word. The sermon on the mount seemed to make a deep impression on them. The parable of the sower appealed most strongly to his farmer heart. Each comparison in it brought out an earnest "That's so" from him. And no Methodist ever came nearer disconcerting me by his responses than did this Mohammedan by his hearty amens interspersed through the prayer. During Ramazan also a Turkish Hodja from Kurshehir spent a week at the Dispensary with his family. My Bible pictures that hang in the room he occupied had their faces turned to the wall that their devotions might suffer no harm. Yet still they frequently came to our prayers. During the year 2234 new cases were seen and 2980 old, a total of 5214. 1300 visits have been

made on patients in their homes.

The last section of our report must now be devoted to an account of political matters in our Station. These events fall wholly in 1893, yet they are of present interest, and before the report for '93 is presented in the next Annual Meeting we hope that they will have lost their interest.

On Friday, Jan. 6th, the Armenian New Year's day, and a Mohammedan Sabbath so to speak, placards were posted in many places in Cesarea and Talas, and surrounding villages and towns, especially to the north and east, that is, toward Marsovan and Sivas. These were in general posted on the mosques, in some places quite high on the minaret, also inside of the palace court-yard, in every case in our field on Mohammedan buildings. They appeared even in villages that are entirely Turkish. The notices were said to be of two kinds, one in veiled language, talking of the disease that afflicted the land, of a land named Hindostan where a remedy had been found that was eminently success-

ful, and saying that this remedy would soon be applied here. The other spoke more openly against the government, charging the Sultan with being the destroyer of the land, and declaring that his days were numbered and would soon end in blood. At first people told one another of these notices only in whispers. But there were many strange reports. Cheollo, the famous bandit of a year ago, was reported to be visiting in Talas, coming and going in perfect freedom. Great things were intimated and great swelling words were spoken by Armenians. This same Cheollo is said to have visited Chomakhu and to have sworn by the Testament to the villagers that if any trouble should arise they need to hold on for only three days when an army would arrive for their relief. Meanwhile the government kept very quiet. No arrests were made for several days. But then a number were arrested, and it soon became known that the records of the Armenian Society had been found which implicated many

men not only in Talas and Cesarea, but as far away as Marsovan. Arrests followed rapidly then, almost all made at night. At last the man who ~~had~~ by his own confession had been a leader in posting the placards was also taken. It was shown that the Talas Soc. was constituted with the deliberate purpose of robbing indiscriminately. Meanwhile the Turkish common people were becoming greatly excited. Before the following Friday threats were made that the Christians would be wiped out. When the Friday passed and there was no outbreak we thought they had been mere idle threats. (In all the following narration it must be understood that most of our information has come by hearsay and we know not what is true and what is not.) It seems however that the threats were not entirely empty. It is said that a large number of Turks from a most fanatical village called Hadjilar were assembled and approaching the city to make an attack. They were in two bands, and expected

a signal to make a simultaneous attack. In the meantime however a number of Armenian houses in the vineyards, of course empty houses, were fired. This aroused the government which at once took measures to prevent the riot. We can probably say with truth that the burning of these houses saved the city. At another time some Turks seized an Armenian selling pasturma in the Bazaar and divided his wares among themselves. This led to a general alarm and a closing of shops in the market for fear of being plundered.

The most serious time was on a later occasion, Feb. 15th, when a Turk in the vineyards was shot and killed by some one unseen supposed to be a fugitive Armenian. His dead body was carried through the streets to the palace amid great excitement, and a number of Armenians were severely beaten. But the government took every precaution to prevent any outbreak and held the people so strongly in hand that even the ordinary stone-throwing was entirely stopped. Reports from Yozghad, Marsovan,

Gemerek, Sivas, Azizije, etc., were of a terribly alarming nature, but when we began to find out that in all those places they were hearing equally dreadful things about us we became skeptical of all we heard, until the news of the fire in Marsovan was confirmed beyond doubt. In our field attempts were made to burn the chapels in Yozghad, Roomdigin, Gemerek, and the Armenian church in Dendil. The authors of these attempts have not in any case, so far as we have heard, been found. The Turks who burned Armenian vineyard houses about Cesarea were imprisoned.

In Cesarea field the Protestants were found to be but little implicated. The High School teacher in Yozghad, Gulian, was imprisoned, a Marsovan Theological Student of Aijde, Manoogian, was arrested in Chorum whither he had gone to preach and was taken to Yozghad, Kalosdyan the preacher of Gemerek and Kooyoumjian the teacher of Dendil, and some of the brethren from both these places as well as from Sharkushlu were taken to Sivas. In Sharkushlu the brethren were holding a

prayer-meeting on that very Friday when the notices appeared, and they were arrested in a body. Kalosdyan of Gemerek was taken away with much violence. Many stories reached us of tortures and suffering inflicted on the prisoners in Cesarea and of gross outrages by bashibozooks at the villages of Evkere and Beleyisi. Half-believed by us at first, we now see no reason to doubt a large measure of truth in these accounts. The government seemed to be proceeding with such deliberation that the Turks were provoked and following the example set them are said to have posted notices on the doors of the houses of the Mutessarif and Ferik Pasha, announcing that unless summary punishment was inflicted at once upon the Armenians they would take the matter into their own hands and the dilatory officials would share a like fate. For this arrests were made and several Turks were exiled without any dilatoriness.

One of the saddest days that Cesarea ever saw was when the prisoners were taken away to Angora, it was thought in

most cases never to return. But the greatest contrast was offered on the morning of April 3rd when telegrams began to come from Angora from the prisoners saying that they were released. At present as far as we know of the 163 taken away all but 32 have been pardoned. We had heard that Kalosdyan of Gemerek was also freed, but to our great sorrow on the afternoon of Apr. 15th he was brought into Cesarea chained to a famous bandit, being carried on to Angora. It is reported on good authority that the Turks who were imprisoned for burning the Armenian vineyard houses have been released, and, for whatever reason it may be, given a present of three liras each from the Sultan himself.

Such has been the course of events in Cesarea. Comment on them is unnecessary at this time, and the final understanding can hardly yet be reached, especially of the ground of confidence of the Armenians. It is also too soon to estimate just what the effect of all these disturbances will

will be on our evangelistic work. At first it was extremely bad. People were afraid to come out to meetings, anything that had or could be supposed to have the name of a society was shunned. But on the other hand the sorrow and distress that came into many Armenian homes seemed to make them more than ready to receive and hear the Bible Readers, and these women report a great readiness in every quarter to listen to the Word. In some places much bitterness was felt toward us on the ground that we were not exerting our influence as we might with the foreign powers, but the happy settlement of affairs in Marsovan will do much to dissipate that feeling.

We have been exceedingly grateful for the kind thought and care of our embassy manifested toward us in their telegrams from Marsovan, while yet we have hardly felt ourselves at any time in need of active exertions on our behalf. We feel that we have been divinely protected, and still more are we

sensible of this as we look back and realize as we could not do at the time the dangers through which we have passed.

On behalf of the Station.

William S. Dodd.

SECOND ANNUAL REPORT

OF THE

CESAREA DISPENSARY.

One day a few weeks ago I was stepping out of my office when suddenly a horse dashed past me on a run, his rider screaming and crying for help. A few rods beyond the street turns and descends, and here I saw the man thrown off and dashed against a stone wall. Reaching him in an instant I found him unconscious, and the blood pouring from his head. We carried him at once into the Dispensary and laid him in the waiting-room. Examination showed that he had sustained only a severe scalp wound and a fracture of a rib. He was taken care of, recovered consciousness, and had no difficulty in walking to his home after a few hours. This man, a Greek, had been a bitter opponent of Protestantism, but the kindness shown to him has taken away all the spirit of opposition, and made him willing to listen. He said to me afterward, "You stole me out of the very bag of the soul-taker." I relate this incident because it shows what the influence of the medical work can be.

A year ago we reported the money given, but the Dispensary was not yet in existence. Now we have a fine property with a substantial building, which as our experience is proving is eminently adapted for its work. Some finishing touches we have been obliged to leave off because of the lack of funds; one of these is blinds for the windows which will be an absolute necessity in summer.

The Account which we have to present is the following:

Expenditures.

Property purchased, including legal expenses of transfer,	$1758.55
Dispensary Building,	2666.22
Furnishing,	233.48
Expense for young man in Beirut, (two years),	301.27
	$4959.52

Receipts.

Cash on hand, Jan. 1st 1892 as per previous report,	$3646.23
Gifts received since that time,	491.79
Amounts received specifically for education of a druggist in Beirut,	260.00
Deficit, Dec. 31st 1892,	561.50
	$4959.52

Of this deficit it will be seen that forty dollars is due to the education of Krikor Tekyan in Beirut. He will graduate this year, and before another year I hope to report him as at work with me. I have received word also of more than a hundred dollars now on its way to me which would reduce the deficiency to about four hundred dollars. On the other hand the American Board has not made me a grant this year for Tekyan's education as it has hitherto, and a hundred and fifty dollars will be needed for that.

As far as figures represent the work of the past year they are as follows: Number of new cases seen, 2234; returned for treatment more than once, 2980; total attendances on the sick, 5214; visits to patients in their homes, 1317. The attendances given above do not include the care of the three patients whom I have had as inpatients. One of these, a young man from Eilenje, sixty miles distant, came with a chicken-bone lodged in the œsophagus where it had been for eight days; he spent only one night. The second, a boy, had had a piece of stick driven into the eye and there broken off; he went home after six days. The third, a young man from Ak Dagh Madeni, one hundred miles away, was operated on for a tumor and spent two weeks. He had no bed, and I have not yet been able to provide any. He slept on the hard sedia, his only covering a heavy carpet, and of course keeping all his clothes on; thus we nursed him through. Each of these patients had some friend with him to care for him. The number of nights lodging which the Dispensary has thus afforded to patients and their attendants has been forty-five. It is on these patients that the most influence can be exerted. I have prayers with them every morning, my office-boy is a good Christian young man who talks much with them, Bible pictures adorn the walls, I provide Bibles and tracts for their reading. The waiting-room is also the gathering place for a young men's weekly prayer-meeting which is just now developing into a Y. P. S. C. E.

The Dispensary has been open only about two months, and that not continuously. It was opened on Sept. 1st but two weeks later I was taken sick and kept in the house for a month. After another two weeks I was called away to the southern part of our field to do a number of surgical operations, and was absent a month.

One incident of that journey may be of interest as showing how one blessing can bring another in its train. A poor old man with cataract came begging that if possible his eyes might be opened. His merciless son-in-law was about to turn him out of the house because he was blind and good for nothing, but if his eyesight could be restored, he would be allowed to remain. An operation gave him back both his eyesight and his home.

It is always well for the physician to be willing to learn from those whom he considers not so well-educated as himself. A Turkish Hodja gave me the following prescription for rheumatism and was much flattered at my writing it down word for word as he gave it. "Take twenty-five

drachms of olive oil and twenty earth-worms; put all into a bottle, seal it, and let it stand for twenty days. The oil will then have become so strong that when poured on to a wooden shovel it will go through, and thus strained it is ready for use. Rubbed on the aching limb it will drive the pain from the muscles to the bones and so on down, and finally out at the toes." One can hardly doubt this statement of the "strength" of the medicine. If he had said it would go through an iron shovel, we would be inclined to believe him.

Since the first of December I have been ready to receive in-patients, but in the winter season travelling from the villages is limited and but few can come.

We are now in a position to enter on our work with vigor, provided with facilities to accomplish great good. We only pray that the Lord may continue to bless as He has in the past, and may make this work abundantly useful to the souls as well as to the bodies of Armenians, Greeks, and others.

WILLIAM S. DODD

Talas, Turkey, Dec. 31st 1892

Press of A. H. Boyajian, Constantinople.

Second Annual Report
of the
Cesarea Dispensary

Filed July 24, 1893

Report of the Constantinople Station for the year ending May 1893.

Since the last annual meeting Mr. and Mrs. Brooks, after eighteen years' service in Turkey, have withdrawn from the field. Well acquainted with the Greek language and people, in the prime of life and in the midst of usefulness, their withdrawal has been a serious loss to the Greek work, — a loss which as yet we see no way of filling.

Our dear brother Dr. Edwin E. Bliss, after forty-nine years of missionary labor, and a prolonged period of feebleness and pain, on Dec. 20, 1892 entered into the rest of Jesus. While we rejoice in his deliverance from weariness and sufferings and bless God for his long and manifold labors, his wise counsels and his worthy example, we are, at the same time, painfully reminded that with his departure we have left to us but none of the fathers of the Mission. May those that remain find grace to double their diligence and redeem the time!

Among the losses of the past year we must also mention our beloved sister Mrs. Cora Thomson

Van Millingen. For years an efficient laborer in formal connection with ourselves, to the end of her sojourn among us — a period of nineteen years — her interest and participation in every form of Christian effort were real and direct. As a model of womanly character and of Christian fidelity and generosity, her memory is precious and imperishable.

It is fitting also that we record our very sincere regret on account of the untimely death, in America, of our former fellow-laborer, Rev. James W. Seelye, whom only a year ago the Mission unanimously invited to return and assist us in the Greek work.

Not only have we thus been called to mourn the loss of missionary laborers, but, since the last annual meeting, two of our foremost pastors — men who were pioneers and fathers and pillars in the evangelistic work in this country — have been suddenly called to a higher service. It may not be out of place to introduce here certain resolutions adopted by the Station Conference in regard to these beloved fellow-laborers. The resolutions are as follows:-

"Resolved that in the death of the Rev. Marderos

Shemavonian and the Rev. Alexander H. Jejizian both the Mission and the Evangelical churches of Turkey have met with an irreparable loss, — the loss of men who for long years have proved themselves faithful pastors, able preachers, wise counsellors, and humble, sincere and devout Christians.

Resolved that while in this loss we recognize the hand of the all-wise God, our Heavenly Father, and humbly cry, Thy will be done, we, at the same time, give thanks to God that He called these beloved brethren to the ministry, that he spared them for so many years to the churches, and crowned their labors with so large success.

Resolved that we extend our heartiest sympathy to the families of our deceased brethren, to the churches with which they were specially connected, and to the whole circle of their friends, and humbly pray that a double portion of their spirit may be given to those who succeed them in the ministry."

In view of such losses as those here recounted, and in view of the fact of the advancing years of many of the present laborers, both foreign and native, it becomes both the Mission and the churches

to consider, with care and without delay, what provision is to be made for the future prosecution of the work, and for the care of Christ's flock.

Other changes in the working force of the station the past year, have been as follows:- Miss Pike has become the wife of Prof. Panaretoff, of Robert College; Miss Prime has been enjoying a much needed rest in the home-land; Miss Dodd has returned to her duties in the Girls' College; Miss Shelton, after a visit of nine months in America, has returned to her post in the Girls' Boarding School at Adabazar; Mrs. Parsons has also returned from America, and has been temporarily assisting in the work at Hass Keuy, and Miss Fannie M. Newell has rendered efficient help at Gedik Pasha.

The force of foreign workers, the past year, has consisted of six ordained missionaries and one missionary unordained and of twenty one ladies, six of whom are wives of missionaries, five have been connected with the Girls' College, six have been engaged in direct missionary work in Gedik Pasha, Hass Keuy and Scutari, three have been connected with the Girls' Boarding School at Adabazar, and one has rendered assistance in the boarding department of the High School for boys at Bardezag.

All these workers have enjoyed good health and uninterrupted opportunities of labor during the year. Their work has been divided as follows:-

Treasury and Book Department

Mr. Peet, with the aid of his able assistant, Mr. Heizer, has managed the affairs of this department with efficiency and acceptableness. As for years past, he has performed the duty of the four Turkish Missions and of banker of the Presbyterian Missions in Persia, and has kept separate accounts for the Constantinople Station, the American College for Girls and Robert College. The net cash transactions in 1892 amounted to 58,317 £t. ($256,596), the bills of exchange negotiated in Constantinople amounted to 42,251 £t., the drafts drawn on the Treasurer of the Board amounted to 8,507 £t., the cheques drawn on London bankers in payment of purchases, et cetera, amounted to 3,773 £t., and drafts given to parties remitting money to the interior of Turkey amounted to 2,075 £t. Two hundred and nine (209) orders for goods to be purchased in Constantinople were received from interior Stations, and 214 cases were packed and shipped from Constantinople. In all,

807 cases of goods and merchandise were passed through the custom-house. Our treasurer has written 1131 business letters, and his copying books show 2310 pages of letters and accounts.

The prominent facts respecting book sales in 1892 are as follows:- whole number of orders for books, 178; total cash sales, 880 £t., of which 88 £t. were for Bulgarian books. The average income from the Book Department for ten years, prior to the dissolution of partnership between the Bible Society and the Mission, was 992 £t. In 1890 the appropriation for colportage and for the expenses of the Book Department was 1076 £t., and previous to 1890 the sum expended was still larger. The expense of the Book Department in 1892, including freight, rent and salaries, was 219 £t. Comparing, therefore, the new regime with the previous period, the sales are as 792 to 992, and the expenses as 219 to 1076.

The Literary Department

Dr. Pettibone has rendered such assistance in this department as his health permitted. The printing done in 1892, in Armenian, embraced the Sunday School Lessons, twenty four forms of the

new edition of the History of the Reformation; eighteen forms of the new Intellectual Philosophy, and seventeen tracts, some of which are reprints and some, new.

We deeply regret that we are soon to bid adieu, at least for the present, our faithful and beloved brother Dr. Pettibone. For thirty eight years, in every form of missionary and Christian effort, he has borne the heat and burden of the day, and we earnestly pray that in his native land he may find the rest, the cheer and the spiritual consolation which his declining years need and his manifold services deserve.

Mr. H. O. Dwight prepared the half of the notes on the Sunday-School Lessons for 1893, and has just through the press a new edition of the Hymn Book and six tracts in Armeno-Turkish and Greco-Turkish. He has also preached once in two weeks in Turkish, and once a month, in English, in Scutari.

Mr. Dwight's work in the publication department has been seriously hindered by the constant demands for his assistance in presenting at the U. S. Legation cases of illegal interference with the missionaries and their work. The events of the year have confirmed all that was anticipated in the last report

concerning the attitude of the Ottoman authorities towards the Missions. We may no longer hope for a benevolent toleration of missionary operations. A Mohammedan government can tolerate only what Islam deems innocuous, and Islam no longer deems innocuous the Gospel type of Christianity. Evangelical Christianity is not a dead creed but a life, and it makes the men who heartily embrace it live and grow. Hence we must prepare for such restrictions upon missionary labor as a vigilant and determined opponent can impose upon the good-nature or the indifference of the Christian Powers.

The Church Missionary Society of London has proposed that the Missions of all denominations unite in supporting an accredited agent at Constantinople for the transaction of Mission business at the Embassies and at the Porte. The idea is a good one, and the relief from demands upon the time of missionaries is much to be desired. But the selection of such an agent would be difficult. Perhaps the study of the subject may reveal some practicable means of giving effect to the idea.

It is fitting in this place gratefully to acknowledge that the Missions in Turkey and their supporters

have great reason for thankfulness for the efficient maintenance of our rights by the United States Government, and for the success of the U. S. Legation at Constantinople in securing indemnity for buildings burned in Bourdour and Marsovan, and in defending our various rights and privileges. In spite of all treaties and edicts of toleration, our efforts, whether on religious, educational or literary lines, would be greatly, if not altogether, hindered but for the strong and steady protection of the American Government.

Mr. Barnum has continued to bear the entire responsibility of the editorial and business departments of four weekly and monthly periodicals, and in the Avedaper has produced a paper of growing interest and importance. The paper is in touch, every week, with the almost every native body of Protestants, however small, and conveys to them, and to many non-Protestants, instructive articles touching Christian living and believing, much religious intelligence, and useful information of every kind, and a valuable weekly summary of secular news. The timely series of articles of Mrs. Fowler, published in the Armeno-Turkish Avedaper, and addressed to her Christian sisters, afford a

happy illustration of the help which missionaries, male and female, may render by writing for the Avedaper.

The receipts for the Avedaper in 1892 were 473 $\frac{58}{100}$ £t., and the expenditures, exclusive of helpers' salaries, was 954 $\frac{13}{100}$ £t. The subscribers for the three weekly editions, the present year, number 1650, and for the three monthly editions, 1475. This is an increase, though not large, in both weeklies and monthlies, over last year.

Besides his editorial work Mr. Barnum has preached in Armenian or Turkish nearly every Sabbath, has given not a little time to consultation with his brethren respecting the general work, and has given twelve days to meetings and tours in the Nicomedia section of the Station.

The Evangelistic Work

Mr. Greene has been the only male missionary of the Board, left for direct missionary work in the capital. He has given his time to pastoral and charitable work in Pera, to occasional preaching in Armenian in Pera and Scutari, to regular attendance on the meetings of the Y. M. C. A., to a weekly Bible class of the city colporters, to regular preaching in

Turkish at Koom Kapoo, and to frequent visits, for counsel and inquiry, to Hass Keuy and Psamatia and to other parts of the city. He has also made visits of nearly a week, each, to Rodosto and Adrianople.

The largest part of the evangelistic work of the foreign laborers is now done by the lady missionaries of the Woman's Board at Jedik Pasha, Hass-Keuy and Scutari. This work, begun tentatively in 1880 by Mrs. Schneider and Miss Gleason, is now established in three separate quarters of the city, and proves the special fitness of Christian women for evangelistic labor, especially among the young.

The work in Jedik Pasha has been under the care of Mrs. Newell and Miss Jones, assisted by Miss Fannie M. Newell. Every motive that led to the inauguration of the work in this quarter remains, but, with only three missionary ladies in Stamboul, the field, with its more than half a million inhabitants, cannot be said to be cultivated in any degree proportionate to opportunities. With little change in the methods of former years, existing work has been enlarged, and new opportunities for aggressive work improved.

Bible study has lost none of its attractiveness, as is seen in the large Sunday-school, which has

sometimes numbered 350, and which through summer and winter had an average attendance of 290. To the earnest and consecrated labor of the eighteen associate teachers is largely due the success which has attended the school. The Sunday-school has attracted members from all classes of society and from all the religious beliefs found here; it has attracted, likewise, the attention of the ecclesiastics of the Armenian and Greek churches, but the ecclesiastics, instead of anathematizing the Protestants, have, this year, resorted to the wiser plan of giving some Scriptural instruction to the children in their own churches, and as this means more study of the Bible in the modern tongues, we give thanks.

An effort has been made to cultivate the missionary spirit in the Sunday-school, and the amount contributed for missionary work in Koordistan and abroad in 1892 was 15 £t.

The day-school has had a year of marked prosperity. With the church schools and four national graded schools to compete with (two of these opened this year and well-equipped), the pupils of the missionary school have increased to 185. Of these pupils 4 are Moslems, 80 Greeks, and the rest Armenians.

The tuition received in 1892 amounted to 135 £t. One of the encouraging features has been the presence of more older scholars than on any previous year. Those who visit the homes of the scholars are impressed with the brightness which the pupils — even the little ones of the Kindergarten department — take into their lives and carry into their homes.

The evening school, composed of 64 young men, who come from the best families, has been a valuable and interesting work. Honorable mention of this school, written by a foreigner in Armenian, appeared recently in one of the local papers.

The visitors to the mission home in Jedik Pasha during the year have numbered nearly 2000. The stories of want and suffering which many of the visitors have had to tell have strongly appealed to the sympathies of the ladies and have drawn largely on their energies, but the closer acquaintance gained has afforded valuable opportunities to lend a helping hand, and has given the ladies a stronger hold on the people.

The mothers' meeting and the weekly prayer meeting have been regularly held and well sustained throughout the year.

The three Bible women have found more homes

open to receive them than in former years. Every week 25 families have been visited, and 50 young women have received instruction. Many opportunities for prayer with the women have been afforded.

At the Rest in Koom Kapoo Bibles and religious publications in various languages are much read, and often interesting discussions follow. In such discussions the Greek evangelist, always in attendance there, has been able to take a happy part. This Rest, or Coffee and reading room, is a means, too, of attracting men to the hall above, where, on Sunday afternoons, a mixed company, which averages from 110 to 120, listens to plain Gospel sermons in Greek and Turkish, delivered by Messrs Mikhaïlides and Greene. Many incidents show that the violent opposition, once manifested toward the Coffee-house and the evangelical preaching in the hall above is dying out. The native press has called attention to the need of the people for such places of resort, and has asked that the priests profit by the example of foreigners, and give more prominence to preaching in the spoken languages. We are happy to say that the Greek and Armenian churches of the quarter have given some heed to the exhortation. An article, recently published in one of the Armenian

newspapers, giving a description of Constantinople in winter, speaks of the cloudy skies, the dirty streets, the cold winds, rain and snow; of the rich, well fed, warmed and clothed, and of the great mass of the poor, in scant garments, in windy rooms, without fire; and of the coffee-houses of Constantinople — the only retreat for thousands of young men from the interior — the one, the well-known Oriental Coffee house, wherein the noise of those engaged in gambling, quarrelling and swearing almost bursts the head"; the other, "the establishment of mercy, called the Rest, at Koom Kapoo, wherein there is order, a good fire, Bibles which are not allowed to remain unnoticed, magazines and newspapers, — a cheerful place to which the poor and the rich are alike welcomed". The article closed with regret that there should be any need of proselyting influences, but pronounced a benediction on what it called "a philanthropic movement," and prayed for its continuance till the native communities are moved to establish similar Coffee and reading rooms of their own.

In addition to the boys' Christian Endeavor

society already existing, a similar society for girls was formed the past year. The two societies hold separate prayer-meetings, at the Mission house, every Sunday afternoon. In all, 40 young persons have signed the active, and 45, the associate pledge. The coming of Dr. & Mrs. F. E. Clark in April was an inspiration; their cheerful words did great good, and their visit will remain a precious memory.

The second place where missionaries of the Woman's Board have come to our help is Hass Keuy. The evangelical church, formed in this populous Armenian quarter some forty years ago, by reason of removals and deaths, had died out, and the Protestant church edifice — the only one as yet erected in Constantinople by Imperial firman — was almost empty on the Sabbath. By means of a day school and of regular religious services evangelical instruction has continuously been given to a goodly number of children and to a few adults in Hass Keuy, but there has been no increase in the number of avowed Protestants. Indeed, the situation there suggests the inquiry whether we may not be called henceforth to labor in Hass Keuy for the general enlightenment and

evangelization of the people without any formal Protestant organization. Leaving the decision of this question to the future, an attempt has been made the past year to revive and strengthen evangelical influences in this quarter. A new impulse was given to the work by the coming, last autumn, of Miss Gleason and Mrs. Parsons, and, shortly after, of Rev. Avedis Aradoorian and family. The existing day-school of 50 pupils has been improved; a Kindergarten school has been opened, and has secured upwards of 30 pupils from the best families; an evening school, of 16 young men, of good education and position, has assembled at the house of the ladies twice a week for the study of English; the Sabbath congregation has increased from 15 to an average of 40; and a Sunday-school has been formed, which has had, at times, upwards of 200 pupils, and has averaged 80. Let it be noted that the pupils in the week-day schools (all of which are largely supported by tuition fees), and the attendants on the Sabbath services, are almost entirely from Gregorian families. They welcome evangelical instruction and preaching; they sing with relish evangelical hymns; they

participate in extemporaneous prayer. Through the schools and the Sunday services new friends have been found, opportunities to visit families have been afforded, opposition to our work has largely disappeared, and we only the leading Armenian priest, Der Kevork, a beloved and venerable man, who has held and openly avowed evangelical sentiments for sixty years, but also his chief assistant, and not a few of the people, manifest friendliness, and pray for the success of the Gospel. The ultimate aim of all our efforts and the great want in every place is the witness of a pure, self-governing, self-supporting and self-propagating church. Let us hope, however, that where we have the privilege to indoctrinate a goodly number of the children, and to scatter among the people the knowledge of the Lord, the Lord by his Spirit will in due time renew the hearts and transform the life of those baptized in his name, and so out of the ancient churches will form a people to his praise. Then the question of church-edifices and self-support will settle itself. It is, however, a very serious question for missionaries and native preachers and brethren how to regulate their intercourse with friendly

Armenians and Greeks so as not to offend and repel them, and at the same time not to fail to declare the whole truth of God, and faithfully to witness against serious error in the thought and life of those who profess to be Christians.

The third place where the Woman's Board has come to our help is Scutari, where in Sept. 1892 Miss Zimmer began work on a small scale. For the first few weeks only some ten girls responded to the invitations extended to come to the missionary's room for lessons in sewing and knitting and for friendly talk. Little by little, however, the number increased, boys came as well as girls, and the missionary's one room proved too small and inconvenient. Upon application, the ladies of the Woman's Board of the Interior generously provided the means for house-rent and house-furnishing, and in March 1893, Miss Zimmer moved to new quarters, where the children have plenty of air and light, seats and tables, a washing-place and a garden. The girls are taught sewing, mending, ironing, embroidery, pattern and dress-cutting, in arithmetic and in reading and writing in Armenian, Greek and French, and in singing. One sewing machine has been received, and a second is soon expected.

The Greeks who now come in larger number have separate instruction, and Miss Mikhaïlides, of the Girls' College, assists in teaching them the Bible, and sings and prays with them.

The boys are taught drawing, chair caning, the making of lamp shades, picture frames and picture books, et cetera. The object is to keep the boys from the street, and to teach them to work patiently and neatly. Mrs. Peet renders valuable help in interesting and instructing the boys. Carpenter tools sufficient to busy three or four boys at a time are furnished, and a carpenter comes once a week to teach the older boys the use of tools. The work for these children is made more difficult, since some of them are subjected to punishment because they go to the "Protestant woman," and hence are not regular in their attendance.

The object of all this work, of course, is to bring Christ nearer to the children, and teach them their duties to him. Hence the Bible is read and explained to every class, hymns are sung and the Lord's prayer repeated in concert.

The attendance on the Sunday-school at the chapel has largely increased. The children occupy ten minutes each Sunday, repeating passages of Scripture they have

learned by heart, and on review Sunday special exercises are prepared, and the parents and friends are invited to be present. A teachers' meeting is held weekly, and a singing class has added much to the attractiveness of the public worship. Once in six weeks the congregation is invited to a social gathering at one of the three missionary homes, and a glee-club meets every week at Miss Zimmer's to prepare singing for the social gatherings. Special efforts are made to draw in non-Protestant women and girls to the woman's weekly prayer-meeting, and as much time as possible is given to visit the parents of the children and to aid the poor.

The evangelistic work in the Nicomedia section of the Station has been under the charge of Mr. Chambers, and the report of the work in that section will be presented subsequently.

The Greek Work

Until the last annual meeting the Greek work in Constantinople had had, for several years, one missionary, and sometimes two, and two Greek preachers; regular religious services had been maintained in Pera, Galata, the Bible House,

and Koom Kapoo; two weekly prayer-meetings were sustained, one in Pera and one in Koom Kapoo, and Sunday School instruction was given in Pera and at Jedik Pasha. During the past year, however, the pastor of the Greek evangelical church of Pera, Rev. S. Mikhaïlides, has borne the entire responsibility of this work. Obliged to discontinue the service in Galata and to withdraw from the Sunday-school in Jedik Pasha, he undertook to carry on the remaining work, to wit, to attend to his pastoral duties and Sunday-school and prayer-meeting in Pera, and to preach three times on the Sabbath in different quarters of the city. Even this work he could not have continued but for the assistance of Rev. Pandelis Philadelphens, pastor of the evangelical Greek church of Ordoo, who remained the entire winter in Constantinople, in the hope of securing the permission of the authorities to open and use for public worship the house which with great labor and self-denial the brethren of Ordoo had erected. While this beloved brother was subjected to a great trial of patience, and was ultimately obliged to return without the desired permit (though he with the hope of securing ere long a regular

firman for the church), his sojourn in Constantinople was in various ways profitable to the work.

The Evangelical Greeks of Pera and Stamboul form one church, which was organized five years ago, and now numbers 28 members. Five new members were received during the year, and the members represent, in all, fourteen families. The average attendance at the three Sabbath services was 110, and the sum expended by the brethren for preaching and other religious purposes was 47 £t. The formation of an Evangelical Alliance, including the adult male members of the church and community, has helped to strengthen the bonds of brotherhood and to increase the contributions.

The very large Greek population of Constantinople, many of whom come from the interior and speak Turkish only, affords a hopeful field of evangelical labor, and a good beginning has been made, but we cannot expect success without the use of suitable means. A missionary specially devoted to work among the Greeks, a place of worship in Pera more suitable than the out-of-the-way and box-like building

now used, a second Greek preacher, and one respectable common school in Pera — a school to cost 100 £t. a year, forty of which are promised by the brethren — such, at least, are the helps needed, if we purpose to keep up any show of work for the 250.000 Greeks of Constantinople and vicinity.

The Station Conference

In the death of Pastor Marderos Spenavonian the Conference was bereft of one of its most valued members, and his place has not yet been filled. Hagop Effendi Matteosian, however, has represented the Armenian Evangelical church of Constantinople, Rev. Avedis Constantian, the churches of Adrianople and Rodosto, and Prof. Hagopos Djejizian, the churches of the Nicomedia section of the Station, while Messrs Barnum, Peet, Chambers and Greene have represented the Station. During the year the Conference has meet fifteen times. As from the beginning, so during the past year the members of the Conference have carried on their work with substantial unanimity on all important questions.

The supervision of the Conference has been extended,

as hitherto, to the churches in the capital and out-stations, and to the city missionary work. Of the former the first is

The Church of Constantinople

This body has kept up its organization, and has maintained worship in three separate quarters, namely Pera, Stamboul and Scutari. The total average attendance of the three congregations, the past year, has been 335, and the total collections for religious and benevolent objects and for schools, exclusive of the expense incurred for children in the higher institutions of learning, have amounted to 198 $\frac{52}{100}$ £t.

The Pera congregation has been permitted still another year to use the Dutch chapel for one hour (from 9 to 10 o.c.) Sabbath mornings, and its pulpit, to the great gratification of the people, has still been supplied by Prof. Hagopian Djejizian. The audience has averaged about 100, and, as in former years, has consisted, in part, of stated worshippers residing in the city, and, in part, of villagers who have come to the capital for work. The gifts of the congregation for preaching and charitable objects have amounted to 45 $\frac{27}{100}$ £t.

Mr. and Mrs. Greene have tried to supply, in part,

the lack of pastor, and have much enjoyed the visits of brethren and sisters at their own home. Mr. Greene has occupied the Pera pulpit occasionally, and has led the weekly prayer-meeting. While the attendance at the prayer-meeting has averaged only about 20, it has helped to keep the spirits of not a few from sadness and fainting.

The day school, under the charge of the Misses Entujian, has not had such success as in former years. For various reasons the attendance has fallen to 26, and of these pupils not a few have been quite irregular, and the income has necessarily been small. It is greatly to be desired that this school, under the supervision of an efficient committee representing the Community, might be placed on a more satisfactory footing, and more fully accomplish the object of an evangelical institution.

The work of erecting a suitable house of worship for the Pera Church has made but very little progress the past year. The total sum in the treasurer's hands, for this purpose, amounts to 2947 £t. Of this sum 2209 $\frac{55}{100}$ £t. were received from America, 650 $\frac{80}{100}$ £t. were given by foreign residents in Turkey, and 117 $\frac{89}{100}$ £t.

by Armenian and Greek brethren. Of the money subscribed in Constantinople 694 £t. remain unpaid, and of this sum 255 £t. are due from foreign, and 439 £t. from native, friends. No doubt the subscriptions not yet cashed will be paid in case a harmonious agreement to build be arrived at, but the delay to agree involves the enterprise in serious risk.

In fact, the Pera congregation, while composed of very excellent families and worthy individuals, and while commanding the warm sympathies and assistance of many native and foreign friends, is in no little danger of disintegration and loss. Its diverse elements, scattered over a large extent of territory, need to be welded together with the welding which comes from a common church-house, a common Sunday-school, a day school of their own, social gatherings, a real union of hearts and hands and a worthy zeal for the Lord's cause. A house of worship, in which all unite, would greatly aid the realization of these desirable ends, and so would aid unification, a general forward movement and permanent growth. From the bottom of our hearts we pray that the

First Evangelical Church of Constantinople, and of Turkey, may survive, and may do efficient service for God and man, and to this end we pray that its men of influence may see eye to eye, and may appreciate the value of time and the preciousness of present opportunities.

The Bible House Congregation, now for the nineteenth year has enjoyed the ministrations of Rev. Avedis Constantian. As in former years, the audience has consisted mostly of men, many of whom are from the interior, who sojourn here but for a few years and then return to their native towns; the average attendance, however, has somewhat diminished. The reason is that some of the brethren now find it more convenient to worship in the central quarter of Jedik Pasha, where for four years the Langa church has held public services, and some prefer to hear preaching in the Armenian, rather than in the Turkish, language. The wide-spread and salutary influence of the able and faithful ministrations in the Bible House, however, has by no means diminished, but is gratefully appreciated, and leaves abiding results both in the capital and in the provinces.

It is a perpetual indoctrination in the Gospel, and a constant stimulus to upright and holy living. The gifts of the congregation in 1892 amounted to 61 $\frac{25}{100}$ £t. As formerly, this money has been used for charitable objects and to help meet the expenses of the Pera Congregation.

A second Turkish service, held for some years in the Bible House in the afternoon has been discontinued, since it was found that the attendants on this service have abundant opportunities for worship elsewhere. The Rev. Stephan Hovhannessian, who formerly conducted this service, has continued to give a part of his time to the visitation of the poor and sick, and, in general, of the families connected with the morning congregation. He has also had an important part in the instruction of the Sunday-school at Gedik Pasha, and has led the large weekly prayer-meeting held in the house of the missionary ladies.

Our grateful acknowledgments are again due to the Trustees of the Bible House, who have not only met all the expenses of the morning services in Greek and Turkish, but have also freely given the use of the Bible House chapel

for various other Sabbath and week-day services.

The Y. M. C. A., whose regular members, in spite of some removals and deaths, still number 45, has happily and efficiently sustained its regular prayer-meeting in the Bible House on Sunday afternoons. The attendance has usually been about 50. Always led by one of the young men, and enriched by voluntary prayer and remark, the meeting has clearly helped to promote the spiritual life of its regular attendants, and has strengthened many a young man in doubt and temptation. While multitudes of the young men of the city flock to places of dissipation and vice, it is always a joy to witness the gathering of these God-fearing young men, every Sabbath, for exhortation and prayer. The receipts of the association, the past year, were $15\frac{18}{100}$ £t., and its expenditures in behalf of pupils in schools and of the poor, et cetera, amounted to $9\frac{20}{100}$ £t.

The ministers, engaged in direct evangelistic work, have met every Monday noon at the Bible House for conference and prayer, and once a month have held a union prayer-meeting.

The Bible class of the city colporters, now for the seventh year under the care of Mr. Freese,

has been held every Monday morning, and has afforded an opportunity, very highly prized, of conveying Scriptural instruction to those who in many cases are the first preachers and guides to those who embrace Evangelical views.

On the first Thursday of every month English speaking missionaries and friends, of various nationalities, have held a union prayer-meeting, alternately at the Bible House and at the Scotch Mission in Galata, and those attending the meeting have been much cheered by the opportunity for united prayer and Christian fellowship.

The Scutari congregation, on the removal, in the autumn, of the Rev. Avedis Asadourian to Nassikeuy, was placed under the watch and care of Rev. Hovhannes D. Sdepanian, called temporarily from Rodosto. Owing to the faithful pastoral labors of this brother, and to the hearty cooperation with him of both native and missionary brethren and sisters, the average attendance on the Sabbath services has increased from 90 to 105, and on the Sunday-school from 50 to 100. It is hoped that the efforts, in various ways, of the new lady missionary will help to strengthen the pastor's hands,

and to give a forward movement to the Gospel work. Certain changes to be made in the chapel will, it is expected, promote the convenience of the congregation and the growth of the Sunday-school. The gifts of this congregation in 1892 for preaching and charitable objects were 35 £t., and the receipts for tuition in the primary school were 20 £t.

The Langa Church

Bereft of its beloved pastor in July 1892, this church provided for its pulpit for several months by the assistance of various preachers, but in Nov. last the Rev. Azakel Bedigian, after an efficient ministry of several years in Nicomedia, accepted a call, and began work in Stamboul. A man of pleasing and fervent address and sweet spirit, with a mind well disciplined and richly stored with Scriptural truth, and with ripe experience, and encouraged by the hearty good will of all his flock, Mr. Bedigian begins his ministry in the Langa church with very hopeful prospects. The Sabbath morning service has, for months, had an average attendance of 200, and has often been uncomfortably crowded; indeed, not a few

strangers are deterred from coming a second time by the difficulty of getting a seat. The congregation is largely made up of young people, and a goodly number of the sons and daughters of Protestant families enrich the services with excellent singing. The contributions of the church and congregation, in 1892, for preaching and charitable purposes amounted to 120 £t., and the church pays now one half of the preacher's salary. The quarter of Jedik Pasha affords, on account of the character and accessibility of its inhabitants, a more hopeful field for the establishment of a strong, self-supporting evangelical church than any other single quarter of the city. Here, through the labors of the Woman's Board, since 1880 the people have been largely leavened with Scriptural truth. Here, thirteen years ago, a splendid site for the erection of a church edifice was purchased, the funds necessary for the erection of the building are, to a large extent, secured, and the brave band of the Protestant Community is still striving to secure the needed firman. Wearied, almost to fainting, by the long delay, the Langa church, organized forty three years ago, still waits in

prayer and hope for a sanctuary wherein to worship God. Once supplied with a church home, with a suitable place for its Sunday-school and day school and prayer and social meetings, the prospect of the Langa Church for growth and usefulness will be exceptionally good.

City Missionary Work

Aside from the two organized churches and their various congregations, the Station Conference has had charge of city missionary work in three quarters.

The church organized at Hass Keuy in 1852 having become extinct (not a single one of its members being now left on the ground), work has been resumed there on an evangelistic basis. As already mentioned in the former part of this report, the Rev. Avedis Aradoorian on the part of the Conference, and Miss Pearson and Mrs. Parsons on the part of the Woman's Board, have entered on this work. Seven hundred Armenian and two hundred Jewish houses are still found in Hass Keuy; and a handsome church edifice, a day school well patronized by the Gregorian Armenians, and the general friendliness of the people invited to a fresh and more earnest effort to carry forward the evangelical work

in this quarter. The new laborers are happily in touch with the people, and the important thing is that they hold wisely and firmly to their well-defined spiritual object, and rest not, till, with the blessing of God, they attain that object in the real conversion of those whom they are favored to reach.

The day school in Psamatia, which, for some years has been under the charge of Mrs. Aghavni Constantian, has had, the past year, 20 pupils, and has brought in tuition to the amount of 9 50/100 £T.; at the end of March, however, in accordance with the request of the Teacher, the school was discontinued. The estimate for the work in Psamatia for 1893 was, of necessity, placed in the contingent estimates, which failed. However much we may regret the issue, it is clear that we cannot hopefully prosecute the work in Psamatia without new appliances and a larger expenditure than the revenues of the Board seem to warrant. Possibly this quarter, also, may in due time afford a field for the earnest workers of the Woman's Board.

Mr. Pilibbos Rapadian has continued his work among the Protestant and Gregorian Armenians of Kessim Pasha. His Bible class on Sunday mornings has

numbered 18, and the attendance on the Sabbath evening and the Wednesday evening services has averaged 33. The 55 avowed Protestants in this quarter, most of them day-laborers from the interior, have contributed 9 $\frac{94}{100}$ £t. for religious and charitable purposes. Mr. Kapadian has also visited the village brethren in their shops and in the Khans in various parts of the city, and has ministered to the sick among them. Feeble as this brother is in his old age, he is the only assistant we are able to maintain for special work among the 35.000 Armenian villagers who are driven from their homes to the capital in search of work.

It remains that mention be made of the Orphanages under the care of the Conference.

Adrianople

The Rev. Hagop Filian, after some twenty years of profitable service in the Marsovan and Cesarea fields, began work in Adrianople in Nov. last, and his coming has greatly cheered the brethren. The hopes of progress in material matters, formerly entertained in connection with the opening of the railway to Vienna, have not been realized. Merchants of European Turkey, who formerly came to Adrianople for supplies, now go to Philippopolis

and Vienna. The population, however, sighs and pants for progress, and would respond with alacrity and loyalty to any wise measures their rulers might inaugurate to encourage agriculture and stimulate trade.

As in material, so in educational, matters the city has made little progress. Though it has a population of 100,000, and not a little wealth, and not a few fairly good common schools, the separation and inveterate alienation of the different nationalities prevent any common effort to promote higher education.

In spiritual things, also, indifference and deadness characterize, and, apparently, in about an equal degree, the different nationalities. They have fine churches and synagogues and ancient mosques of rare beauty, but the worship seems formal and heartless, and fails to elevate the morals of the community.

The Protestant body is but a wee bit flower in this Oriental mass. Forty nine members of the little community are away in other places, and but thirteen heads of families with 44 souls, in all, are on the ground. They have but a small primary school and a humble

place of worship, but, thank God, they have recently obtained permission to repair the chapel, and now, after long waiting, they have a tried and efficient preacher; they have no quarrels and no debts: there is no rich man among them, and most of the brethren are men with small shops and meager incomes, but they gave, the past year, 15 $\frac{72}{100}$ £t. for religious purposes, and are now paying one fourth of the preacher's salary; in place of one small school, they are now planning to have two Kindergarten schools, one for Armenian, and one for Greek, children, both largely self-supporting, and they have just given 13 £t. for the purchase of an organ for the chapel. The average attendance on the services has been but 50, but with a renovated chapel and fresh effort it is confidently expected that the number will increase. Among the ecclesiastics and the people quite enough of the good seed of the Word has been sown to produce a noble harvest, if it be watered with the dews of heaven in answer to believing prayer.

Rodosto

Since the formation of the Evangelical church in this city, forty years ago, 150 persons connected

with the Protestant community have removed to other places, and of these 25 have gone to America. In all, 84 persons have been received to church-membership, but only 24 church members are at present on the ground. Among these there are some very devoted brethren and sisters, but by reason of a few persons the church has for years been kept in unrest. Hence in financial ability and in moral and spiritual influence the church has grown weak. At the same time the attendance at the two preaching places has not largely diminished, though many of the attendants are non-Protestants. The two schools, one for girls and one for boys, have about 80 pupils, of whom more than three fourths are from Gregorian families. The contributions of the Protestants and the tuition of the pupils, the past year, amounted to 35 £t. During the absence of the pastor in Constantinople the pulpit has been supplied by Mr. Kapriel Tashjian.

At Rodosto we are confronted with a serious problem. In a city of 12,000 nominal Christians, 7,000 Turks and 1000 Jews we have two houses which are used for chapels and schools; we have access to many non-Protestants, especially

among the Armenians; we have two schools, largely filled with children from non-Protestant families, and yet we have a church organization which has little ability to help itself and little positive influence for Christ. The church has a very estimable pastor (who has been some forty years in the ministry), and requires for pastor and the schools aid to the amount of about 108 £t. a year. There are not a few other places in this part of Turkey, and indeed in all the Missions, where the situation is substantially the same; that is to say, the attendants at our religious services and the pupils in our schools are largely non-Protestant, and a large part of the nominally Christian population is leavened, to a considerable extent, with evangelical sentiment, and yet the Evangelical churches are growing weak spiritually and financially. What is to be done in such cases? What, moreover, is to be done for those places, some of them important towns, where there is a small Protestant body (albeit it diminishes year by year) and a Protestant chapel, but no regular helper of any kind? We know that there is fault somewhere, and we cry to God for guidance and help, but the desired light and blessing are still delayed. Would that

some wise persons would give us profitable suggestions, and point out the remedy!

Dardanelles

The little Protestant community in this town has had no additions, the past year, save by the birth of children, and now numbers 52 adherents. Mr. Samuel Kendijian has both taught the school and conducted the religious services. One brother, who had long neglected public worship, has been recovered. The average attendance at the regular service has been 37, and at the Sunday-school, 29. The contributions and the tuition fees have amounted to £20 $\frac{54}{100}$ Pst. The building used for worship and the school, being very unsuitable for the purpose, has been a hindrance to the attendance of non-Protestant friends, and the brethren have long besought aid for the purpose of making needed changes; the Mission, likewise, has approved the request of the brethren, but the funds have not been forthcoming. Hence both the preacher and the brethren are not a little discouraged, and suspect, though without reason, that little concern is felt for the growth of the work. We earnestly hope that aid for the alteration of the chapel may be obtained

before the next annual meeting, and that this substantial testimonial of your interest in the work may stimulate the zeal and faith of your brethren.

In bringing this report to a close we desire to call the attention of the Mission and of the delegates of the churches to a few points of vital importance.

1. Is there, or is there not, anything more to be done to provide educated and consecrated ministers for the churches? The outlook is surely distressing. Within a few years six of the laborers in the Constantinople Station have died, namely Rev. Moses Der Aprahamian, Rev. Mugurdich Hagopian, Rev. George Kazakos, Rev. Mugurdich Kiredjian, Rev. Marderos Shemavonian and Rev. Alexander Djejizian. Of the thirteen pastors and preachers now laboring within the limits of the Station two are nearly or quite seventy, three are nearly or quite sixty, five are nearly or quite fifty, and the remaining three are nearly or quite forty years old. We know of but two men from the churches of this Station who are in a course of theological training, one of whom is in Scotland and the other in America, and whether either of these men will enter the ministry in

this field is not yet known. Three important pulpits in this Station have at present only temporary supplies, and several places in this part of the W. T. Mission — places where there are Protestants and chapels — have no preacher or teacher whatever. Hence it is a burning question where suitable men are to be found to fill the places of those who have fallen, and to supply vacancies which will, ere long, occur. Are our churches henceforth to seek their pastors and preachers from other parts of Turkey and from those who go to foreign lands for education? If they do, is there a fair prospect that their wants will be supplied? Is the whole matter of ministerial supply to be left to chance? Has the Mission said its last word on the subject? Can the churches trust to secure ministers from other quarters, while they themselves do nothing to bring forward candidates for the ministry? Upon whom, in short, rests the responsibility for the decision of this ministerial question? Does it rest wholly upon the churches, or wholly upon the missionaries? Or does it rest upon the churches and the missionaries combined? If so, what is to be done? While

both the churches and the missionaries mourn and lament over the present prospect, no doubt the Lord of the harvest will hold somebody responsible for the lack of reapers.

2. As evangelical preachers and teachers, whether foreign or native, whether male or female, have we not need to inquire whether in our preaching, in the religious instruction in our schools, and in our social intercourse, we are wholly following the mind of the Lord in the attitude we take towards the members of non-evangelical bodies? In our intercourse with such is there not a tendency to forget, or to leave out of sight, the vital points of distinction between the evangelical, and the non-evangelical, faith? Instead of duly unfolding the need of a truly spiritual life and the way of entering on that life, is there not a tendency to content ourselves with common and indiscriminate exhortation touching the duties of Christians? Is there not remissness, or a lack of emphasis, in our testimony, that religion without morality, faith without works, is dead, and that the only assurance of salvation on which any man has a right to rely, is to be found, not in sec-

raments, or creeds, or religious bodies, but in the evidence of a consistent Christian life, and in the witness of a pure and enlightened conscience? In short, is there not a tendency to ignore the significance of our evangelical position, and to forget the imperiousness of our Master's words when, to the complacent and outwardly moral men of Israel, he said, "Ye must be born again"? We certainly acknowledge the truth that if we ourselves fail to recognize, and in our preaching and teaching to emphasize, the necessity, in every man, of that radical change which Christ called a being born again, we shall heal the hurt of the people but slightly, and the evidence of this will appear in the lack of downright Christian principle and stability in the members of the churches and in the lack of a positive influence on outsiders. We shall have followers without moral stamina and backbone, disciples born of men and not of the Holy Ghost. Let us not forget that we must deliver, and faithfully deliver, the Lord's message if we would have the Lord's blessing. In view of

the fact that so many non-Protestants are pleased to attend our religious services and to patronize our schools, and in view of the delicacy of our relation, as evangelical Christians and teachers, to such, whether our hearers or our pupils, it surely becomes us to remember what our Christian mission really is, and to take heed as to how we "build", lest, when our work is tried in the fire, it perishes, and we ourselves and those for whom we labor suffer loss.

On behalf of the Constantinople Station
Joseph K. Greene

Constantinople, May 1893.

Copy to Boston, sealed July 1st.

1892-1893

AMERICAN COLLEGE FOR GIRLS

President's Office

Constantinople, Turkey, May 24 1893.

Report of the American College for Girls.

The year 1892_93 is the third of the existence of the College, and has been encouraging both as regards the development of character in the students, and the enthusiasm which has manifested itself in every line of work.

While outwardly there has been no ~~marked~~ striking change or marked advance, great effort has been made to secure thorough work in all the departments, and the older students show an increase of intellectual power as compared with preceding years. More thorough work has been possible this year in some respects as all the members of the Faculty who are in charge of departments of teaching have been in their places.

Miss Prime's absence in America, on account of her health, has been greatly felt, although the domestic department has been efficiently carried on by Miss Parry.

During the year 147 students have been enrolled of eight different nationalities. Of these 46 belong to the College proper, and 101 to the Preparatory Department. The graduating class consists of seven members, three Armenians, three Bulgarians and one American.

Special attention has been given during the year to the development of the Preparatory Department, which includes also a Kindergarten. Owing to the want of suitable preparatory schools in Constantinople, it will be long before the College will be freed from the necessity of the supervision of young students, and the careful preparatory training upon which satisfactory progress in the higher classes so largely depends.

While we wish our Coll ge to stand for liberal culture, and the possibilities in educational development at the present day are very great, limitations arising from the circumstances compel a somewhat slow growth. These limitations are partly financial, and partly caused by our distance from literary centers, and the consequent difficulty of keeping in harmony with present educational methods.

In a College in Turkey the enlargement of work in the various departments must be inspired almost entirely from within, and cannot have that outside incentive that comes from frequent intercourse with specialists in different lines of thought. Furthermore, so much of the work required is preparatory from the nature of the case, that the Professors have their nervous energy exhausted by excessive classroom work, and advanced study and original investigation are difficult to accomplish.

Owing to these and other reasons the College must attain its highest possibilities by a gradual process of development, while at the same time the steady growth of the past three years in numbers and influence gives us hope for the future.

The Alumnae Association of which mention was made last year, is constantly growing in power. The eighteen years which have elapsed since the first class was graduated from the home school, afford us sufficient time for a comprehensive view of the graduate career of the Alumnae, and their impress upon the society in which they live and move.

Of the 85 graduates, 50 have engaged in teaching, thirty have married, and one is in the Londod hospital taking a course of training to become a nurse, and others are in positions of influence in this and other lands. It is the aim of the College to be in every sense the Alma Mater of the individual, and to regard in its discipline every thing that pertains to complete human character, as students are with us during the years in which character is formed.

A Christian Endeavor Society has been organized in the College this year which consists of forty members, including both boarding and day students, and has been a great help in the Christian life of the College.

The College Missionary Society continues its work of supporting a student in the American School in San Sebastian in Spain _ helping Pundita Ramabai's work in India, and undertakes some local educational and benevolent work. This Society holds public meetings every month, in which the students take part.

There have been four circles of King's daughters in the College this year, the object of which is work for the poor.

The College sent an exhibit to the World's Fair, consisting chiefly of carefully prepared copies of written examinations and papers from all departments of work _ mathemetics _ science _ history _ philosophy, Greek _ French _ Slavic _ Armenian etc., which, as our College Charter was given by Mass. obtained a place with Wellesley, Smith and other Mass. Colleges.

The College has sustained an irreparable loss this year in the death of one who was for years a prominent teacher in the institution.

While with us her influence helped to shape many lives, and since her official connection with us ceased, her constant interst and active help has been a great sustaining power.

The College has also sustained great loss in the death of Dr. E.E. Bliss, who was a Trustee of the Home School from its earliest beginning and the Chairmen of the Advisory Board.

The religious exercises have been attended during the year with marked interest, and many of the students have shown by their earnest Christian lives that the teachings of Christ have taken a deep hold upon their hearts.

It is impossible in a short report of this kind to give a complete idea of the work done in the College, but I would refer anyone wishing further information to the printed report sent annually to the Trustees of the College.

Mary M. Patrick.
President of the American College for Girls.

Nicomedia 40

The Nicomedia part of the field consists of three organiied churches, seven preaching stations occupied by workers of various grades and four other villages each containing a few Protestants who are occasionaly visited by an evangelist.

The working force numbers three ordained men, one licensed preacher, six common school teachers who also preach, five high school teachers (male), one high school teacher (female), two common school teachers (male), five common school teachers (female), and six visiting high school teachers. Of the three ordained men one is a village helper, a second is an evangelist and so advanced in years and bodily infirmities that he feels compelled to urge his replacement as soon as possible by a younger man, while the third is a stated supply whose term expires in about three months. The licensed preacher is also aged and is a candidate for ordination ere he pronounce his "nunc dimittis". Of the teachers who also preach two only have received so much as a high school training. Thus our field musters the grand total of one efficient preacher who with great difficulty has been persuaded to promise to help us out for three months longer. The teaching contingent is found mainly in the two well-equipped boarding high schools---one at Bardezag for boys and the other at Adabazar for girls.

The paucity of our pastoral and preaching force has this year become a very serious matter with us, and we have been made to feel that our work is in imminent peril from that cause. One of our three churches, though presenting a most attractive field and offering a fair salary, has, for a whole year, sought anxiously but vainly for a suitable man to serve it; the second has just lost its dearly beloved pastor by death, and no one has been found who could put us on the track of a suitable successor; the third is in the throes of uncertainty as to the movements of its present temporary supply. Prayerful and prompt action is necessary to save our churches from a serious retrograde movement. There is no installed pastor and no good preacher ready for installation in this field, whose position among the Turkish fields is unique for its connection with the struggles and triumphs of ~~the~~ primitive Christianity; for the large share it was honored to have in starting and shaping the evangelical movement, which is bearing us forward now; for its advantages of situation, its ease of access by railroad and steamboat, the compa-

tive safety and prosperity of its inhabitants, the rapid material progress of its towns, the preparedness of the people to imbibe religious ideas, and the significance and importance of the evangelical instititions found within its borders! Dearth here must mean death in fields less favorably situated. If we are too feeble or if our policy is too shortsighted to seize such an opportunity as this field affords, then we may as well say "goodbye" to our long and fondly cherished hope that the evangelical movement we represent would recognise ~~and prove o~~ "the day of its visitation" and prove equal to the opportunity God has given it in this empire.

Among the causes which have brought us to this state of anxiety are some which hold in all parts of the Turkish field; such as the lack of religious consecration on the part of our young men; the poverty of our church members and weakness of our churches, so that the pastors look, almost in vain, for the pecuniary, and especially for the moral support without which they cannot do their best work; the isolation of many of our workers; the lack of a thorough understanding between the missionaries and native workers of each others' position, and, not least, the ~~demoralizing~~ policy which the exigencies of the prudential committee seem to have compelled it to adopt of alternately raising and dashing our hopes by offering a limit of appropriations which it was compelled afterwards to disregard and then again restoring the appropriations to the original figure for a time, only to make the next cut more sharply felt, and thus keeping both the mission and the native force swaying back and forth on the edge of a most demoralizing uncertainty. There are also local causes for our anxiety. Whether under ideal conditions we might expect it or not, the fact remains that ~~be~~ both our pastors and our young men have an unalterable prejudice, which we cannot remove by branding it as unreasonable, against going into the interior for their education. It thus comes about that many worthy young men drop the thought of the ministry or else place themselves beyond the reach of our suburban churches by seeking their training in the schools of Britain or America. It ~~i~~ is a question for consideration whether the Constantinople station is not ~~deprived of~~ left without the means of securing the training of her best young men for the work of the ministry. But we have some choice young men whose pecuniary circumstances prevent their flight to foreign lands and who would gladly take the course at Marsovan were we in a position to encourage them. We have no appropriation to help such. Constantinople station

with 8 churches and 30 preaching places has not one pupil under its care, nor has it a para with which to assist a young man who wished to consecrate himself to the work of the ministry within its borders.. Our pastors and preachers are growing old and passing away to leave the scenes of their prayers and faithful labors and hard won victories to be the prey of disheartening retrenchment, a worn out enthusiasm, and a growing spirit of worldliness. Well may we take up the Psalmist's cry,-O Lord of hosts, how long wilt thou be angry against the prayer of thy people?.....Thou hast brought a vine out of Egypt:...~~Tha~~ Thou preparedst room before it, and didst cause it to take deep root....Why hast thou then broken down her hedges so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it....Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

To help forward the remedy the following suggestions are made;- 1. A more sparing employment of inefficient men. The dearest goods are in the long run the cheapest. 2. A summer school for Christian workers. This could be arranged at slight expense, and with comparatively little trouble, and would be an unmixed blessing and a much needed stimulus to our workers. 3 Provision for aid to promising and well-certified young men who pledge themselves to the work of the ministry; this aid to be given not only during the seminary course but also, when needed, in the high school and college. 4. The adoption of some scheme by which to enlist the churches, young ~~peo~~ people's societies, conferences, and unions ~~in~~ in behalf of a Godly and thoroughly efficient ministerial supply.

And now a glance at the tabular view:-

Arslanbey was once occupied. A prophet's chamber on the wall of a brother's house was built by Mr. Parsons for mission use. It remains a silent reminder of obligations once assumed by us. There are two church members, who, perhaps, have not forgotten the fact of their church membership. No regular meetings are held and no evangelist visits the place.

Armash with three church-members and

Haskal with one, are in a similar position with Arslanbeg except that they have received occasional visits from an evangelist, who has always found ready listeners to his words. We have no appropriations for work in these three villages.

Tamluk is a village of 350 people, poor and un-

enterprising. We have there ten members with forty adherents. Our helper serves faithfully and with much self-denial on a very small salary.

Sabanja has a poverty-stricken population of 62 souls, all told, whose "multum in parvo" ~~for all their~~ for the supply of all their needs--spiritual, intellectual, financial, and medical--is a faithful helper, who receives partial support from us and none at all from ~~the~~ his flock. Of the five villages already enumerated it may be said in general that, 1. The appropriations are very inadequate where not entirely wanting. 2. There is no prospect of gathering self-supporting evangelical communities in them. Nor are they advantageously situated as centres; 3. The presence of Protestants ~~in them~~ furnishes occasion for evangelistic tours among them and the neighboring villages, and thus opens a needy and inviting field for the labors of an evangelist and a Biblewoman.

Sardoughan is a Greek village of 1500 inhabitants, situated near Adabazar. The work there is very encouraging, the report showing that a ~~tenth~~ tenth of the entire population regularly attends our services.

Akhissar has been occupied desultorily in the past. This is a growing railroad town and an important local centre. The presence of a railroad begets enterprise, attracts settlers of the less stolid kind, and opens avenues of gain to the inhabitants, which the villagers of the interior remain in ignorance of. We cannot afford to remain indifferent to the suggestion which the rapidly extending railroad enterprise of this region offers to us. Advantageous openings along the line should be occupied by us, for we have more hope of building up self-supporting communities in such towns than in the interior villages, and besides ~~which~~ this we have the advantage in such towns of the markets and inns where our workers may preach the Word almost daily to visitors from the surrounding country and even from distant places. Akhissar has grown rapidly during the last few years. It contains now about 500 Christian inhabitants besides a large Turkish population. The Gregorians have lately built a fine church and school, showing their estimate of the importance of the place. There are 26 Protestants (mostly recent settlers from neighboring Protestant communities), among them 7 church members, now in the place. A Sunday meeting and Sunday school service are kept up by the people who earnestly entreat our aid for the establishment among them of a permanent and vigorous evangelical enterprise. This appeal should not lightly be passed over. Contingent estimates for this work were passed by the

Annual Meeting last year, but not granted by the Board.

Koordbelen is a problem. It seems as though Satan, from going to and fro, had taken up his permanent residence there. And it is evident that this kind goeth not forth but by prayer and fasting. After an interruption of years (the result of bitter quarrelings and devious ways in regard to money matters) we reopened the work last October. The investigation and settlement of the financial difficulty has been referred to the millet-bashi, Hagop Ef. Boyajian. This is an important village of 6000 inhabitants, about 6 miles back from the railway station at Akhissar. The Gregorian people are friendly and most accessible. We have there 12 nominal church members and 40 adherents, but our new work was undertaken without special referenc to the Protestant community. There is there a roomy building containing chapel, schoolroom, and parsonage, but very much in need of repairs. Our helper ~~there~~, a last year's graduate of the Bardezag high school, reports work of considerable interest. He has an average congregation of 40; had 120 during the Week of Prayer; has 24 pupils in his school; visits the coffee-houses, where the people leave there games and gather around him to listen to the Word; and visits the homes where they express disappointment when he makes a motion to leave without a previous reading of the Scriptures and prayer. The prudential committee was unable to grant us an appropriation for this ~~wo~~ work. In

Hunjilar, a village of about 4000 inhabitants, we have a vigorous and gro wing community. The adherents number 100, the church members 18, the average attendance 60. An ordained preacher and a school teacher hold the fort with fair efficiency. The community has this year been sorely tried by the vexatious action of their Gregorian neighbors, who are putting forth every effort to prevent the erection of a new building to replace the present chapel which is in danger of tumbling down.

Ovajuk, long and faithfully occupied by ~~Bod~~ Mr. Arakel Aprahamian, contains 2000 inhabitants and furnishes an average congregation of 90, with 28 pupils in the ~~scho~~ school. The village is thoroughly leavened ~~with~~ ~~by~~ the truth, and our helper is heartily welcomed in the homes of all the people.

Chengiler is a village of 4000 people. Our teacher has an audience of 30, with 24 pupils under his care. His marriage to an admirable young woman, who received her training in the Broussa orphanage, has given an impetus to work among the women.

Kartsi in years past promised an exceptionally

good return for labor expended but of late years has sadly lagged. The villagers are readily accessible and the Gospel has wrought a great change in the Gregorian community, which is gratefully acknowledged by all; but our 39 Protestant adherents are miserably poor and unenterprising, and as the community possesses neither chapel nor parsonage, the suggestion was made to abandon the place. This suggestion however is warmly opposed by a deputation which was appointed by the Local Conference to visit Kartsi and which has just returned from an examination of that field. The people earnestly entreat us to continue the work and promise to help themselves to the utmost of their ability.

Other villages make pathetic appeals to us to preach the Gospel to them also, and especially to save their boys and girls from the darkness of ignorance. Shakshak has sent petition after petition promising temporary quarters for the school and a contribution toward the salary of a teacher. In their last letter they say, "Though you do not answer our call, yet we know that you think upon us. A father sometimes turns a deaf ear to his child's petition, but his heart is not hard against his son's voice; he will hear when in his judgment it is best, and then he will exceed his child's boldest hope. We are patient because our hope is strong towards you". O brethern, how long shall our hearts be torn between the pathos of such an appeal and the suggestions of financial prudence. Shakshak contains no woman or girl who can read and few boys who may enjoy the advantages of a school. We should be in a position to send a Bible reader at least who should spend two or three months of her time each year in diffusing the light and comfort of the sweet Gospel message among her sisters in such a village as Shakshak. And we ought to have a live evangelist, full of the Holy Ghost and of faith, to visit such places as the voice of the Lord may call him. Has God taught these people to cry in vain, or is their cry the voice of our compassionate Lord to his doubting and poorly provisioned disciples, "Give ye them to eat"?

The Nicomedia field has no Bible woman, notwithstanding the hopes raised by the letter of the W.B.M.I. last year, and practically no evangelist, and no apparent hope of an appropriation for either. Two Bible women and two evangelists are pressingly needed.

We turn now with chastened hearts to our churches:-

Adabazar after enjoying for 30 years, the loving and loyal care of an exceptional man, was called all unexpectedly to drape its pulpit in black. One of the mem-

bers gave voice to the general feeling when he said, "Our hearts are sorrowful, even unto death; we sit here orphans today". The whole field mourns the loss of Rev. Alexander Djedjizian, familiarly called Pastor Alexander. His self-sacrificing spirit, his courage, devotion, and ability as pastor, preacher, teacher, and counselor made him a father to his people and a leader among his brethern. His presence, advice, and fatherly care were especially valuable to the lady missionaries of the Girls school, and indeed the transference of their residence and work to that city was facilitated by the unbounded confidence all parties had in his character. Our hope is that the solid character of the church which he has trained will enable it the more speedily to recover from the great shock occasioned by his death. The Adabazar church, as was to be expected as the result of such a pastorate, is a thoroughly organised, self-supporting, and aggressive body, numbering among its members some strong men, worthy and loyal supporters of the pastor they have just lost. This church was organised in 1846 with 14 members; it has now 138; has had from the beginning 305. Besides its excellent preparatory schools for boys and girls, containing 114 pupils, it has the entire charge and defrays all the expenses of the high school for girls, with 74 pupils, 43 of them being boarders. The Board's expenditure of money for the regular work in Adabazar is limited to ~~to~~ the payment of the salaries of the lady missionaries of the Board, and the provision of a small sum--40 liras--to aid needy pupils from the surrounding villages.

The presence of the school for girls is an exceedingly interesting feature of the work in Adabazar. A local board of trustees has the school in charge, some of its members giving much time freely and heartily to take ~~charge~~ care of its affairs. One third of the pupils are Gregorian, and one pupil is a Greek. The Christian Endeavor society has 30 active members and several associate members. The number of graduates since the school was transferred to Adabazar is 28, and there are six in the class which is to graduate in June of this year. Thus the school is a rallying point and a source of spiritual life to the people, a place of appreciative and sympathetic contact for missionaries and natives, and a fountain of intellectual and religious life to the country. We entreat the sympathetic ~~efforts~~ aid of all the brethern in our efforts to find the right man to take charge of this ~~most important~~ pastorate church, which is one of the most important positions gained in the evangelical forward march in this land.

Nicomedia has been without the services of a

resident preacher since June 1892. The church there still mourns the departure of ~~the~~ Mr. Arakel Bedigian, only consoled by the assurance that their loss has been a great gain to the Langa church and to the evangelical cause in the capital. There has been no interruption of the services however, and the spirit and efforts of the people ~~hav~~ are full of encouragement to us. Loyalty to efficient leadership and generosity toward every good cause characterize the Nicomedia brethern. Nicomedia, as the captal of the province and a city of growing importance, is a strategic point which we cannot afford to disregard or loosely hold. The cause there has met with many reverses and suffered many disappointments. The absence of a good school for boys has been a serions drawback. The young must be educated, and that in evangelical schools, if our churches are to have a future. The work in the whole province has suffered on account of the inadequacy of the means used and the consequent weakness of our position in the ~~county town~~ provincial capital.

Bardezag has had no startling experiences this year, but has made substantial progress. The number added to the church in 1892 was large--27; financial obligations have been promptly met; a King's Daughters' society ~~ha~~ has been active, and, besides doing some evangelistic work among the Sunday crowds of women and girls who gather on Missionary Corner when the weather is fine, has raised several liras for benevolent objects.

The Bardezag high school has had an unusually satisfactory year. Of the 106 pupils entering in September (as against 75 last year) 34 came from Constantinople, 33 from Bardezag, 13 from Nicomedia, 6 from Bafra (near Samsoun), 4 from Adabazar, 3 each from Adrianople and Bandurma, 2 each from Rodosto, Bigha and Sabanja, and one each from Yenije, Tamluk, Akhissar and Broussa. The number in the school at the present time is 95. The character of the pupils retained in the school and their progress in study show a decided improvement upon last year. An additional teacher has been secured in the person of Stepan Magarian, a graduate of Robert College; several new features have been introduced, among them the Gouin system of teaching languages; and, so far as the internal arrangements of the school are concerned, the prospect for the future is bright. Of the 4 who received their certificates in June last, one is assistant teacher in the Smyrna high school, one is teacher and preacher in Koordbelenga, a third is pursuing his course in Robert College, and the fourth is usefully employed in his native village. The whole number of graduates is 75, of whom nearly

ne-half are honorably employed in the city of Constan-
inople. An alumni association has been formed to ad-
ance the interests of the school, and to form a bond of
nion among, and an intellectual stimulus to, the gradua-
es. This association will hereafter appoint one of the
rustees. Much attention has been paid to religious cul=
ure with very satisfactory results. This school has
roved its right to be highly regarded, and to have its
fforts cordially seconded by this mission. But with its
resent ~~internal~~ organization and internal equipment ~~it~~
t should serve 250 pupils instead of 100, and the pu-
ils can be found. But suitable buildings must be provi-
ed. Many full-pay pupils have turned away from the
chool on account of the utterly unsuitable character
f the accommodations for lodging. An estimate for new
uildings will come before this meeting. The question of
ocation also will be brought before the meeting. It is
mportant that the most should be made of our opportuni-
y. We are under obligation to seek the most favorable
onditions possible for the expenditure of our means. The
hoice of a favorable position and the provision of suitable
uildings would double the efficiency and the output of
he school without increasing the amount of the annual
rant-in-aid made by the Board for its support.

The amount collected from pupils in payment of fees
or board and tuition from Sep. 1, 1892 to May 15, 1893 is
78 liras; the amount yet due from pupils is 72 liras, ma-
ing a total imcome for the year of 750 liras. This sum
ill cover the expenditures of the year and leave a
mall sum to apply on the salaries of the teachers. The
um paid for salaries of teachers is 324 liras per year,
oward which the Board grants 300 liras. Some of our
est pupils are in the self-help department. This is a
aluable feature of our work. Twenty two boys, among them
andidates for the Gospel ministry, are enabled, by means
f this department, to keep themselves at school. But
he prudential committee after acknowledging this child
f prayer and vow for years, and after having last year, appropria-
ed 150 liras for its support, has suddenly and without
arning turned it out of doors to beg. To dismiss 22
upils and our master workman without warning, to turn a-
ay from us young men who had come pledged to the Mas-
er's cause, being recommended and in part supported by
truggling churches who felt that they had in this de-
artment the opportunity to co-operate with the Board in
ringing forward workers for the days to come, and thus
o cut the chief bond of sympathy with the churches and
eprive our school of the presence in it of some of the

best boys we have, seemed to us quite out of the question, and so we have continued the self-help department though contracting some debt ~~by~~ so doing. We ask from the mission a hearty recommendation of this department to the Board and the American churches.

The Local Conference of Nicomedia churches met ---April 13—17 incl.---at Adabazar, and old members pronounced it the very best they ever attended. The attendance was full; the reports breathed a spirit of humility, courage and faith; it was evident that each one in his humble way was doing the best he could for the Master, and was glad to do it; the seasons of prayer, the Sunday services, the farewell devotional meeting, lifted us all up near to God; the 5 carefully prepared papers and addresses furnished subjects for thought, and suggestions in many ways helpful to the pastors and preachers. Nor were the business sessions the least fruitful of good; the matter of ministerial supply was earnestly discussed and the presence of two brothers who are looking forward to ~~to~~ a life of devotion to Christ's cause in this land, made a deep impression; the Conference pledged itself to raise the sum of 2 liras annually to aid the elder brother in the pursuit of his studies, and he was cordially recommended to the self-help department of the Bardezag high school, which he entered the following week. The younger, already a graduate of the school and now teacher and preacher in the village of Koordbelen, is also contributing out of his small salary to the expenses of his elder brother's course, and the two hope, as soon as Providence and pluck may open the way, to enjoy the crowning of their efforts in a course at Marsovan seminary. The young men's associations were asked to assist in this work. It is a great thing to see so much hope and courage and readiness to undertake in the face of circumstances so discouraging. God bless these feeble churches, and scattered groups of evangelical witness-bearers, and gather a rich harvest from their tearful sowing!

To all which, brethern, we ask your earnest, sympathetic attention. May your prayers prevail with the Lord of the harvest, that He may send forth laborers into His harvest!

See order
Mrs E E B.

Report of the Marsovan Station. May. 1893.

The past year has been a year of disappointment and loss — of hopes unfulfilled and unexpected calamities.

Soon after our last Annual Meeting we commenced the erection of the long desired new Building for the Girls' Boarding School. But scarcely had its foundations been completed, when she who was to have been one of its highest ornaments — Miss Bertha Smith — and on whose young and feeble shoulders, had already fallen too large a share both of the work and management of the school, was suddenly called to a higher sphere — receiving all too soon (as it seems to us) the welcome plaudit "well done good and faithful." Though overburdened with work in the school, especially in anxious care and labor for the spiritual good of her pupils, she yet gave lavishly of her time and strength to others — not only in the service of song to which she was constantly called, but also in loving labors for the poor and neglected. All so shared in her love and care that they felt they had a share in her, and called her "Our Bertha".

The feebleness of her physical frame and the exquisite sensitiveness of her nervous organization were hardly consistent with an ideally perfect character, yet few have trod this earth, so pure in heart, so sensitive to every stain of evil, so severely critical of self while so oblivious to the faults of others, so intent on pleasing God, and so full of loving care for those around her. There are many who like the Mother of the Holy Child of Nazareth, keep all these things in their hearts, and the fragrance of their memory is sweetening the bitter waters of many a sinful soul, and the waves of influence started by that brief missionary life, shall spread in ever widening circles, breaking at last with sweet music on the eternal shores.

On the heels of this great loss there speedily followed another sad disappointment. Immediately on the close of the College year in July, Dr. Herrick had gone to England to meet his family, who had already been separated from him for nearly two years. But unfavorable news in regard to his daughter's health obliged him to go on to America, and after careful and prayerful consultation it was decided that he

should return to us alone, and for months it seemed doubtful whether the family would ever be able to be reunited in this land. This hope so long deferred made all our hearts sick, but we are now cheered with the prospect that they will soon be restored to us.

But the most important events of the year connected with our station — at least those that have attracted the widest attention and which have done most to thwart our plans and interrupt our work, and which have also caused us the deepest anxiety, and demanded long and most prayerful consideration — are those connected with the burning of our New Building, and the imprisonment of two of our Armenian teachers in the College. These events have been so widely and fully reported, that notwithstanding their national, yea international importance, it might seem superfluous to say more about them but for the fact that they find their natural and necessary place in the missionary annals of our station.

The first term of our College, and also of our Girls' Boarding School, closed on Wednesday Jan, 4th. Mr. Riggs had already been absent

for more than two weeks on his long tour through a part of our own and other stations. Two of the remaining missionaries were planning to improve the 20 days vacation by shorter tours to nearer places. Meanwhile they were doing what they could to render profitable the well-attended meetings of the week-of-prayer. On Thursday evening Jan. 5th two of the pupils returning from the city found two incendiary placards posted on the street-door of our premises. They tore them off and carried them to Dr. Herrick the director of the College. The next A.M. it was found that many such had been posted up on baths, public buildings &c. in various parts of the city. On hearing this Dr. Herrick sent these placards by our College physician (who is also the city physician) to the Kaimachan. The latter immediately broke out in a paroxism of rage declaring that the College itself had prepared and put up the placards. Conscious of perfect innocence we paid no heed to the slanderous charge, confident that the government itself did not believe it, and that the true authors would soon be apprehended. Soon we heard that

similar placards had been posted in several of the neighboring places. And then word came from Chorum that one of our Theological pupils who had gone there to preach during the vacation, had been arrested on suspicion.

A few arrests were also made here. Khusref Pasha the chief of police for this province came on from Sivas with a large force of police and soldiers. Fifty persons were arrested in the near village of Hadjy Keuy, and a still larger number here in Marsovan. His search of houses and arrests commenced here Jan. 16, and so far as we can learn not the least clue was found as to who posted the placards here.

And to us the most natural supposition, and one we have not yet given up, was that members of the government had themselves prepared and posted them; that under cover of discovering the authors of these, they might find out the members of the Revolutionary Society.

On Jan. 28th Prof. Thoumaïan was thrown into prison, and two days later Kayayan Effendi our teacher of Armenian was also imprisoned. Bail was proffered but refused. They were kept each in a separate room, and closely guarded to

Revolutionary party among them, or

prevent all communication with each other or those outside. They were subject to long examinations, first before Khusref Pasha, and later before the Prosecutor General from Sivas. The suspicious thing about the so called abundant proof of their guilt is that they were coaxed, threatened, and bow-beated to induce them to make confession, and also that other prisoners were treated in the same way, to induce them to make confessions to the injury of the teachers and the College. Meanwhile the government was becoming more and more excited against us and the College. On the day when Khusref Pasha commenced his work of searching houses and arresting men, it was confidently reported that they would search our premises also. But instead of this three government officials came, under the guise of sight-seeing, and were politely shown over the buildings. A few days later two officers called on Dr. Herrick and inquired about the cyclostyle, which was shown to them. On their return to the palace they declared with great vehemence that the incendiary placards were printed on that cyclostyle. If they believed it, it is not so

strange that the air was filled with rumors of threats to destroy the institution. We were finally persuaded to send telegrams announcing the threats and asking protection. That very night — in the early A.M. of Feb. 2nd our new Girls' Boarding School building was burned. Scarcely had the watchman fired the alarm gun, and the cry of fire been heard, when springing from our beds we saw sheets of flame pouring from every window. As afterwards ascertained at least two tins of kerosene had been poured over the building, so that from the moment the fire was applied the structure was doomed. The night though intensely cold was perfectly calm, otherwise the fire would almost certainly have extended to the neighboring buildings.

Khusref Pasha and the head of the local police were on hand altogether too quick for men called from their beds. And thirty or more armed men posted around our outer wall showed that something had been anticipated; and after a few days the circumstantial proof against him, and other officers was enough to amount to a moral certainty.

The following weeks were weeks of great anxiety

to us, and of intense excitement and alarm to the community. Ten days after the fire our Consul arrived from Sivas, making the six days journey in the coldest days of a winter whose severity has not been equalled for more than thirty years. His presence brought a sense of security and protection not only to us but in a measure also to the whole community. Yet new arrests were being made. A certain Sahag, said to have been a member of the Revolutionary Society was put in prison by night to persuade prisoners to make confessions or to bear false testimony, and in the daytime was employed to extort money from the people by threats of bringing accusations against them — in one case demanding 55 liras — After several weeks — about the time that it was announced that a committee of investigation was to be sent from Constantinople — he was shot in the street; whether by the government, lest he should make damaging testimony against them, or by the Armenians in revenge and self-defence, is a matter of doubt. During the day or two that he remained alive he was closely guarded by the police, and if he made any confessions, only

they or their superiors could know. Shortly after another man was shot in the street — a man of wealth and influence but of no character. In this case it seems more evident that it was done by Armenians. Urged by Khusref Pasha he and one or two others members of their church committee had endeavored to secure 1000 signatures to a paper stating that the influence of the College on the Community was bad and fostered the insurrectionary movement. Happily scarcely a man was willing to sign it. And in pressing the matter he made himself so obnoxious, that a few days later a letter was left by his gate telling him that he might as well prepare his coffin.

The constantly repeated slanderous accusations of government officials in regard to the missionaries and their objects, stirred up much bad feeling in the minds of the more ignorant. But when the Committee of investigation came from Const. several of the more prominent Mohammedans went voluntarily to them and testified to their high ~~character~~ appreciation of our character, and conduct, as also to personal favors received from us. The arrival of that committee caused great joy throughout

the city. The results of their investigations were not made known to us in detail. But we were told that they substantiated all the positions taken by ourselves, and the Consul in reports previously made, and also brought to light much injustice on the part of officials — one of whom was immediately sent away. A few of the imprisoned were also released. But most of them, including our teachers, had been sent away just before the arrival of the committee. Had they been recalled we are persuaded that their testimony would have been exceedingly damaging as to the burning of the building, and also as to the means used to extort confession and to procure false testimony against the teachers and the College. But the committee evidently felt that they already had sufficient testimony on those points.

The close espionage of the government over the Post has greatly hindered our work, and been a source of great annoyance and irritation to the people. Even in the autumn and early winter our postal communications were worse than at any time for thirty years.

But since the arrests commenced in January, the native letters sent from Marsovan and vicinity were uniformly opened, and sometimes the government refused to send perfectly innocent, and important letters, e.g. one prepared by the church in Vegir Keopreu extending a call to a preacher. Also letters to and from us were not only delayed, and opened, but often failed to reach their destination. And although there are at least two posts a week from Constantinople, our American mail almost uniformly reaches us once in two weeks. And our Consul had been with us more than five weeks before he received a single letter from the ambassador — the earlier ones never reaching him at all.

It would be a great relief to be able to add that the whole condition of affairs is now changed, and that quiet and harmony are restored. But unfortunately the appearance of things is right the reverse. At least most of those who were imprisoned were wholly or comparatively innocent. The most suspicious characters are still at-large — concealed in various places — either unwilling to accept proffered clemency, or

afraid to do so. Men hold their breath, neither daring to speak against them, or in their favor.

Three more men have been assassinated within the last few days. As spring advances it is expected that these refugees will take to the mountains and make the roads more unsafe than ever. What commotions and upheavals may be before us we know not. We only know that all messengers of evil but follow in the train of Him who goeth forth conquoring and to conquor. And that through the long vista of apocolyptic plagues, and woes, and vials of wrath there opens before us the reign of righteousness and the golden city of our God.

Owing to the lack of postal communication and our inability to tour, we are not able to present the Annual Tabular View.

In general mens minds have been too much occupied with the political situation and the struggle to live, to give much thought to things of the soul. But so far as we have been able to obtain information, the work has not retrograded.

Of the five churches, that in Marsovan is still without a pastor — the pulpit being

supplied mainly by the missionaries, and Theological pupils. A few have been added to the church and the Sabbath congregations during the past few months has been unusually large — scores or even hundreds of the Gregorian Armenians being often present.

The church in Kapan Kaya and their faithful pastor have held steadily on their way — struggling as ever to keep the thin soil from sliding down their mountains, and to keep the feebler of their brethren from sliding off into a baptismal tank.

Till quite lately the church and community in Amasia have had their full corps of laborers. But with diminished help from the Board and the constantly increasing burden of taxation, and with business almost at a stand-still so that men instead of earning money are obliged to live on the accumulations of the past, they have felt obliged to curtail expenses by dismissing the teacher of their boys' school.

The church in Cepa Keopreu is with the exception of Marsovan the largest in our field — having about 55 church members and a Protestant community of about 300. As mentioned

last year, there was a sad quarrel there over their preacher who was loved and sustained by the majority both of the church and congregation, but bitterly opposed by a strong and influential minority. In view of this state of things we readily consented to the preacher's accepting a call to another important field where he is doing a good work. That was six months ago, and since then they have been without a preacher. On the Sabbath one of the deacons reads a sermon — usually one of "Father Goodell's". The wounds of past conflict are not yet fully healed. But, as one of them said "They are learning to prize a preacher more highly."

There too, as also in the neighboring Greek village of Dere Key the political condition has borne very heavily upon them. In addition to imprisonments, and extortions, there have been threats of extermination. And whether rightly or not, they have felt that they were in imminent danger of their lives. No one dared to stir from the place or even to send a letter. One of the poorest of their number has been in prison, with six other

Armenians — charged with digging up and mutilating a dead body. So far as we can ascertain there is no shadow of proof against them. On the one hand they have been threatened with hanging, and on the other gold has been handed out to them, to induce them to charge the crime against some of the leading christians of the place. But they persist that they know nothing in regard to it. Meanwhile their poor families are suffering almost worse than themselves.

The fifth church is located in Samsoun, where there has been less political disturbance than in almost any other place in our field. With no marked advance and with no signs of special interest or encouragement the beloved pastor and brethren have labored and given with their accustomed fidelity and liberality.

The community in Bafra have vainly sought permission to erect a building to accomodate their school, and their religious services. And in Falsa, the substantial building erected for these purposes a few years ago has now been closed against them. The same was done in Herek a year ago, though the building had been

put up and quietly engaged for many years. Finally the brethren, without consulting us, opened it with a gold key. But the school is continually threatened because no firman has been issued for it, though one was asked according to order. If a government wants loyal subjects, they should not be continually thwarted in their endeavors to secure for themselves and their children those educational and religious privileges which are most dear to themselves, and most desirable for the true progress of the country.

The work in Zilleh, Arkat, Hadjy Keoy, and Agabaghu is not without interest and encouragement: though there is nothing of such special ~~interest~~ importance as to require mention in this report.

The newly reopened work in Oulou Poungar was rudely arrested by the imprisonment of the preacher who was also the school-teacher. After a few weeks in Samsoon he was transfered to Trebezond. We are told that he is now out on bail though not permitted to leave the city.

In the stress of retrenchment not only are we unable to give heed to the cry which comes to us

for opening a new work in such places as Karga, Karak, Unieh, and Sinope, but we have also been compelled to close some of the schools, and to drop the entire work in Chorum, Charshambah, and Kastamoni, though earnest appeals for a resumption of work have come from all these places; and in the latter, the brethren are ready to give eighteen liras a year towards a preacher.

The fame of Alacham — where from the beginning the work has been self-supporting — has already gone out into all the world; especially through one good brother, who has crowned years of quiet and generous giving by a single gift to the American Board of 300 £. T. — saying also that heretofore he had served the Lord with his left-hand and himself with the right; but that hereafter he will serve the Lord with his right-hand and himself with the left. May his tribe increase! not only in this land but in all lands.

The Girls' Boarding School.

The total number of pupils enrolled during the year is 87. Several were withdrawn on account of the political troubles, and the number now present

is 70: of whom 32 are boarders, and 38 day-scholars. As usual instruction is given in English, Turkish, Armenian, and Greek. The number of music pupils is 14. "Kings' Daughter" Circles were started among the pupils, a few years ago, and their influence in the line of practical christianity has been most excellent, stimulating and training them to kindly and loving deeds to one another and to all others as they have opportunity. There are now 10 such circles directly connected with the school, with a total membership of 116, of whom 56 are now members of the school, and of the remaining 60, many are former pupils. The spiritual growth in the school though far less than was desired, has shown itself in the expressed wish of seven girls to unite with the church at the only communion service held during the year. Three of these were received — the others ~~were~~ being advised for various reasons to wait for a time.

We have already referred to two great losses sustained by the school during the year — viz. the loss of a beloved teacher, and the burning of the nearly completed new building. Last month another of the teachers (Miss Jane Smith) was compelled to leave for America. She had long

needed a vacation, but she now goes not only for this necessary rest, but also with the expectation of never returning to this particular department of work. There are many however who will be glad to know that, under a new name, she hopes to be again identified with the work in our Mission. And what is a great loss to Marsovan, we hope will prove a two-fold gain to our dear friends in Caesarea. Nor have we losses alone to report. In less than two months after one standard bearer had fallen, the Lord sent us another — Miss Susie D. Riggs — to take her place. We all welcomed her with great joy. For she too, like the one who had fallen, was a child of the station, and with sufficient knowledge of some of the native languages, to enable her to render very efficient service from the start.

In addition to this, two other young ladies, Misses Gage and King have already been appointed to come to this work. Both of them are very highly recommended as efficient teachers, and devoted christian workers. And even while I am writing comes the welcome news that the 500 liras loss from the fire has been repaid by the Turkish Government, and that permission to rebuild will be granted.

Whether this work should be immediately

undertaken in these troublous times we have not yet had time to consider. May the Lord guide in all our plans and establish the work of our hand.

Anatolia College.

The most important matters connected with this institution have already been mentioned in speaking of the general situation. The two teachers arrested in Jan. are still in confinement. We believe that all the most damaging testimony against them can be shown to be based on forged papers, false testimony, or a wrong understanding. We are glad to know that the most vigorous efforts are being made to secure them a fair trial.

The Greek teacher was absent full half the year, finishing his Philological course in the university at Athens. The teacher of mathematics is still in Carleton Coll. where he has won an excellent name, and is soon to graduate, taking the degree of Ph. D. the first bestowed by that institution.

The places of these men have been filled in part by pupils in the Theological Seminary or in the upper classes of the College, but mostly by missionaries (or by other teachers). Of course such "make-shifts" are not altogether satisfactory, and the exciting events

of the year have also tended to distract the minds of the pupils, still they have shown a good degree of self-control, and a commendable application to study.

The whole number of pupils enrolled is 124: of whom three are resident graduates, 45 are in the regular College ~~classes~~ course, and the remainder in the Preparatory Department. Of the seven who are to graduate this year, 4 are Armenians, and three are Greeks. Two of the number are from our own field, one from the Cesarea field, two from Ordou, & two from Smyrna.

Less than half the pupils are able to pay their full College bills of ten liras. Two are entirely supported by friends in America. 41 receive partial aid in the way of scholarships,— ranging from half a lira to five liras - and nearly 40, (including a large part of those who receive direct aid) earn a part of their support by work in the College, or its Self-Help Department. In this way, of the yearly income of about 1400 liras, 273 liras ($1200) comes from the, A.B.C.F.M. about 130 liras from individuals in America or Eng. for scholarships, 100 liras from interest on investments in America, and about 100 liras is paid out in work. That is, about 500 liras comes from abroad in the way of direct help. 100 liras is paid for work, and the

remaining sum of 800 liras comes directly from the people.

The native community has been so slow in making up their promised endowment of 1000 liras, that it was felt that the plan of co-operation and co-control would have to be abandoned and the institution be placed under entire American control unless the endowment was speedily realized. In Dec. Prof. Thoumaian, the President of the Board of Managers, promised to do all he could to raise the amount required. But his own imprisonment, the political excitement, the almost universal alarm and terror, and the entire stagnation of business, have made any efforts in that direction utterly impossible, at least for the present.

The Theological Seminary like all other parts of our work has suffered from the general political disquiet. As reported above one of the Theological pupils was arrested in Jan. and after three months imprisonment in Erzerum and Yozgat was sent to his home in Nigde and so was absent more than half of the school year. The number of pupils was however kept full most of the time by the coming of another Greek from the region of Adabazar.

This gave us a class of four Greeks, with only two Armenians. The pupils, in addition to their studies have all rendered valuable help in the Sabbath School, in preaching, and in conducting prayer-meetings, and Y. M. C. A. meetings both in the College and in the city. All but one of them are married, and some of them have earned something toward the support of themselves and families by teaching an hour or two a day in the College or Girls' Boarding School. The six pupils now here represent six different missionary fields. The two Armenians being from Cesarea and Sivas fields and the four Greeks from the Marsivan, Trebyond, Nicomedia, and Smyrna fields. These are to finish their Seminary course next spring. Meanwhile—according to the plan of receiving a new class once in two years—we should in Sept. receive a new class. Three or four graduates of our or other Colleges are contemplating entering that class, with two or three others also who have had less education.

Such classes of half a dozen once in two years, by no means meet the spiritual needs of the many destitute fields throughout the mission. And yet they are more than can be supported either by the churches and communities themselves or by the

funds of the Board. More money from America, and the consequent ability on our part to offer higher salaries would attract more young men into the ministry, and retain some who now feel compelled to leave it. But far more to be desired is a new baptism of the Spirit on the churches themselves, causing them to place a higher estimate on spiritual things. In such an atmosphere their children will long for the honor and privilege of even a low place in the service of Christ and His church. And the people also will give more liberally for their support.

In behalf of the Statistics
J. F. Smith

Friday, 1893
Filed Jul 14

Report of Committee in regard to work among Greek-speaking Greeks.

At the Annual Meeting of this Mission, in 1892, action was taken requesting me to report to this year's meeting such observations and suggestions as I might have opportunity to make in the course of the year, in regard to the evangelistic work among the Greek-speaking Greeks within the bounds of our Mission.

In accordance with this suggestion, I spent a portion of the winter in an extended trip, for the purpose of observing the work in some of the regions with which I was less familiar than I am with the Black Sea coast. After having interviews at Constantinople with persons interested in this work, I had the pleasure of visiting, in company with Mr. Crawford, the village of Sardovan, (or Serdivan,) where we found, not only the brethren, but the whole village mourning the early death of the young preacher, Savas Sazarides, who had earned no other nick-name, while a student in Marsovan, than that of "Christian Savas". The hearty, earnest character of the simple friends there confirmed what I had heard of them, and the Sabbath I spent with them was to me one of great pleasure and profit. One of the

elements in the problem under consideration in this report, is the fact that such a community as this is left without a preacher or teacher, and they are utterly at a loss to know which way to turn for the supply of their need.

My visits in Smyrna and Manissa were occasions of unmingled pleasure; and, while the Christian work in those places is regularly reported by others, it is a part of my duty and privilege here to record my surprise and delight at the vigor, maturity, and hopeful prospects of the evangelical movement at those points. The tasteful and elegant places of worship, large and intelligent audiences, the cheerful and sympathetic manner of the individual members, the thorough organization and esprit de corps which appeared among them, justify the reputation of the faithful laborers at work there, and give promise of large progress and Christian growth in the future.

I was fortunate enough to be present at the celebration of the tenth anniversary of the formation of the Greek Evangelical Alliance, and at the ordination of Mr. Xenophon Moschou, the preacher in Smyrna. These were occasions of deepest interest, and largely contributed to the pleasing impressions alluded to above.

On my way back to my station, I spent a Sabbath

at the Capital, and had good opportunities to observe the inadequacy of the available means for the great work which ought to be done there.

Without going into further details as to my observations, I will speak briefly, first, of the field, its extent and its needs — and secondly, with much diffidence, I will venture to offer a few suggestions.

1. The field for evangelistic efforts among Greek-speaking Greeks, within the bounds of our Mission, has never, perhaps, been fully appreciated. The attention of missionaries, and of those who send us out, has been so largely directed to the work among Armenians, that thoughts of others have been, more or less, crowded out. The fact is, however, that, as regards the number of persons accessible, their degree of accessibility, and the apparent hopefulness of the outlook, the Greeks within our limits do not fall one whit behind the Armenians. This large Greek population appears to me to divide itself naturally into three portions, which, though mainly geographical, do yet involve some distinctions in social, moral, and linguistic characteristics. These, however, are not sufficient to interfere with unity in religious effort among them.

A. I would mention first the Black Sea Coast. This

is dotted with towns and villages, containing large Greek communities; and the country back of them, is, in many parts occupied by a rural population of the same race. These all use the Greek language. This is indeed, more or less, corrupted, or dialectically different from the polite language of Constantinople and Athens, and yet is largely intelligible to those acquainted with the latter; and the strong influence of schools, & of the general awakening of ideas, is rapidly conforming the language to the accepted standards. Without any attempt at statistics, it may be said that these people are numbered by hundreds of thousands, and they are an increasing race. Wealth is not largely distributed among them; but they are industrious and thrifty, and are marked by a rigorous common sense, and, very generally, a strong religious inclination. What can be accomplished among them by faithful and well-directed evangelistic efforts, is illustrated by the thriving work in Ordoo and Fatsa, while many tempting fields, like Sinope, lie absolutely virgin soil, for such enterprises.

B. The second region is that of the Aegean Coast, with Smyrna for a centre. This contains, probably, a much vaster Greek population than the first mentioned region. Great cities are largely populated by Greeks.

Large islands are swarming with them. And rural districts, sprinkled thick with towns and villages, stretch far into the interior, where the language differs but little, if any, from that spoken in Smyrna.

The islands are a peculiarly interesting field, and furnish to the great Fig Capital one of the most vigorous and progressive classes of its population. Individuals from this class form a principal element in the active evangelical community in the city of Smyrna itself. Much of this immense field is not only not cultivated, but is hardly surveyed, or even prospected, yet.

C. Between these two great regions lies a third, certainly not less important than either of the others,— an irregularly-shaped region, consisting of parts of the Constantinople, Nicomedia, and Broosa station fields. Beside the Capital, with its teeming myriads of Greeks, it also has large Greek communities at many points, and villages scattered over large tracts. These various communities furnish specimens of every class in society, and every variety of state and circumstances,— much, doubtless, to discourage; but also much to encourage labor in the gospel.

Now as to the needs of these multitudes. They need the gospel. In some cases they are conscious of their need, and ask to have it supplied. But for the most part we have also the duty to rouse the consciousness of the need, as well as to supply it. But in many respects their circumstances invite effort. As compared with the state of things among their kinsmen in Greece itself, these people are quite accessible, and free to listen to the truth. Colporters have long been at work canvassing all these regions, and bringing the word of God to their notice, and not without good results. But as regards regular preaching and organized effort, it may be said that this is represented by two or three lonely men, in each of the three regions. One is Bishop, not only of the church which is in Ordoo, but of nearly all the coasts of Pontus and Paphlagonia; another is trying to fill three preaching places in the Capital; and another has been but recently ordained "angel of the church in Smyrna". Each one is burdened with the longing to do the work of half a dozen men, borne down with persecution and jealous opposition, straitened for means, and almost ready to give up the unequal strife. These men being located in different station fields, rarely, if

ever, have the opportunity to meet to strengthen one another's hands, and can have little communication with each other. Difference of language serves as an effectual bar to their gaining much from the presence and sympathy of Armenian and other brethren.
Missionaries co-operate with, and aid them. But only two of our number are supposed to use their language, and the circumstances of these two have located them at points not central to the chief Greek speaking regions. The Greek Evangelical Alliance, in Smyrna, has done, and is doing, a noble work. Providence removed their gifted leader, but they have not lost heart. They are struggling bravely to give the gospel to their brethren, but they are much cramped for want of means and men.
2. It remains to open the question whether we can do anything to facilitate the accomplishment of the results we all so sincerely desire. If the suggestions presented below remind any one of the Latin proverb concerning the birth of the mouse, they may at least furnish the occasion for the presentation and adoption of more adequate proposals by others.

The following recommendations, though addressed to the Mission, are intended, as will be seen from

their tenor, to influence also the action of the Greek brethren, on the one hand, and the American Board on the other.

1. It is recommended, and very strenuously urged, that the officers of the Board, in considering estimates, and other plans for this branch of work, would recognize the difference between its history and circumstances and those of the work among the Armenians; and so not feel obliged to put it under the pressure of the same strictures which they have felt necessary in the case of the latter. As compared with that work, this is one of recent origin, and its early growth requires a tender care and liberal expenditure, which the more mature work may not so imperatively demand. And judging from the rapid growth of the spirit of independence and self-support, we may reasonably hope that they will not very long need such discrimination and special favor.

2. That in this work the Mission assume and steadily pursue the policy of pressing the native Greek element to the front, placing upon suitable Greek brethren all responsibilities, just as fast as possible, and not expecting to very much enlarge the number of missionaries laboring among them; nor

to rely upon missionaries for the detailed superintendence of the work. That no pains or expense should be spared to secure the right Greek laborers, wherever they may be found; calling, if necessary, for such men as Prof. Andreas Zenos from his literary and Theological Seminary work in the United States, or for Rev. Gabriel Kambouropoulos from the pastorate there. That such men, and those already in the work, be fully and cordially confided in, and made to feel that the work is theirs and their people's, and that the American Board wants to help them.

3. That, having in view the interesting history and valuable work of the Greek Evangelical Alliance in the Smyrna region, we recommend to the brethren in the other two regions, as soon as practicable, to organize similar bodies; namely, one on the Black Sea Coast, and one in the region of Constantinople, Broosa, &c. The experience of the existing body shows the difficulty of trying to manage the work in a place so far away as Ordoo, and the latter should soon take a leading position in a similar organization in its own region. These bodies would at first be small and feeble; but this should not discourage them, and the reflex influence on the churches and individuals making the effort, would

be excellent. We should also not discourage such bodies from obtaining, in suitable ways, financial help from other sources beside the American Board. Also the Mission should hope, perhaps very soon, to receive, and favorably consider, estimates brought in by these bodies with little or no mediation of stations or individual missionaries engaged in other lines of work.

4. The point in regard to which, more than any other, I would urge prompt and vigorous action, is that of church organization.

a. A church organization should be formed at once at Fatsa.

b. The church in Smyrna, which now exists as a branch of the Magnesia church, should be set off as an independent church, and its ordained preacher be installed as permanent pastor.

c. If anything can be done to resuscitate the church in Demirdesh, that also should be brought into the list of live churches.

d. Just as soon as it is possible to find a pastor for Sardovan, the brethren there should be organized as a regular church.

e. These, with the already organized Greek evangelical churches in Smyrna, Constantinople, & Ordoo,

should, at the earliest possible moment be organized into an Ecclesiastical Union, which should hold an Annual Meeting, generally at Constantinople, for the mutual strengthening of the delegates, and the discussion of plans for evangelistic effort, as well as for the discharge of purely ecclesiastical functions. The importance of this point cannot be over-estimated, and the necessity for a body separate from the existing Unions of churches among the Armenians, is unquestionable on account of the inevitable difference of the language of discussion in all meetings.

5. The laborers in this department should unite in designating one of their number (most probably and suitably such person as may be occupying the position of pastor of the church in Constantinople,) to act as a corresponding secretary, to keep in communication with all the members, to present a yearly report, or communication, to the Annual Meeting of the Western Turkey Mission; in which meetings, also, he shall have the permanent right to sit as a corresponding member, and to introduce needed business on behalf of the Greek churches.

6. That all persons interested in this work unite in active efforts to increase the number of suitable laborers in this field, especially of pastors and preachers,-

men of really good parts, — with active and trained minds and warm hearts, — men full of the Spirit. Finding and securing such men, ready equipped, or bringing into regular courses of special training young men who show true promise of the development of such qualities, are among the most efficient ways of forwarding the true interests of the work.

7. Without at all contravening the spirit of Recommendation No. 2. above, in regard to laying this work on native shoulders, I would still recommend that we repeat the counsel given to Mr. MacLachlan of Smyrna, that he acquire the Greek language as rapidly as possible, and also that we ask the Board to send out a new man who shall be specially suited to fit himself to occupy practically the place recently vacated by Mr. Brooks.

8. That the Mission, at the present meeting, appoint two of its number to act as Standing Committee, to see to the carrying out of such actions on this subject as the Mission may take, to communicate such actions to the laborers in the fields, and to press them upon the attention of the Prudential Committee.

Respectfully submitted,

Edward Riggs.

Marsovan, May 15, 1893.

Marsovan, May 15, 1893.
Filed June 5, 1893.

Sivas Station Report, 1892-1893.

The year has been unusually rich in variety. Following hard on the return of our delegate from last Annual Meeting, came the new Conaul, who thus far has been enough occupied to relieve Uncle Dan's growing suspicion that his Conaul was not half needed at Sivas.

Then in the heat of August vacation came Rev. H. S. Jenanyan, who immediately began daily meetings which continued with constantly increasing interest till at the end of seventeen days other engagements compelled him to leave. The home language of our Sivas people is the Armenian. Some of them also were inclined to sympathize with those who say that for ages Armenians have been experiencing what Gospel can do, and that now it is high time for them to try something else. Jenanyan preached only in Turkish and the Gospel as the one remedy for all the woes. And there thronged about him such crowds as our Sivas Chapel never before saw. Our reports for a decade and a half have been mentioning

a movement, under peculiarly favorable circumstances for promoting evangelical reforms in the old Armenian Church without assuming the name "Protestant." But shut out from holding meetings in their Church, by their bishop, and in their houses, by their Government, they found temporary vent around Jenanyan. Even when they asked him plainly whether he advised them to break with the old Church and he couldn't help answering plainly that he did, still their hungry souls found so much in his earnest presentation of Christ that they could not resist the temptation to come and see. Just as the break in their ranks had fairly begun, and a prominent man or two had signified to us his decision to join our church, Jenanyan left. A great discussion among their leaders continued, but the balance finally settled, trembling back on the same side as before. After our morning sermon on the Sabbath, however, a union meeting in our chapel, for prayer and exhortation was begun by the young men, and continues, well attended. Some who came at first only to the after meeting.

gradually dropped in earlier, and are now often present at the beginning of our sermon. The young women also began and continue a similar meeting.

As the Jenanyan sensation subsided a little, came Mr. Parry and his wife, to glad us and help, Mr. Parry already with the Turkish, and quite a few of our school boys and girls knowing English enough to let Mrs. Parry somewhat into the work even before she had learned the Armenian.

Following the Parrys, came the sudden arrests of preachers and teachers, to the south and west of us, and the burning of the new building at Marsovan. Armenians now said that we were fellow-sufferers, and, all right, with them. An attempt to burn our Sivas chapel, leaving our church threshold and door blackened by the flame, was a good advertisement for us, and our morning congregation is now nearly double that of last year at this time.

In the borders of our audience and outside, is now the strongest Temperance movement which we ever knew in this city. It began a few months ago with a common man who vowed to reform and prayed to Christ for help and when helped, found another common man to join him,

They now number a hundred and fifty, formerly habitual drinkers, - one of forty years, who have signed the pledge, and with three or four exceptions kept it. Every scrap of temperance literature at our disposal has been rapidly devoured, with loud demands for more. Some Turks, want Arabo Turkish pledges so that they too can sign in good style.

The two Teachers of our Girls' Boarding School improved their opportunities to get married, and we, ours, to call from Marsovan one who could concentrate mind and heart on the School, - and to put in as matron and teacher one who has, for ten years been our best Bible Reader. The girls are now unusually interested in study of Scripture. They also take part more heartily in the weekly school prayer-meeting.

Our Intermediate school is supplied by a faithful teacher, also from Marsovan, and two primary schools, by our own graduates. At Christmas we held public exercises when each child was presented with a cornucopia of sweets and a bright card, - only the Intermed-

mediates had, instead of the card, a paper doll dressed by the Busy Bees of Grinnell, Iowa. School year in July also closed with an exhibition. The school at Erin, Gurun had to be closed on account of the marriage of the teacher, and the one at Divrik because the people would not pay what we deemed their share of the salary. Yearly the usual amount of touring has been done among the women and girls, with no decrease of our sense of its importance. One Sabbath we were detained at Kechrund, by a snow-storm, and took away the first girl for our Boarding School, we ever had from any village in that vicinity.- She is doing well and, we lameness in one foot will probably enable us to work her in as a permanent helper. We say it seriously. The scholars appreciate it, too. In one of our school praise-meetings, a little Sivas girl whose body is pitifully out of shape, said,- "And I thank God for this deformity which was the cause of my coming to a school where I can learn His word."

Sivas Normal School for Boys graduated again this year a class of three, each of which

went immediately into our own employ as teacher. We have also had very satisfactory results from the experiment of letting the best boys in our highest class, teach an hour a day each, in our primary school, where we introduced a slight smack of Kintergarten under supervision of our most experienced High School master.

Our Tabular View for the whole field shows, nineteen admissions to Church less than last year, the effort not yet being relinquished of joining us in everything but Church. Girls' Schools are also three less, and consequently, less twenty Sunday School scholars, 73 girls and 574 piasters contributions for education, or tuition. But the gains are in Congregation 57, School boys 70, Miscellaneous Contributions 927, Missions 583, and for Preaching 1144.

A Church organ has been secured both at Tocat and Garun.

The most elaborate Church building in our field has been finished free of debt, in Shooghool, Gürün, altho it cost the people far more than they had promised against the Board's grant.

For years we have had three helpers, who with no special theological training, have preached according to their ability after teaching school five days during the week. This year one of them had to leave our employ with no visible means of support for his family. An old doubt as to the divinity of Christ has developed into open Unitarianism, adding also that animals have immortal souls, and that in the final consummation, not only lost men but all the devils will submit and be saved.

And Death has taken from us the most experienced helper of the field, - Rev. Mardiros Beshguturian, twenty two years pastor of the Gurun Church. If we had had more pastors like him, we might show more churches like his. After good work in one place, long-continued, and never seriously disturbed by the national or doctrinal confusions of the times, when he found his strength and heart failing, he passed his increasing work over to a young and able successor, and in less than a year after his excellent ordination "charge to the people" of his flock, he lay down in his

own house still among them, and, longing for rest, fell asleep in Jesus.

Work like his, tho, not without imperfections, is one of the few things in Turkey, sure, tho, all present and coming changes, to stand, and grow.

In behalf of the Station,

A. W. Hubbard.

May 13. 1893.

Recd July 5, 93.

A Tour in Sivas Villages.

I tell you of the last tour I made with Miss Brewer, our associate. Our party consisted at first of Miss Brewer, a colporteur, a Koord muleteer named Hassan, and my self, all on horse back except Hassan. It was early in November. Soon as Hassan, who is Mohammedan, found that we carried the Gospel, he asked for one printed in Arabo Turkish, saying he used to read some too, fifteen years ago. I gave him a copy of Luke, and he began very awkward ly at first, but by improving all his spare moments, and getting help from the colporteur, he made rapid progress.

We were planning to go in three days to Enderes, where we had two schools and quite a congregation, reach there Saturday evening and return to Sivas by the next Saturday. But in the afternoon of our second day out, we were suddenly overtaken by a snow storm in the mountain and obliged to stay for night at a small Greek village. Our sleeping place there would not pass for a respectable stable in York Co, Pa., but we awoke quite refreshed. Considerably to our dissapoint ment, however, we were compelled to give up reaching Enderes for the Sabbath, and to turn into an Armenian village named "Kechay oord", where was nobody Protestant. The Armenian Church except in allegiance to the pope, probably resembles the

Roman Catholic much as any church that you know. We spent Sunday forenoon talking with villagers, helping Hassan read and understand, and on the International Sunday School lesson. At noon Miss Brewer held a well-attended meeting for women in one of their houses. In the afternoon an old teacher named Uartan persuaded us to visit his house, where we found his wife a flame with scarlet fever in a room only ten feet square. Towards evening the consent of the priest and of the headman of the village was secured & I taken to the Armenian Church to preach. I never before on the Sabbath had preached in such a church, they also had never before listened in their church to a sermon from a Protestant. We all seemed to like the experiment. After services the priest came and spent the evening with us. In the morning we left the colporter and went on to Enderes, where we spent three days in the schools and families. We had been there one day when a letter came from the colporter saying that the chiefman of Kechayord village wanted to send his grand-daughter back with us to study in our Sivas Boarding School. We never had had a girl from that vincinity, this one a was little lame in one foot so probably would not marry soon and could return some day to open a school for us in the village.

We made the terms of our acceptance easy and sent word for her to be ready. Word also came to us now that in the snow storm which had overtaken us, on the road we had passed, five persons had frozen to death.
On our return between Enderes and Kechayoord we met the colporteur who said the girl was really ready, and also that near the Greek village a few minutes after we had passed, on Friday, two men were robbed. At Kechayoord we found Vartan's wife no worse, and that they had hired him and his old nag to take the girl with us to Sivas. He was in distress for food, as the harvests thereabout had been poor, and so, must improve any opportunity for work.
As we started early in the morning, a great crowd of village women and girls gathered, - the girls' mother noticed Miss Brewer's side saddle, and remarked that would be a first rate way for her lame daughter to learn to ride, the old priest came along and murmured a blessing over us, and Hassan fell into the line, pulling out his Gospel and beginning to read aloud to himself - in Turkish - "Foras much as many have taken in hand to set forth, &c."
But it was Saturday and the great problem was where to take all this train for the Sabbath, if we did'nt get robbed. We finally made for the Armenian village Todorag, where half a decade ago we had a girls' school for

two years, till the teacher married and we could find no one to take her place. The teacher had been faithful and moved to Sivas; but her brother, finding that his wife's constitution was not strong enough to do all the house-work and the milking, had taken an additional wife and was now living on his farm with both of them. He had been baptized by the "Disciples" or "Christians," but when he took this second wife, they notified him that they should "take back his baptism," and he consented. He had a cousin named Enoch, however, for a while in our Sivas Boarding School who was specially bright and noble. But his father had taken him from school and compelled him to go on business to Constantinople where he was accidentally killed. Hearing that this father had recently built a large guest-room, I knocked at the door and received answer, "Why come in Mr. Hubbard and all you have with you." We soon found ourselves in a clean room surrounded by children now grown, of the old school. And how they did mourn that the school had been closed! Our appetites were sharp enough to eat any thing with our fingers, alone according to village custom; but Enoch's brother had recently returned from Constantinople, and he produced knives, forks, plates and and even napkins, and gave us a dinner of three full courses.

He had been servant at a French establishment there. The Armenian Church in the village had tumbled down. Services were held in a small side room. Sunday morning three preists from abroad were celebrating mass. I distinguished enough in their jabbering of the ancient language unintelligble to the common people, to recognize that at least twice they read from 1 Cor. 1:31, "It pleased God by the foolishness of preaching to save them that believe." But they went away from town without having preached a word. Old scholars and acquaintances kept us busy nearly all day, and when the crowd of women and girls overflowed our sitting room, Miss Brewer took a detachment for a meeting in the schoolroom now for so long a time unused. We were specially interested in one young lady who was handsome in feature and form and almost queenly in bearing. She listened sadly but eagerly to all we said. She had been the brightest girl in the schol, and when it closed felt much on the subject of religion, with a strong desire to go to our Boarding School at Sivas. We noticed how sweetly and tenderly she joined in singing the Moody and Sankey hymns she had remembered. But, a few months ago, in despair of ever reaching the object so dear to her heart, she had reluctantly been engaged to be married. We comforted and counseled, but felt like crying whenever we thought of her gradually

lapsing back into the low animal life of these villages, her high aspirations stifled. The next day on the road we saw an armed man riding rapidly through the fields nearly parallel to us. Fearing that he was a robber we hurried on, but in doing so, the lame girl slipped from her horse. Before any of us reached her, the suspicous-looking man was at her side. A second glance showed that he was helping and not robbing. We admired both his gallantry and noble peronal appearance. He remarked that at a distance he had feared that we were robbers, but was relieved at hearing us speak Armenian. I rode along a little in front while he chatted with the ladies and servants. But soon Miss Brewer came up and said confidentially, "Mr. Hubbard, Vartan knows this man and says he's the one that's lately engaged to that nice girl we talked so much with yesterday." So I fell back a little and congratulated him on his good judgement, and was made glad by his telling me that when small he had attended our school a while, that now he was sometimes present on Sabbath at our chapel, and that after marraige the girl was to live near us in Sivas.

A few months passed and Enoch's older brother who had entertained us so well, brought his eleven year old boy and paid the money for him to enter our Boys' Boarding School at Sivas. He's a bright

hopeful little fellow. The lame girl seems perfectly content, and is doing well in lessons and conduct.

A. W. Hubbard.

P. S. I neglected to mention, that in settling with Hassan I presented him with a copy of the four gospels with which he seemed much pleased; but after he had left us I found he had got away also Miss Brewer's drinking cup, unpresented. We have not seen him since.

A. W. H.

Siroa, July 10, 1893.

Dear Dr. Smith,

A Methodist friend in Harrisburg, compels me to write her something concerning our work, and as you say you hear little now-a-days about our Woman's work here, and as one of my eleven-year-old twins wished a job of copying, I send this on also to you, thinking probably it may be utilized in some mission-circle, where they dont wish anything very pious, and yet are desperate for something in the line of missionary intelligence. If Miss Brown had a young lady associate, we would not need to visit such villages so seldom.

Fraternally

A. W. Hubbard

A. W. Hubbard
Filed July 31, 1893

Report of Smyrna Station for 1892-3.

Since our last Annual Meeting, our Missionary force has diminished by two. Miss Smith having come out for only two years left us in July, and on April 27 Miss Lord started for the U.S. Two sisters of the latter being broken in health, rendered it necessary for her to return home, to care for an aged mother. We greatly regret her leaving the school, especially in the middle of the term, as extra burdens are thus thrown upon the remaining teachers.

The health record of both missionaries and native laborers has been uniformly good, though some members of the station have become much worn, and greatly need a season of rest, which they hope to secure during the coming summer months.

As to location - Mr and Mrs McNaughton have spent the year in Manissa, much to the advantage of the work there. During the summer months Mr and Mrs McLachlan were in Baudjah, a

suburb of Smyrna, but Mr McLachlan came to the city almost daily, to superintend repairs and improvements upon the Boys School building, recently purchased.

Mr Bartlett and his daughter spent most of July, Aug. Sept. and Oct. in Bourdour and Afion Kara Hissar, trying to do missionary work, but at some disadvantage.

Besides the city of Smyrna, the places occupied as centres of Evangelistic work are Magnesia (Manissa), Ak Hissar (Thyatira), Aodemish, Bourdour, and Afion Kara Hissar. The first three may each be reached in one day, by R.R. from Smyrna; the last two by R.R. and wagon, the first in two days, and the second in four from Smyrna, a distance of about 250 and 300 miles respectively.

In Smyrna, the Armenian department of the Evangelistic work, has made but little apparent progress during the last year. The active pastor for the last seven years closed his labors in connection with the church on Dec. 31/92, though he still remains a member of the Smyrna church. He left Smyrna for Europe April 27th his family still remaining in the city.

Thus far we have sought in vain for

for a man to supply this vacancy. The importance of this position can hardly be overestimated. Probably in no place in Turkey except Constantinople, would a preacher have the opportunity of sowing the good over so wide a field; for in the congregation may be found men from almost every district in Asia Minor. Then it's more than 10.000 resident Armenians, with its constantly increasing relations with the Interior by means of R.R. communication make it a most important centre of Evangelistic work, requiring for pastor a man of practical wisdom, of much experience and above all with a consecrated heart.

In the absence of a pastor, the Sabbath congregations are fairly sustained, and the evening services during the week are well attended. The women's weekly prayer meetings have been especially encouraging this year, the attendance varying from twenty to forty, and as many as seventy were present on a special occasion. The Maternal meeting is always the largest in the month, and has awakened much interest among the Gregarian mothers. This advance we think is largely due to the efficient labors of our excellent Bible woman, whose work is most encouraging.

She has free and welcome access to the homes of rich and poor, and though she speaks only Turkish, the fact proves no hindrance to her work. Being the daughter of a Gregorian priest, closely related to one of the wealthiest families in Smyrna, and having also suffered no little persecution for Christ' sake, she is peculiarly qualified for the work, which she dearly loves, and to which she gives all her energies.

The Woman's Polycarp society, and the young ladies' "Lovers of the good" have both done efficient work the past year, and have dispensed their funds in many directions at home and abroad. Four of the twenty bras sent to Malatia by the Armenian congregation of Smyrna came from these societies.

The "Hirib Doet (Strangers Friend) Society of young men has continued its beneficent work, and many a needy wanderer has received aid, and encouragement, or help to find employment, or to remove to another place.

Of Manissa, Mr. Mc Naughton writes "The Evangelistic work among the Armenians of Manissa, presents a more encouraging outlook, than for several years.

Preaching services are conducted in three distinct quarters, Malta, the Upper Village, and the Mission house, situated midway between these places. The congregations, though not large, offer much encouragment, that convinces us of a real spiritual influence at work. From the Upper Village, three families aggregating fourteen souls, have definitely identified themselves with our cause. The fathers of two of these families have united with the church, while that of the third is in a very hopeful condition. Besides the two received to church membership, four or five others are now waiting for the first opportunity to confess their Saviour in the same way. We feel that a real work of grace has begun and are pleased with the quality of the new material gained. The brethren of the Upper Village conducted services during the week of prayer, at the beginning of the new year, simultaneously with those held in Malta. The distance and the inclement weather prevented us from giving them much help, but perhaps this was a blessing to them, for having been thus early thrown upon

their own resources, they were led to realize, in a most emphatic way, the help that comes from above, and as a result, a weekly prayer-meeting is sustained among them, they assuming all responsibility. Another evidence of active life among the Protestants of Manissa, is the spirit of liberality manifested. For several years the contributions to the Lord's treasury have been any thing but liberal. All we dared hope from them in making out the estimates for 1893 was four liras. I am glad to say, however, that instead of four, over twelve liras have been subscribed, and the Scriptural method of weekly contributions has been adopted and works splendidly. Our working force has been strengthened by a young lady, a graduate of Marash College, who is doing excellent work as Bible-reader. She is an earnest worker, and while, perhaps not much direct fruit is yet visible, there is no question that the future will bear testimony to her good work. She is teaching twenty-four young ladies to read, and the only text book used being the Bible, her opportunities for seed sowing are innumerable. Her pupils of their own accord requested her to conduct a weekly service for them at their homes. This she gladly consented to do, and

every Sunday afternoon they meet together for the study of God's Word. Another encouraging feature in the work is the Women's prayer-meeting started last year. Of those who attend the large proportion are non-Protestants. A Sunday School with an attendance of thirty-five is in charge of the Bible Reader, and promises much usefulness. The day-school has been transferred from the mission house to Malta, and has about forty pupils on the roll. It is efficiently directed by one of the undergraduates of the Smyrna Girls School.

The work at Aodemish is also much more encouraging than before. During the last year by an advance payment of £60. to be reckoned as rent for two years, we have secured far better accommodations than this place has hitherto enjoyed. In location central, yet retired from the noisy street, with a light, airy, and spacious room, built expressly for worship, with comfortable rooms for the preachers family, it is far superior to the cramped and wholly unsuitable quarters occupied for the last three years, yet this does not give hope of a permanency for it is at best only a rental.

An interesting feature of the work here is a Temperance Society organized by the young men of the Congregation. Aodemish has long been noted

for its intemperance, and far are the young or old, who are not more or less addicted to their cups, and drunkenness is very common. Two large saloons on the same street, and nearly opposite each other, and owned, the one by the Orthodox Greek church, and the other by the Gregorian Armenian church, are rented to rum sellers, and thus the nefarious trafic is made to lighten the Ecclesiastical burdens of the people. This Temperance Society organized with three or four members, now numbers twenty young men, some of whom had already acquired an appetite for strong drink, now firmly pledged against all that can intoxicate, including tobacco. Of this number only four or five are openly Evangelical, though several are much interested in the truth, and are regularly found at the chapel services. They hold monthly meetings of much interest, and are laboring to rescue their friends from the whirlpool of intemperance. We anticipate much good from this movement. Both the preacher and the brethren are much encouraged, and are zealously striving for results.

Of Ak Hisar we have really nothing encouraging to report, except a flourishing school, mostly of Greek children, taught by a Greek lady

from Manissa. A principal reason for the comparative failure of the Gospel work in this place, we believe to lie in the fact that so many of the early Protestants have proved to be unworthy men, whose influence has been a constant occasion of stumbling to all acquainted with their lives. The same may also be said in regard to the Armenian portion of the Protestant community in Manissa, and also of that in Smyrna. A few unworthy men, Protestants, but not Christians, are enough to prejudice a whole city, and to paralize the labors of the best preacher. Better no church than an inconsistant church. Better none to report as adherants, than a large number so reported who know nothing of the new life, and whose example belies their profession.

The progress of events in Bourdour during the year, though known in part to many members of the Mission, requires perhaps a somewhat particular notice. Bourdour is a city of some 20.000 inhabitants, of whom about 15.000 are Mohammedans, 3.500 Greeks, and 1.500 Armenians. It is situated about 30 miles from Denier, the present terminus of the Ottoman R.R. This has been for

several years the one bright spot in our field, with an increasing congregation earnest and exemplary, but they were without a home. When in the United States in 1889 & 90, money was collected to the amount of $750. for building work. This amount was supplimented by generous contributions from the brethren at Bourdour, by aid from missionary friends, and from a few friends in Canada, and still further by appropriations from the Board. In Jan. 191, an excellent site was purchased, upon which to erect a building to serve for warship and schools, and for a parsonage; and in the autumn of the same year, foundations were laid, and a building begun, with a regular permit from the local authorities. Our plan was limited by the funds in hand, and was much smaller than we desired to build, being of only one story, but anticipating the addition of a second at some time in the future. For more than a month the work went on without interruption; the frame was finished, and the roof nearly covered, when the work was suddenly stopped by order of the Government on false representations by some of our opponents; and for nine months all efforts to complete the building were in vain.

In July 1872 we visited the place, intending to spend two or three months, and to secure if possible the completion of the building. Some kind of an order had been received from the Capitol, and we were informed that we could finish the building, on condition that we sign a contract not to build anything in the "form" of a church or school. (The Turkish word which we translate "form" is understood to refer to the use as well as to the structure of the building,) and that our contract must be sent to Smyrna to be confirmed by the American Consul, then to be returned to the Vali Pasha at Konia, the whole question to be still subject to his approval. As we refused to sign any such contract, the Governor (Mutasarif) accused us of planning to build a church, and threatened to secure an order to demolish the building. An appeal to our legation secured an order allowing the work to go on, but the order failed to reach Bourdour. A second and a third order of similar import were sent from Constantinople, but still we could get no permission from the local authorities, and an attempt to protect the property by completing the wall upon the street,

was forcibly stopped, and the laborers imprisoned. Encouraged by this treatment on the part of the officials, our opponents became bold in their opposition. Threats were made to banish all the Protestants from the town: both Armenians and Greeks united in council to stop the Gospel work, and orders were sent to all the owners of houses rented by Protestants, to expel their tenants, but of course such orders could not be executed. Finally on the night of the 17th of Aug. the unfinished building was burned to the ground, to the great joy of those, who would gladly have prevented it's erection, but it was a sad night for the little band of believers, who had so longed for a home which they might call their own. We at once telegraphed the facts to our legation, (having kept them informed of the progress of events from the first) and an immediate dispatch to Washington brought, in return, a peremptory demand for an indemnity, which was promptly paid by the Turkish Government.

Soon after the fire, the Mutasarif of Isbarta, an adjoining town, was temporarily ordered to Bourdour, and under his direction many witnesses were examined, and as a result five men, three Greeks and two Armenians, were arrested, and imprisoned, first at Bourdour, but afterwards

transferred to Aidin for trial.

The American Consul at Smyrna was notified of the approaching trial, and requested to send a representative of his Government to be present. He accordingly sent the second dragoman of the Consulate who attended the examination of the prisoners, and of some other persons, who knew more or less of the case in question; and some forty persons; most of whom had given testimony at Bourdour were summoned from Bourdour to Aidin for examination. On their replying, that they could not go at their own expense, the matter was referred to Smyrna, and from thence to Constantinople, and now after a delay of six months, it has been decided to send a commission to Bourdour to examine the witnesses on the ground. Upon this decision the American Consul was requested by the Vali at Smyrna to send his dragoman to Bourdour to attend the trial, but as no provision was assured for his expenses, he was not sent. Our last information is, that about fifty witnesses have already been examined in Bourdour, with what result remains to be seen.

Soon after the indemnity was paid, new foundations were laid, a little larger than the first,

and now a second building of two stories is approaching completion. The brethren have showed an great patience and forbearance under all their trials, always praying for their enemies. They are now stronger in Christian character, and stronger in the confidence of the people around them, than ever before, and already one family of seven persons have joined them since the excitement, in the face of much persecution from their friends. Not long after the fire an Imperial Ferman was received securing to the Protestants a much needed cemetery. They have also applied for a separate recognition as a Protestant community, with what success we are not informed.

Our report for Afion Kara Hissar is more encouraging than before. The disappointments and reverses which this work has suffered in the last fifteen years have been most disheartening. A faithful preacher, who had gained universal confidence, and had awakened in many hearts a love for the truth, was suddenly removed by death. Of three preachers who followed, neither one proved a success, and the good work begun suffered a marked decline. Then there have been some inconsistant and unworthy Protestants, who were an occasion of stumbling to the whole community. And withal the work has been confined to uncertain rentals, never suitable, and subject to frequent

changes, and giving to the people no hope of permanency. Is it any wonder that a wide-spread prejudice, not easily removed, had taken the possession of the minds of the people?

The want of a permanent home here has been very unfortunate, and the money expended in rents for so many years has been by no means a profitable investment.

This city of about 20,000 inhabitants is located about 300 miles east of Smyrna. Of the population probably 6000 are Armenians, and the remainder Mohammedans. Here is the largest Armenian population of any one place in the field, except Smyrna. The place will soon assume a new importance by its R.R. connection both with Smyrna and with Constantinople. No divisive sects have yet found an entrance here, but with the coming of the railway such may be expected, and we would gladly preoccupy the ground more efficiently than at present, by securing a permanent home, and by establishing such schools, as the needs of the place demand. Here is a small band of believers who have suffered almost uninterrupted persecution during the year: burdened with exhorbitant taxation assessed by the Gregorian community, with no

redress from the Government, greatly hindered in their business through prejudice and opposition, stoned upon the street, and their public worship often much disturbed: yet they have patiently endured, standing firm in all their trials, and have kept their ranks united and unbroken. Their preacher is an earnest faithful man, thoroughly devoted to his work, and though he has labored under much embarrassment, often misrepresented, and shamefully slandered, yet he has much joy in the hopeful evidence, that through his labors in the last two years, at least eight or ten precious souls have begun the new life, and an earnest spirit of inquiry is leading others towards the narrow way. The discordant members, who were a constant occasion of grief, have either left the town, or have withdrawn from the congregation. Some of the persecutors have become friends, while the preacher is cordially received, and gladly listened to in many families, and is laboring on in hope of greater results.

In the department of Education also, we have much to encourage. The Girls Boarding and Day School has ninety-three pupils on it's roll, with an avarage attendance of seventy-four. Of these only a very small percent are Protestant. Of the ninety-three pupils, twenty-three are boarders, and seveso day-boarders. Forty are in the Higher department

and the remainder in the Primary. As to Nationality, the pupils are Armenian, Greek, Jewish and English. The school is well equipped for successful work, and the girls have never made better progress, but this year there is only one in the graduating class. A prompt and serious attention is given to all the religious exercises of the school, and some give evidence of renewed hearts.

The Society of "Kings Daughters" composed of pupils and of graduates residing in Smyrna has done efficient work, in visiting the sick, providing physician and medicines in case of want, and furnishing for the destitute, food, clothing, and fuel; and in some cases paying rent, giving also Christmas and Easter dinners to several poor families. It supports a girl in Bombay, pays the tuition of a boy in the Smyrna Kindergarten, has given one lira for the distribution of good literature at the World's Fair, and two liras towards the offering for the Silver Anniversary of the W. B. M. The total amount expended by this Society since last Oct. is upwards of twenty liras. "Cast thy bread upon the waters, for thou shalt find it after many days". The School has a branch of the W. C. T. U., numbering thirty-nine members, doing good, but quiet work.

An Alumnae Association, also, holds frequent meetings, and has of late been studying the World's Fair, it's buildings, exhibits, woman's work &c. One meeting was conducted by Mrs Bowen, who gave a delightful talk on Egypt, illustrated with many photographs. The total income of the school, for the present school year, from tuition and board and from the board of teachers has been 600 L.T.

The Boys Boarding and Day School having secured a home of it's own, has gained the confidence of the public as never before. The total number of boys registered is one hundred: in the Higher Department twenty-five, and in the Preparatory seventy-five, and eighteen have been received as boarders. The highest number in attendance at any one time is ninety, and the lowest seventy. Some have been dismissed for failure to pay tuition, and one for disobedience, while others have moved away or left for business, thus leaving seventy-eight still in attendance. The amount received for tuition alone is two hundred L.T. It is worthy of note that the average age of the pupils is much above that of last year, and the average standing in intellectual ability, and in attainments in study is correspondingly higher. A much larger proportion also, are from families of wealth and influence. To many worthy boys from poor families, or from those in mod-

erate circumstances the demand of twenty-five L.T. per year, for board and tuition is an insuperable barrier, and had we funds to aid a few of this class, we might find in the Interior some hopeful subjects to train for the Lord's work, but we have no such provision.

With the design to promote the health and vigor of the pupils, and at the same time furnish them pleasant amusement, an Athletic club has been organized to which much interest has attached.

In addition to more or less of daily practice, an afternoon was lately given to public sports, under the direction of the club, with prizes offered to the winners. Some other schools were invited to compete, and at the appointed time a variety of sports were witnessed by from two to three thousand spectators at the foot ball grounds at Bournabat, a suburb of Smyrna.

The prospects of the school are in every way encouraging, and if our hopes are not disappointed, in two or three years at the latest, the income from the pupils will cover the salaries of the teachers, and it will become self supporting.

Though the Kindergarten has had only sixty-four pupils this year, nearly all of whom are non-Protestant, it has lost none of its vitality, nor of its hold upon the confidence of the people, and has done better work, and approached more nearly the standard of a model Kindergarten, which it ought to be than ever before. It's falling off in numbers is due in part to the absence of the Principal in the Interior at the beginning of the school year, and partly to the strenuous efforts made by the Clergy to keep away their children. Several parents however have joyfully brought back their children to the Kindergarten, after one or two years trial of other schools. It has the patronage of a better class of people than ever before, and parents express themselves much gratified. This year for the first time certificates have been presented to those children who have completed the course, in the hope that, thus the parents may be induced to send their children when young, and allow them to remain till they are fitted to leave. A year ago the Kindergarten was presented with a sand table, the money being the first fruits of a childrens missionary society in Sonora, California. The children were told how their little friends across the sea had each ~~been~~

been given five cents, and by investing it in different ways, had raised the $18. which provided the sand table, and left enough to pay the tuition of a Kindergarten child. Some of the children said "Let us have a society too", and thus at their own request one was formed, and in many interesting ways they have earned money. One little girl cleaned her older sister's muddy dress for ten paras, and begged her big brother to allow her to clean his boots. At Easter time, with the help of the teachers eggs were painted and sold, and from the proceeds besides distributing ninety-two fresh eggs to poor families, they had more than two medjs left. They have helped pay the rent of a poor widow, sent money to the Brooca orphanage, helped buy a Bible for a poor man &c, and are learning that it is more blessed to give than to receive. At their meetings they are learning about children of different countries, and were much troubled about the poor Chinese girls bound feet. The Sunday School in connection with the Kindergarten has been better attended, and more interesting than ever before. It usually numbers from 50 — 65, but last Sunday 81 were present. The Pilgrim lesson pictures, one of which each child receives are a very great help, which I wish all Stations might have. It is a sure way of giving the same lesson to the parents at home.

Many of the children gladly bring their pennies for the Lord, and have taken flowers and fruit to the hospital, and had pleasure in deciding how the money should be spent. We had hoped that the Kindergarten might occupy it's new quarters before this, and are deterred only be the refusal of the Government to authorize the transfer, except under a contract from us, as to the use of the property, which we cannot except. How long the authorities will insist on this condition, we do not know, but unless the point is yielded, we must accept the terms, or give up the purchase of property in Turkey for the future. The income of the Kindergarten for the school year now drawing to a close is 50 L.T. (fifty) and [illegible]

We are glad to report that we have recently secured a formal permit, or recognition from the Government for the four Schools in Smyrna. The Boys School, the Girls School, the Kindergarten, and the Greek Alliance School. Permits also for the Greek and Armenian Schools in Manissa, for the School in Ak Hissar, and for that in Aodemish have been promised, and were to have been given us before this time, but there has been some delay, and we expect them soon. We have also made application for

one in Afion Kara Hissar, and for one in Bourdour, but being far away, we have been unable to follow up the appeal, and have as yet failed to receive them, but we hope to succeed during the year.

In behalf of the Station,

Lyman Bartlett

1892 – 1893.

Received July 5, 1893

Report of the Greek Evangelical Alliance for 1892.

The Stations in which the Greek Evangelical Alliance has work remain the same as last year: Smyrna, Magnesia, Biendir, Ordoo; and may be reported in the same order.

Smyrna. The services of the former preacher at this station terminated with the month of May, and the place remained without a preacher until the end of August. During this time the services were carried on by the brethren themselves, Mr. Stavros Demetracopoulos taking the chief responsibility for the Sunday morning service in a manner both acceptable and edifying to the congregation. Mr. Kampouropoulos also, the President of the Alliance visited Smyrna, and held services, and celebrated the Lord's Supper greatly to the benefit of the Church.

In the beginning of September (N.S.) the new preacher, Mr Xenophon P. Moschou, came from Athens. He at once entered upon the work, and the two full services were held on Sunday with the informal meeting for the cultivation of fellowship and reading of letters from absent members on Sunday evening.

From the first there was a marked increase in the attendance at these services, especially Sunday morning, at which service the congregation has continued larger than ever before. There has been also an improvement with reference to the class of people who attend. It was thought best, later on, instead of a second sermon on Sunday afternoon, to have an Exposition of Scripture, and the Epistle to the Galatians was selected to begin with. This was resorted to for the benefit of both the regular adherents, who need to be well grounded in the knowledge of the Scriptures, and also for casual hearers, of whom there are always a greater or less number in attendance, as it affords a variety of practical topics adapted to the needs of all.

In addition to the regular Church prayer-meeting on Tuesday evening, a meeting on Thursday evening was resumed at the Sailors' Rest for the sake of strangers. Many are reached in this way, who would never come to the Church. Even those who come into the inner room of the Rest, where the meeting is held, do not represent all who are benefited; for many in the outer room listen with attention to all that is said, while lacking the courage to appear interested. Many of those who attend for some time this meeting appear afterwards in the Church services. It is in this way that many of the

present members of the Church were drawn in, and we are confident that with God's blessing the same result will follow in the future. Those who are convinced of their need of Salvation often make their decision known at the Tuesday evening meeting, which thus becomes the time of the in-gathering for the seed sown at the other services.

The spiritual condition of the Brethren is generally speaking satisfactory. This is the more gratifying, as they are mostly young men, who have for years been living away from the softening and refining influences of home. With a view to growth in holiness and in the realization of our union with Christ a special meeting for believers has been held every Wednesday evening since the 30th of September (O.S.) to search into the Word of God especially examining His commands and promises as they affect members of the body of Christ and heirs of eternal life. The attendance at these meetings has been very regular, and many have testified to having received real blessing. This special meeting was necessary from the fact that at all the other meetings, even at the prayer meeting, there are often those present who have never tasted the salvation of Christ, and who have need of milk and not of strong meat; so all public meetings of necessity have to take an evangelistic form in order to lead them to Christ.

One of the most important branches of the work is the Sunday School, which is held in one of the worst quarters of the City, at which there has been an average attendance of 100 children, young men and women. Thus not only are many reached who would never hear the Word of God, but also a field for Christian work is afforded to the young members of the Church. A band of twelve (six of either sex) carry on the work from Sunday to Sunday. Thus, little by little, the truth of the Gospel is being spread, and he who believes in the promises of God patiently awaits the fulfilment of the words of the Wise man, "Cast thy bread upon the waters, and thou shalt find it after many days."

The women's prayer meeting, which was discontinued through the summer, was resumed in October (O.S.) beginning well. The interest for a time decreased, but soon it revived.

A day school has been maintained by the Alliance, in which 80 were enrolled at the beginning of the school-year. Owing to a severe epidemic of small-pox nearly 30 have absented. In order to make it possible for the principal, Miss Kyrikou to visit the families of the children, Mrs. Constantine thought it well to add a third teacher at her own expense, so leaving her free to do this work. The epidemic has

prevented the full carrying out of this plan, as many of the children took it, but during these visits there have been opportunities for several religious talks.

The following is the testimony of Miss Kyrikou as to the result of her work: "We often hear in the distance hymns being sung and psalms repeated by heart by the children in their own homes, which greatly rejoices us. Great improvement may be noticed in the manners and conduct of some of them, and their parents are pleased, and much sympathy and love is shown to us by our neighbours."

The members of the Alliance at this station have been faithful and liberal in their contributions to the support of the work. The sum collected from the congregation for the poor is worthy of note as indicating the readiness of the people to aid the suffering.

— Since the beginning of the New year a steady progress in all departments of the work is noticeable, especially a marked increase in the attendance of the Tuesday evening prayer meeting, which has been full of life and fruitful in decisions for Christ. Three persons united with the Church in January on profession, and in April an elderly man, the head of a large family in a distant village of the interior, was received into the Church on profession, and his youngest child was

baptized. Some others applied for admission, but were recommended to wait. The special believers' meeting was discontinued for a few weeks partly on account of sickness and partly that the same lessons might be given at the women's meeting for the benefit of those not able to attend in the evening. With the end of April (O.S.) those meetings were suspended for the summer but the benefit derived from them becomes more apparent in the lives of the brethren as time goes on. An improvement in the attendance and spirit of the women's meeting is a cause of much gratitude and encouragement. Since the decline of the epidemic the attendance at the day school has surpassed the original number. Indeed, we have many reasons to be grateful to the Lord for His bountiful goodness. We have seen the truth of that precious word: "before they call, I will answer".

On 6/18 January the annual meeting of the Alliance took place as usual, and in the evening Mr. Xenophon P. Moschou was ordained before a crowded congregation by a "Presbytery" consisting of 3 Greek pastors, 3 American Missionaries, 1 Scotch Missionary, 1 German pastor and 1 Armenian pastor. The presence of the Rev. Edward Riggs of Marsovan was especially gratifying on these occasions. On the preceding Sabbath he officiated at the morning service, which his admirable knowledge

of Greek enabled him to undertake to the pleasure and benefit of the Congregation. The Church was also priviledged to enjoy the ministrations of the Rev. S. Michaelides of Constantinople at several services. In April the Rev. M. Bowen of the American Bible Society spoke to the congregation in regard to the work of the Society, which he represents, and awoke the interest of the congregation in the distribution of the Holy Word of God, and as a ~~conseq~~ consequence it was decided to make a regular contribution to the Bible Societies.

<u>Magnesia</u>. Although the distance between Smyrna and Magnesia is but short, the difference in the character of the work is very noticeable. While in Smyrna the congregation is made up largely of young people, very few of whom are natives of the city and permanent residents, in Magnesia it consists of families with a larger element of mature men and women, which give it a greater degree of stability and concentration. The growth also of the Church in the latter place, if not rapid, is yet very sure and steady. Two new members were received into the Church, and there are others interested in the Truth. A hopeful feature of the Church at Magnesia is the children of these Christian families, who are being trained up "in the nurture and admonition of the Lord."

The average attendance at the Church at the morning service was 75 (13 more than last year); at the Bible class 57 (8 more than last year); the increase in the attendance not having been caused by any special occasion. The prayer meetings consist almost entirely of Church members. The women's prayer meeting presents an interesting aspect, as no week passes without some strangers attending. The state of the church may be characterized as progressive; they feel they have not attained the prize, but they press forward that they may obtain it.

The day school has an average of 35 children. Many more might have been received, had there been any accommodation for them. This day school presents several problems. On the one hand, the children of the brethren vary in age from 5 to 15 years, and thus present very varying needs for which one teacher is not adequate. Then, many non-protestant families are willing and anxious to send their children, which for lack of room and teachers must be refused. Actually, many have been refused this year, perhaps as many as have been received: while the attendance has been 35, it might have been 70. How these problems are to be met in future is as yet uncertain, the necessary expenditure for the enlargement of the school being beyond the present means of the Alliance.

Besides the regular contributions to the work of the Alliance, which have been faithfully paid, 450 piastr. have been given for the poor, and 2800 piastr. were collected as a special effort towards paying off the debt of the new church, which was thus reduced to 2000 piastr.

In the beginning of the New year the place was visited by the Rev. S. Michaelides of Constantinople, who had sown much seed there in former years, before he himself separated from the Greek Orthodox Church. He was very warmly received by his old friends, and preached to an audience of 250 in the morning and about 150 in the afternoon. Rev. Mr. Riggs and Rev. Mr. Bowen also visited Magnesia as well as Smyrna.

Biendir. From the summer the ministrations of the preacher in this place, Mr. Sabbas Lazarides, were interrupted by his illness, which finally made it necessary for him to give up work altogether. In November he came to Smyrna and stayed for some time in the hospital. Then, as his recovery seemed doubtful, he went to his own native place Sardovan with his family, where, in December, he breathed his last in full and happy consciousness of going to the heavenly home. This bereavement was very much felt by the Alliance not only because

it came so soon after the death of the ever to be remembered Dr. G. Constantine, but also because this worker knowing both Turkish and Greek was very well adapted to the needs of Biendir. His successor has not yet been found, and the work, therefore, is at a stand-still. Since the New year attempts have been made to secure a suitable person, but, owing specially to the necessity for two languages, no definite arrangement has yet been made. Rev. G. Campouropoulos visited the place repeatedly and held services there to strengthen and encourage the few adherents.

Ordoo. The circumstances of Ordoo during the past year, and even until now, have been trying and peculiar. On account of the anomalous condition of things no definite report has been received. Rev. Pantelis Philadelpheus, the pastor, has been absent from his field several months negotiating for Government permission for the Church and schools.

For a long time the Lord's work in Ordoo had been vehemently opposed by the Greek Orthodox Church; but especially since the commencement of the new building every effort has been put forward to stop its completion, and to cause its use as a house of prayer and as a school to be prohibited by the Government. As long as the work of the Gospel seemed small in their eyes, they

were more indifferent; but when they saw that it was taking root and spreading, they were alarmed, and were aroused to persecute and oppose it. They could not indeed stop the building, but taking advantage of the law according to which no church nor school can exist without an official permission, they began to take vigorous steps against the work. In the midst of such difficulties the work continued till the end of May, and from the beginning of June till the end of August the brethren spent the summer, as usual, in the village of Tsamlaci. But when in September they returned to Ordoo, the local authorities strictly prohibited the use of the new house then finished for school and worship, insisting that the permission of the Government should be first received. The petition for this permission was handed to the authorities; they referred the matter to Trebizond, from which place it was further referred to Constantinople. In this City every effort was put forward to hurry on the business, but the documents from Trebizond were delayed, and though in time they arrived, no conclusion of the matter even to the present day has been reached.

In this great trial the brethren have received grace to stand steadfast and immoveable, bravely bearing the contempt and evil speaking of men, and keeping their love

one to another and their faith in Christ; also they have been faithful in their contributions to the work, and although they are for the most part poor, they readily give their tenth to the Lord.

About 8 new members were added to the Church, 5 marriages took place, and 17 children were baptized. At Semen, where the work continued bright and interesting, 7 new members were added to the church, and 7 children were baptized. The whole number of the church at Ordoo is about 90; those who call themselves "evangelicals" are about 300.

On account of the persecution raised against the work, heavy extra expenses have been incurred both by hastening on the building and on account of the efforts to obtain an official permission. These expenses are far beyond the power of the Alliance to meet being already burdened by a considerable deficit. These financial embarrassments weigh heavily on the Alliance Committee, who have devoted much time and thought to the consideration of ways and means for meeting them; but with their best calculations and economies it seems impossible to fully meet the extra demand from Ordoo. They, therefore, respectfully solicit the advice and cooperation of the American Board in this matter. Rev. J. P. McNaughton, being a member of the

DONATIONS AND CONTRIBUTIONS.

			Pi.	Pa.
A. B. C. F. M.			28080	—
Constantine, Mrs. G.			7762	—
Mc Naughton, Rev. J. and Mrs.			540	—
Montesanto, Mr. Isaias			108	—
Scaramanga, Mr. John			2365	—
Smyrna Rest, per			1890	—
Mparmpastavro, Cyprus			60	—
Turkish Missions Aid Society			1183	75
Sale of Work			302	75
Rent of School			508	—
Travelling Expenses returned			192	75
SMYRNA CENTRAL STATION—	Pi.	Pa.		
Men's Branch	7219	50		
Women's Branch	2445	50		
Tuition at School	780	75		
			10445	75
MAGNESIA—				
Men's Branch	4100	50		
Women's Branch	1299	—		
Tuition at School	654	—		
			6053	50
ORDOO—				
Men's Branch	8625	—		
Women's Branch	569	—		
			9194	—
BIENDIR			240	—
			68,925	50

LOANS ON ACCOUNT OF DEFICIT.

	£T.		Pi.	Pa.
Per Members of Alliance in Magnesia	20			
Mrs. G. Constantine	11			
Mr. Spyraki	10			
	41	=	4428	—

BALANCE SHEET

For the Year 1892.

RECEIPTS.	Pi.	Pa.
Balance in hand	2065	75
Do. do. Semen...	426	—
Contributions, Donations, etc, ...	68925	50
Loans	4428	—
	75845	25

Lira at 108 pias, £ St. at 120 pias.

EVANGELO PAPANICOLI,
Treasurer.

EXPENSES.	Pi.	Pa.	Pi.	Pa.
SMYRNA—				
Preacher	14904	—		
*Extra Travelling Expenses	3289	75		
Salaries of two Teachers	7992	—		
Travelling Expenses, Light, Fire, etc.	825	50		
			27011	25
MAGNESIA—				
Preacher	9072	—		
Salaries of Teachers	3456	—		
Travelling Expenses, Light, Fire, etc.	1193	50		
			13721	50
ORDOO AND SEMEN—				
Preacher	9072	—		
Salaries of Teachers	9720	—		
Travelling Expenses, Telegrams ...	3201	—		
Deficit of 1891	4079	—		
			26072	—
BIENDIR—				
Preacher	6480	—		
Tax on Building, etc.	463	—		
			6943	—
Balance in hand ... ... £17 9s. 6d.			2097	50
			75845	25

*On account of change of Pastors.

Audited and found correct,
ST. DEMETRACOPULO.

Alliance Committee has been instructed to present the needs of the case, and all necessary information will be given by him.

The question of the firman for the building at Ordoo is yet unsettled, and the assistance of the Representatives of the Board is most earnestly requested in this matter also. The Alliance Committee recommend that, if no better solution of the difficulty presents itself, the property be sold to Rev. Mr. Parmelee of Trebizond, should this plan in any way facilitate the obtaining of a permission.

The financial statement for 1892 accompanies this report for the information of those desiring to know the exact disposal of the funds of the Alliance.

Smyrna,

April 13/25, 1893.

On behalf of the Alliance Committee

Xenophon P. Moschou

(Secretary)

Annual Report

of

Trebizond Station,

1892 — 3.

The work of the past year has been one of special obstacles and difficulties. Early in the summer the cholera, approaching from Baku, began to cast its gloomy shadow over us.

The writer was able to make a hasty tour to the mountain region of our field, returning barely in season to escape the quarantine that shut down on us.

In October again I was able to make a hurried visit to Ordoo, between the raising of one quarantine and the closing in of another.

With this exception, for a period of some six months, it was impossible to visit the nearest place on the coast without first spending ten days in quarantine at Sinope. Thus the touring of the year has been largely interrupted.

The work in Trebizond has also been greatly hindered by the cholera, though it is with gratitude

that we are able to record that no other locality in our field was visited with the scourge. We had engaged a daughter of Pastor Der Sdepanian for our girls' school, but the cholera prevented the execution of the plan, and frustrated our intention of giving new life to the school. It was well that she did not come, as all schools were closed by governmental order for three of the best months of the year, and were greatly injured in attendance and efficiency for the entire year. It is the custom of the citizens of Trebizond to scatter in the villages in large numbers during the summer months.

After the brief visitation of the cholera in September, the impression became general that we were done with it, and nearly all had returned to their city quarters, when it again appeared. Something like a panic ensued, the people rushing in wild haste back to the villages. Many returned a second time, but not all, and schools and congregation have suffered considerable loss. The pecuniary ability of the people has been greatly curtailed by this cholera visitation — unusual expenses on the one hand, and on the other prostration of business. Incomes have been greatly diminished, or wholly cut off, and many instances of hardship have come to

our knowledge. As a consequence, the contributions of the community have been greatly reduced.

In regard to the cholera itself, I should first record our heartfelt gratitude to the kind Father of all that no member of the missionary family nor of the Protestant community fell a victim to the disease. It is a striking fact that the same may be said of the American missionaries in all the stations in Persia and Turkey visited by cholera the past year, and that very few cases occurred in the Protestant communities. This immunity shows what an intelligent trust, and a proper use of preventive and curative remedies can do to ward off the disease.

So great an immunity could hardly be expected from an epidemic of diphtheria or scarlet fever, which shows that cholera is more amenable to control than many other more common and less dreaded diseases.

The cholera afforded an unusual opportunity for benevolent work. In the midst of great excitement and fear it was our effort to allay anxiety, to give encouragement, to care for the sick, and especially to so instruct the people and assist them to remedies as to enable them to ward off the disease. In the matter of prevention the English consul and the missionary stood alone, as the medical authorities did little but run after the disease instead of getting in before it.

It is true that quarantine regulations were pressed to their full extent, and schemes of sanitation, some useful and some otherwise, were carried out, but it remained chiefly for those mentioned above to show confidence in the people as capable of doing much for themselves. The system worked admirably, and many lives were saved. The work of the missionary attracted the attention of the municipal physician who called him before the police and commanded him to desist as one unauthorized to practise medicine.

Fortunately the cholera had at that time nearly run its course, and obedience involved no special embarrassment. But the increased confidence shown by the people, and their greater respect for the missionary, indicate their verdict in the matter. There never was a more favorable time to press missionary work in Sebigand than at the present moment.

During half of the year our preacher has been Rev. Simon Sarteau, formerly pastor at Bitlis. We deemed ourselves fortunate in securing a man of such experience, so winning in his manners, and withal so earnest and edifying a preacher. It was our hope also that he might be instrumental in restoring the community to its former state of harmony. Pastor Simon labored earnestly to bring back those that had

withdrawn from the congregation, throwing himself so completely into their arms as to prejudice his influence with the church and community.

In his efforts for reconciliation he was heartily seconded by the missionary, and at the opening of the week of prayer nearly all returned to the chapel. It began to seem as if our troubles were about at an end. But it soon became painfully evident that the two principal malcontents had returned not with the meek and quiet spirit of the blessed Master, but with a self-righteous assurance that foreboded discord rather than peace and strength. x When the annual business meeting of the community occurred, these men, though specially invited, declined to attend. But one of them sent in his account as treasurer of the community for 1889, which was not presented at the proper time. This account he had stretched over five months of the year 1890 in order to introduce charges of nearly 25 liras for sending a delegate twice to Constantinople, and other expenses of the quarrel of that year. Until the confederates present to congress their bill for war expenses ~~to congress~~, I think the world will be without a parallel of cool assurance.

The same account contained other equally extraordinary items, introduced, as the circumstances strongly indicate, with fraudulent intent.

This is not a very creditable showing for men who by some have been regarded as representative of the intelligence and aristocracy of the Protestant community of Ireland, and who claim to be the church. I had hoped better things of them. But it seems that their marvellous obstinacy, encouraged by the mistaken action taken in Constantinople three years ago, deters them from yielding a hair in the interest of peace and harmony. + May the Lord lead them to a better mind.

The work in Ordoo has been clouded by the unfortunate history of the new Greek house of worship. The building was put up as a house, as in fact it is in part, since a parsonage was included in the plan. There are also schoolrooms. As it was not appropriate to call such a composite building a church for which a firman must be asked, and as the attempt to secure a firman seemed a hopeless task, it was natural and withal in accordance with the almost universal custom, to build as a house. This ought not to have attracted particular attention,

as Protestant worship and schools in Ordoo for twenty-five years have always been in houses. But the bitter opposition of the old church Greeks would not allow the plan to develop unchallenged. They made every possible effort to arrest the progress of the building, but unsuccessfully. At last, when in the autumn it was about ready for occupation, the pastor was notified informally that the government would not permit the building to be used for schools or worship because of the opposition of the Greeks. When the pastor and his people petitioned the governor to examine the building, and if he found no good ground for the objections of the Greeks, to permit its use, the same as any rented house, the governor replied that he could only report the case to the governor-general at Tsebigand. In October the pastor followed the case to Tsebigand in the hope that in a few days he would be able to return to his people rejoicing.

But unfortunately, although the report of the case from Ordoo had been very favorable, the pasha hesitated to displease his Greek friends, and so decided to send the matter to Constantinople. The cholera had already begun, and the pastor could not return to Ordoo except by way of Sinope. He decided, therefore, to go on to Constantinople. For six months he waited and worked there, but at last was com-

pelled to turn back to his people, the problem still being unsolved. But the case has been placed in the hands of the Evangelical Alliance which has secured the intervention of the English and German embassies, with such co-operation as may be afforded by the American Legation. The pastor is hopeful of an early and successful termination of the case, for which let us all devoutly pray. Meanwhile the congregation has been without a place of worship. The house that had been previously rented had passed out of their hands, and there is absolutely no other suitable place to be had.

Notwithstanding the lack of schools and regular religious services, the congregation has held firmly together, and Kiria Sophia, the bible reader, has carried on her work in her usual faithful manner. She has had thirty-nine women and girls learning to read, and has held regular meetings for prayer. It is believed that this period of trial, however painful, will prove a healthful discipline for this congregation, and that ours who supposed they would be unable to endure a trial of this kind, will now be compelled to admit that evangelicalism is founded on an immovable rock. We are glad that the Armenian pastor, Rev. Hagopos Der Kaloosdian, still remains with his people in Ordou, though often declaring that the health of his family would compel

him to seek another field. During the past winter in the absence of Pastor Pandeli, Pastor Hagopos has been able to do much to cheer and comfort the Greek brethren in their great trouble. The work among the Armenians has gone on prosperously, the schools being unusually full. The work among the women, under the direction of the Bible reader, Miss Aynir, has had another successful year.

In view of the numerous hindrances of the past year it is not surprising that the figures of the tabular view show but slight advance in any respect, and in some respects a falling off.

It is gratifying to notice that twenty-four new members have been received to the churches, bringing the total up to 200.

It seems fitting here to express our deep sense of sorrow at the death of Mr. Seelye who was once connected with the Tokhigond station. Gifted with more than ordinary talent, an acceptable preacher, a devoted missionary, and well equipped for work among the Greeks, it seems to us a sad providence that he should be cut down just as the door was opened for his return to the work. It will not be easy to make good his place.

Briefly stated, these are the main incidents of our work for the past year. Though less cheering than some of our former reports, we are sustained by the reflection that even with some eddying tides, the main current of progress moves steadily on. God's word can not return to Him void.

M. P. Parmelee

Trebizond,
May 13, 1893.

Pastor Simon left us in March and for a season the pulpit was supplied by the missionary. ~~we were without a preacher~~. But soon after the Lord sent us a preacher in an unusual way. A preacher from the Marsovan field was brought to Tokhizond as a political prisoner. The suspicion on which he had been arrested had no other foundation ~~other~~ than that he was too well-clad-neated and too well-appearing a man to be expending his energies in a small mountain village. With the aid of the English Consul his release from prison was secured after two days. The Vali wished to send him under police escort to Samsoon to be released there, but the Consul induced him to release him at Tokhizond on bail. Once since then, evidently at the instance of the chief of police, a move was made to send him away, but the Vali, at the preacher's personal request, has consented to his remaining there. His bail is now removed, and his

papers have been restored to him except his tartan and harmidicts which the chief of police still holds, for unexplained reasons.

This preacher, Mr. Garabed Shirinian, is now very acceptably supplying the pulpit at Zeitoun, so much so that the people are thinking of him as their permanent preacher.

Annual Report.

1892-3.

Rec'd July 5. '93.

Copy for Boston.

The Bardezag High School for Boys has an able corps of teachers and enjoys an excellent reputation. There are 95 boarding pupils present this year and other applicants for admission were rejected for want of room.

The Trustees of the School, a body composed about equally of missionaries and native brethren, have labored steadily during the past few years to improve its pecuniary condition. Most of the pupils were formerly received either free or at less than the full tuition fee. Now none are received free and a large majority pay in full. Some of the most desirable candidates however, including all those looking forward to the ministry, & most of those expecting to teach, are unable to pay so much, & with a view to assisting them, the Self-Help, or Industrial department was started. This department has done good service, but is now laboring under pecuniary difficulties. When it was begun a generous friend of the enterprise paid the salary of the master workman & continues to do so for

several years. Last year this assistance was not received, and unless we can secure it from some source we may be compelled to close the Department.

We are very unwilling to bring such a disaster upon the school, & upon the district, but experience has taught us that the Department cannot meet its other expenses & also pay the salary of the master workman. He is a man admirably fitted for his position and his salary is $370 a year. We trust that in answer to our appeal some kind friend or friends in America will furnish this amount of assistance to the school, & it will be a great relief to us to learn that friends propose to furnish the masters workman's salary for a longer period & thus save us from the necessity of repeating our appeal each year.

For such help we will be deeply grateful & will gladly furnish the benefactors of the school with some account of the purpose helped & with a list of the products of the shop.

On Behalf of the Trustees,

W. S. Barnum

Constantinople

Dec. 11 1893

Complete Dec. 11. 1893.

Rec'd Jan. 6. 1894.

The Bordeaux High School for Boys has an able corps of teachers and enjoys an excellent reputation. There are 95 boarding pupils present this year and many applicants for admission were rejected for want of room.

The trustees of this school, a body composed almost equally of Missionaries and native brethren, have labored steadily during the past few years to place it on a permanent condition. Most of the pupils were formerly received either free or at less than the full tuition fee. Now none are received free and a large majority pay in full. Some of the most desirable candidates however, including all those looking forward to the ministry, & most of those expecting to teach, are unable to pay so much, & with an eye to assisting them the Self-Help, or Industrial department was started. This department has done good service, but is now laboring under pecuniary difficulties. When it was begun a generous friend of the enterprise paid the salary of the master workman & continued to do so pre-

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On Behalf of the Trustees,

Constantinople

Dec. 11 1893

W. S. Barnum

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On Behalf of the Trustees,

H. S. Barnum

Constantinople

Dec. 11 1893

at Bardezag. 1893.

Rec'd Jan. 1. 1894.

Report of Bronsa Station for 1893-4.

The record of the evangelistic department of our work for the past year is not so cheering as we wish it might be; various circumstances, over which we had no control, seriously interrupted our efforts and caused us no little anxiety. The attitude of the Government, suspicious to the last degree and seemingly determined to fasten political offence with or without reason, has broken up Young Men's Christian Associations and Christian Endeavor Societies and deprived the churches of the inspiration which comes through the enthusiasm and united efforts of their young men and young women. The same cause, combined with the prevalence of cholera at the Capital and the Eastern portions of our field, kept us from making tours in that section during the Summer and Fall and from giving the churches that encouragement and counsel, which are so much needed because of the great lack of Pastors and Preachers. This lack, by the way, for a long time so embarrassing to us, has increased to an extent that truly alarms us; in addition to the missionaries, we have but

three ordained ministers in our field, all in or near Bronsa; this renders the regular administration of the sacraments impossible and involves great difficulty and expense for the performance of marriage Ceremonies.

Naturally the Communities are restive under this state of things and, when in addition the burial of the dead devolves on the elders or deacons of the churches because they have no preachers, it becomes a serious question as to how long we can expect such Communities to hold together or what hope we can have of others casting in their lot with them. This is the problem that is confronting us in our station and we anticipate that we shall find abundant sympathy from the other stations of the Mission — how to solve this problem is one of the most important matters that can come before this meeting — for prayer and for discussion. We must have more preachers; we can get along with fewer missionaries, though of course some departments of the work will suffer in consequence, but we must have more pastors and preachers for our vacant churches.

Bronsa East — The Rev. D. L. Garabedian continues his faithful labors with the Bronsa church and we

often wonder as we sit under his ministry why his most thoughtful presentation of spiritual truths and his consistent Christian life and example are not followed by a richer blessing. Great indeed are the responsibilities of those who enjoy such privileges and fail to be benefitted by them. The attendance at the Sabbath services has been good but the zeal of the church greatly needs to be quickened.

Though this congregation is still self supporting, it is yearly becoming more difficult for it to maintain this position, partly because of business depression and partly because the people are slow to learn the grace of giving.

Boys School. Our excellent teacher, Mr. Vahan Jimokian, has against great odds persevered in his work and kept together the boys school with about 25 pupils - this too notwithstanding the fact that the Armenian school is in a better condition than usual and great exertions are made to hold the community together.

A purely French school is also gaining considerable popularity and the attraction of the language has drawn into it a number of our Protestant boys.

Girls School. The day school for Armenian girls, under Mrs. Baldwin's charge, is steadily

growing, 44 pupils are in attendance at the present time and others are expected soon; of this number 16 are from Gregorian families. The results of the enterprise are thus far satisfactory and cheering.—

Bornova West. A Greek service has been maintained in this section of the city every second week by Mr. Cranford and Mr. Triandaphyllides and on the alternate weeks there has been Turkish preaching by Mr. Baldwin, assisted from time to time by preachers who have chanced to visit the city. As heretofore the Boarding school has been the nucleus of this Congregation, around which a few families of the neighborhood gather. As the people of the quarter speak Turkish for the most part, the alternation of language is not favorable to an increase in the attendance, but the present arrangement is the best that we can make.—

Girls' Boarding School— The year has been unlike any other, which the school has experienced.

It opened prosperously and at the appointed time. The number of boarding pupils enrolled was 28 and of day pupils 10.

One of the teachers was detained on her journey some weeks by quarantine, but her place was temporarily supplied; two other teachers

were absent for some time because of their own illness or of that of others, but the health of the pupils was excellent until after the Christmas holidays.

With the last of January illness began among the pupils and continued until the Easter vacation.

One very bright and interesting girl died after a short illness; she ripened rapidly in the last few weeks of her life. No death had before occurred in the school, so she was the first to pass from the earthly to the heavenly fold. Two other girls had serious and prolonged illness and very few of the members of the school escaped attacks of various kinds. Those whose homes were near were cared for in them by their own friends, but others necessarily remained at the school. The fact that the homework is done by the pupils increased the difficulties of the situation, especially when substitutes had to be found for three or four at one time; the girls however came forward nobly to undertake double responsibilities, the youngest vying with the oldest; teachers and pupils worked together as one family and there was no interruption of school. As the year advanced

the number of pupils lessened but the last months find the girls with renewed health and zeal, working and studying as usual. The Society of Kings' daughters, composed of the older pupils, has met regularly and has been able to give aid to a number of poor families in the vicinity and to others at a greater distance. Among the younger girls is a society called the "Co-workers", very enthusiastic and zealous.

The first steps towards the forming of a Greek Alliance were recently taken and, though it has not assumed definite shape as yet, a little company of 19 (male and female) have pledged themselves to pay certain sums yearly for Evangelistic work among their people.

Bandirma. The change for the better in Bandirma which we have mentioned in recent reports, has become a settled state of improvement. The efforts of the preacher and teacher have evidently been followed with God's blessing, and the regular congregations have more than doubled; on special occasions the accommodations are utterly insufficient for the crowds which attend the services.— Early in the year the preacher went to America for a visit and at present there is no prospect of his return; the teacher also

went to see her son, who is living in Chicago, but she returned to her post in February, much to our delight as well as to that of the people of B. One of the older members of the church conducts the services in the absence of the preacher and the continued good attendance on Sunday and at the weekly prayer-meetings is evidence that the interest awakened is permanent and needs to be nurtured by us.

Monhalich — Though our Committee have not been able to provide a supply for Monhalich during the past year, the brethren have nevertheless held together and maintained regular services in the Chapel. — Rev. Abraham Bonghdanian went to M. on a visit in August last and remained through the Winter. The church have evidently appreciated his labors and a spirit of larger liberality has been developed among them than when they had a permanent supply.

Kara Aghaj and Arslanbey — In our survey we pass now from the Western to the extreme Eastern portion of our field. Here among these simple village people we would gladly make our Summer retreat, if the place were only more accessible; we could rest and refresh ourselves in this pure air and cool climate and at the same time minister to those who are denied the Gospel advantages they

so much desire. Mr. Sarkis Gujayan the former preacher, still holds on in Kara Aghaj and they people show their appreciation of his services by the yearly contribution of twenty-five bushels of wheat. Miss Guliane here keeps one of the best of our common Schools. She also visits constantly among the women and conducts meetings for them which are very profitable.

The new chapel at Arslanbeg is not finished off yet, but with thick walls, a board floor, and a roof over their heads, the brethren count themselves fortunate and do not forsake the assembling of themselves together; although they have never had a preacher laboring among them, the number of adherents is gradually increasing.

If some self-denying preacher can be found for this out-of-the-way place, the people will give him a hearty welcome and set apart for his support from the best of their fields and from their herds and flocks.

<u>Monradchai</u>- It is now about a year and a half since Rev. Haritune Garabedian left Monradchai because of the dissatisfaction of the Congregation and the church has never quite recovered from the disturbed state which led to that separation. Our Committee sent them another

supply but this also proved unacceptable to them and as a consequence, where the people are so hard to please and where there are so few to choose from, the church has remained vacant; we are sorry to report them in so cold and divided a state and wish we could see a brighter prospect of improvement.

Bilijik. Mr. Garabed Jermagian was our stated supply at Bilijik during most of the past year. He is a young man of ability and, from a previous trial in another of our out-stations, we hoped that he might be the means of awakening a new interest in this weak and cold church. In this we have been disappointed, neither party warmed toward the other and, after several unsuccessful attempts to bring about a better understanding, we were obliged to accept the preacher's resignation. Much as we desire to hold this important centre, other considerations besides the financial one make its reoccupation difficult.

Goldagh After a vacancy of several years the Congregation at Goldagh are rejoicing to have a supply for their pulpit. Rev. Toros Kendigian moved there with his family last Summer and as a result of their labors there is a very cheering

awakening in the village. The ranks of our little community had been sorely thinned out through the inroads of the Campbellites but others have come forward to take their places and some of the leading men in the village now attend our services. Our accommodations are wholly inadequate and an enlargement of the Chapel is imperatively necessary.

A hopeful feature of the work in G. is the hold it has taken upon the women; crowds attend the prayer-meetings held especially for them during the week and Non-Protestants vie with the sisters in their desire to have the meetings at their houses. Many of both classes are learning to read.

We should not fail to give our faithful teacher here her full share of credit for this advance. The widow of our previous helper she labored alone both as Bible reader and teacher and, by her efforts among both sexes, succeeded in keeping up the work until help came.

Chalgara. The interest in Chalgara has deepened and become more intelligent during the past year. Severe trials and disappointments have brought forth spiritual fruit and several families have set their faces so determinedly Zionward that they have decided to remove to

some other locality, if they fail to secure Gospel privileges in their own village. We are moved to heartfelt sympathy as often as we recall the circumstances of this poor people. After having obtained title deeds to Government land, opening up new fields and raising splendid crops, they have twice had them destroyed by other villagers just as they were ready to be harvested; an appeal to the law, involving expense far beyond their means, proved of no avail because of the misrepresentation and bribery (double) of their persecutors and so the down hearted people do not know where to look for help.

A few weeks ago I visited the room (?) which they have been obliged to use for meetings during the Winter; it is a dark place designed for keeping straw in about 9 ft wide by 14 ft long and 7 ft high; it has an earth floor and one small window; here, fairly sitting in one another's laps they have huddled together for divine worship. Many of the people are good workmen and promise to build a chapel if we will furnish the materials. Without waiting for authority I purchased a desirable site for ten liras and we feel confident that the Mission will approve the estimate that we offer and that in due time

the proceeds of some white harvest fields in more favored lands will be converted into building material for a chapel for those who are not permitted to reap the fields on which they have bestowed so much labor.

Thirty-two families have been organized into a Protestant Community and Haji Kalonst Vrogian, the acting deacon of the Adapazar church, is working earnestly and successfully among them.

Jerrakh. We regret that after some 12 years of labor with the Community at Jerrakh Mr. Khachadour Altounian has been obliged to resign. As Jerrakh is so near to Genije, we have for a year or more been desirous of combining the two works and entrusting both places to the pastor at Genije. Our proposition to the preacher to remove to another place was opposed both by him and by the people and, in deference to the wishes of both parties, we made a new arrangement, lessening however at the same time the amount of aid rendered. - We had but little hope of permanency then and the result has been just what we expected, only it seemed wiser to let the matter work itself out rather than have a break with the people.

It was unfortunate that in their distracted state they were visited by a colporteur, belonging to the Campbellite denomination; he was recalled as soon as attention was directed to the harm he was doing, but his religious chief was not slow to follow up the advantage gained and has baptized six persons belonging to the J. Community.

Genijè continues to prosper under the wise and able leadership of its pastor Rev. Hagop der Sdepanian; he is thoroughly worthy of the esteem and confidence bestowed on him both by his church and by the village generally. Some are naturally jealous of his influence but all classes seek his advice and even those who are bent on mischief understand that sooner or later they will have to reckon with him and so many would-be evil doers are held in check.

A visitor to the Y. church is sure to meet a crowing congregation, maintaining however perfect order and quiet; the earnest attention paid to the preacher, the whole souled singing and the hearty Amens ejaculated during prayer all give evidence of worship "in spirit and in truth." Would that we had more such pastors and more such churches!

Soloz. For the last time our Tabular view reports Soloz as a branch of the Bonsa Church.

Readers of the Ardaper have already learned of its organization as an independent church, also of the installation of the pastor and the ordination of a deacon. — April 15th was a happy day for the church and for all who participated in the exercises.

The parent Bonsa church and the Genjé church were represented by their pastors and delegates and a crowd of interested spectators filled the Chapel to overflowing.

The opening exercises were conducted by Mr. Baldwin — then Pastor Ghazaros on behalf of the Union proposed the constitutional questions to the church and pastor and officially announced the organization of the church and Kr. Sdepan Mashigian as its pastor. — The table was then removed and the newly elected deacon came up into the pulpit and kneeled while the pastor of the church offered the ordination prayer. all the ministers present joining in the laying on of hands — A short address was then made by Mr. Baldwin to the new

deacon and to the church which had just entered into new relations with its officers.

An excellent and appropriate sermon was then preached by Dr. Hagop and when at last the benediction was pronounced the pent-up feelings of the congregation found vent in such hearty congratulations and hand shakings as are seldom witnessed in a church. We were exceedingly anxious to make this organization perfect in all its parts and rejoice that our efforts were crowned with success. We have an impression that the tendency of the time is to establish temporary church relations, that stated supplies and acting deacons largely take the place of regular officers, and, while we are aware that the exigencies of our work seem often to necessitate such an arrangement, we still think that we may expect richer blessings when our churches and their officers are tied with hard knots rather than with bean knots.

Demirdesh.- There has been regular Greek preaching in D. by Mr. Aegypteadis at his own expense, there have also been

frequent visits during the year by Mr. Crawford and Mr. Triandaphyllides and in the summer both families spent one or more weeks there.

This completes the list of our outstations and the record of our work in them — All have been visited once and several of them a number of times by the Senior missionary involving about 900 miles of traveling in carriage or on horse back — Some 40 days have been spent by Mr. Crawford in Greek villages near to Bunea, he has also given 50 days to Cosiple, Sardovan and Adrianople coming into closer relations and acquaintances with the resident Greeks in said places.

Mrs. Crawford and the Bible woman have been off twice among the nearer villages, visiting seven in all.

While our great need humanly speaking seems to be more laborers and more money, still we feel that even were these supplied all would be in vain without the richer blessing of Gods Holy Spirit. We ask your prayers that He, who is ever ready to bestow this gift upon His waiting children, may grant it in full measure to all the workers connected with this station —

On behalf of the Station
Rev. A. Baldwin.

Rec'd June 16. 1854

Report of the Cesarea Station for the year 1893-4.

Miss-ary cir-le — Causes for Thanksgiving — The year which we now review was an eventful one. As a missionary circle we have experienced more that was dark and discouraging than in previous years. Still there has been much which calls for gratitude. God's banner over us has been love. We have felt, at all times, whether in the light or in the dark, that the Master was saying, "This is the way, Walk ye in it." Despite all the dangers by which we have been surrounded we have been protected from all violence. Though several of our number have suffered, for longer or shorter periods, from partial or complete failure of health, Death has not been permitted to enter our circle and the close of the year finds each one of us able to do a pretty good amount of work.

While the above named causes for thanksgiving were mingled with things that were dark, and gave us anxiety, there were others that were simply joyful. Such was the visit of Dr. Clark, (Father Deacon Clark) who, in his trip across the world, gave us a call, and the visit was a benediction. Such too has been the enlargements of our missionary circle.

Oct. 7 - we were permitted to welcome Wilson Farnsworth Dodd, who took up his residence in the family of Dr. Dodd. It is hoped that in due time, he may become a useful missionary.-

for 1893-4.
Read June 16. 1894

The Wingates. Dec. 16 it was the privilege of the station to welcome Mr. and Mrs. Wingate as new associates. We feel that it is cause for thanks giving that, though they are young missionaries, they are not without experience. Mr. Wingate served a sort

Apprenticeship. of missionary apprenticeship of two years, as teacher in the college at Marsovan. He had also visited Cesarea and thus he was not an entire stranger to us or to our work.

Mrs. W. Mrs. Wingate is to the manor born, being the daughter of our missionary neighbor, Rev. M. Smith of Marsovan. She has the advantage of six years experience as a teacher in the girls boarding school at Marsovan. She has also the very great advantage of a tongue limber in the use of three languages of the country, Turkish, Armenian and Greek. Many of our people are delighted to have a missionary who can speak Armenian. Mr. Wingate had ~~not~~ been in Cesarea but a few weeks when, at the

Music. earnest invitation of the pastor, he consented to preside at the organ at the preaching service on Sunday. It is expected that, very soon, he will take the entire charge of the singing. This is a very important field in which his knowledge and skill may be of great service even before he has made very much progress in the language.

These young associates have been sent to Cesarea in view of the fact that those who have been in the ~~work~~ more than forty years can hardly be relied upon

for very efficient service. The missionary circle now numbers twenty, viz. four missionaries, six missionary ladies and ten children.

story— Pardon a few words of history. It is now forty years since Cesarea was first occupied as a station of the American Board. The writer has been connected with it from the first. In the meantime many others have come and gone. The list of American laborers numbers twenty seven, namely, eleven missionaries and sixteen (assistant) missionary ladies. Of these, though eight have died, not one has died in the station and only one when a member

r. J. Y. of the station. The last of those who have been released

nard— from their labors and passed over to the other side was the Rev. Mr. Leonard. He was connected with the station from 1857 to 1860. He was then transfered to Marsovan where he labored some twenty years. Failure of health compelled him to leave the work which was very dear to him and spend the last eleven years of his life in the U. S. A.—

2 ative laborers. As in years past we have been well sustained by a noble band of pastors, preachers and teachers. For reasons that need not be named, it did not seem expedient to call them together for a general conference, in 1893. Neither has it seemed best to do so in 1894. This is to be regretted. Those meeting were very

Native helpful both to them and to us.

Laborers. The changes in our corps of native laborers have been few as compared with those of previous years. A man who, for several years, had been an acceptable teacher in the intermediate department of our school in Cesarea, early in the year, was removed by death. This man, (Mr. Garabet Kouyoumgian) was a cripple from his birth. He was never able to walk or even to stand. His right hand was almost useless but with his left, he became a skillful penman. Especially was he so in writing the Arabic character. He was one of our most active young men in all Christian work, and his passage to that land where none are lame or feeble was such a triumphant one as is rarely seen.

Our last report spoke of Rev. Haig Yardumian, the pastor of the church in Soungoorlor, as having started for America. He went as far as England and there, through the kindness of friends, more especially of his former teacher, Dr. Herrick, he secured a place in Hackney college, London, where he is prosecuting further his theological studies. We fear that there is little reason to hope that he will return in the near future. His church enjoys peace and a fair degree of prosperity under his father, the Rev. Yeghia Yardumian.

The pastor of the church in Yozgat is still in America. His people are very impatient for his return. We are equally so. He, too, is anxious to resume the work which

Native Agency.

he had prosecuted so faithfully and so successfully. Just how successful he has been in raising funds by which to furnish better and much needed accommodations for the schools in Yozgat we do not know. We suppose fairly so. If, for any reason, he should be unable to return, we should feel that we had lost one of our wisest and most efficient fellow laborers.

By far our saddest loss and the one which has been the most serious for the evangelistic work, was that of Mardiros Kalostian of Gemerek. His case was alluded to in our last report. After being, for some months a prisoner in Sivas, he had been transferred to Angora, for a final trial. We hoped that he would be found innocent and would soon return to his work. In this we were ~~sadly~~ sorely disappointed. He was condemned to 15 years imprisonment in a fortress. By royal clemency this was reduced to six, and he is now in Akka on the coast of Palestine. We are glad to know, by letters received, that he is very comfortable there, though under guard. The congregation at Gemerek, one of the largest in our field, numbering something over three hundred, continued to hope for his pardon and his speedy return till they heard, early in 1894, that he had been transported to a fortress. His place was then taken by a relative of his, a young man who graduated at the Anatolia college in 1892.

Native laborers. Mr. Haroothune Armagonyan, who for six years had served the little congregation in Erevan quite acceptably as preacher, has been compelled by unreasonable and wicked men, to resign. This place is a large town with an Armenian population of about four thousand and a Protestant community of more than 130.

These, with a few ~~dismissal or~~ changes of teachers cover the modifications that have occurred in our corps of fellow workers, in the last year. The list now stands, as by tabular view, Five ordained preachers, seventeen other preachers, 26 male and 28 female teachers, and four Bible Readers. There are also, not included in this list, four colporteurs, supported entirely by the A. Bible Society, and one book seller and general helper.

3 Church-es. The number of churches which we report is six, the same that it has been for fifteen years. We wait impatiently for the formation of one in Talas. That place reports 95 church members and has a good prospect of growth. Financially the congregation is prepared for such a step as is proved by the fact that they are already paying more than half of the salary of their excellent preacher.

Five of these churches have pastors but only three of them have enjoyed the labors of their pastors the past year, two of them, as indicated above, being absent –

Churches. The most discouraging thing in their history the last year is, the very small number of new members received; the aggregate was only twenty five. We must go back 24 years to find so small a number received in any year. The average for the last ten years was sixty (59.7) This is the especially unfavorable thing in the history of the churches. They have been very free from strifes and contentions and have done fairly well in the support of their own institutions.

Congregations - 4 Our Tabular View shews thirty seven congregations while last year there were thirty eight. Three of these which were receiving aid in support of a preacher have no such aid at present but by means of their teachers or of other brethren the regular services are maintained. The congregation that does not appear is that at Angora. The former preacher continues to occupy the chapel property despite the protests of nearly all the Prot. community. (He keeps up a little service for the few that are willing to hear him preach (Later! The service has been discontinued & the building taken for his own use 2.2.4) but the number is not reported.) There are here about 90 Prots. There is scarcely a more important post in our field than Angora and yet, for years, it has been the one that has caused us the most anxiety, amounting almost to despair. There are however two things that are somewhat encouraging. One is the very strong desire of the brethren for the renewal of the work under a new preacher and their pledge of 50 £s. for this purpose—

The other is the presence of a new British consul. This is Mr. H. A. Cumberbach; he has shown himself very friendly and we are not without hope that through his efforts the troubles between the former preacher and the Prot. community may be satisfactorily settled.

5 Building & repairs

It may be remembered that last year we reported the reception of a Firman for a church edifice in Injirdere. In the early spring, work was begun on the foundations and Aug. 17 we had the pleasure of joining with many others in the dedicatory exercises of a very neat and appropriate church. It is a substantial stone building, with a good school room in the basement and an audience room 45 x 25 ft. on the second floor. A closely sandwiched crowd, many of them Greeks, listened attentively to the more formal dedicatory exercises. These were followed by a sort of entertainment with music, speeches &c. The last speech was by one of the most influential Greeks of the place, a very cordial address, which closed with the prayer that God may hasten the day when Christians of every name will be united in one great brotherhood. It is worthy of note that a good many Greek friends contributed to the funds with which this church was ~~built~~ built. One man leaving by will, 50 £t ($220.00) for this purpose. The entire cost was $2,402.40 of which there was granted, by the Board ($1,100) a trifle less than half —

a church Injirdere.

Buildings. Important and much needed changes have been made in the building which accommodates our girls boarding school. A third story has been added. This gives us a good dormitory, 64½ by 42½ feet. Other changes have been made in the lower hall, enlarging it by the addition of two rooms. This affords better accommodation for our Sunday School and congregation. As has been our universal experience in building and repairs, the expense exceeded the estimates, the amount being 264 £s. while we had hoped they would cost only about 200 £s. The funds, with the exception of a small deficit, were promptly and generously given by the Woman's Board.

Dormitory Julas S. S.

Home for the Kindergarten

Early in the year the same Board put at our disposal funds for securing an appropriate and a permanent home for the Kindergarten in Cesarea. After long delay we succeeded in ~~the~~ purchasing a house which accommodates the school much better than did any one that we had been able to rent. The school occupied this home early in April.

6 Education

As usual, education has held a very important place in the work of the station

a. Common schools.

For various reasons six of the common schools which were on our Tabular View in 1892 do not appear in 1893, but the same number have been added. Of these four are old schools that have been reopened, and two are new. The whole No. of common schools is, including the three Kindergartens, 42 with 1236 male and 678 female pupils. (1914.)

b. High schools

The three high schools for boys have done fair work. That at Yozgat has furnished two teachers for Eilenje and sent one or two boys to college. Of the one at Istanos we hear good reports. The one at Cesarea, "The Argeas high school," on July 7, graduated its fourth class. That class numbered six, all residents of Cesarea. The young men who had come in from other places and been members of this class had left a year or two before for college. The attendance at this school has been larger than ever before, but its efficiency has not been so great as it was when Mr. Fowle was able to give it his thorough oversight and supervision.

e July 14, the Girls Boarding School in Talas, graduated its sixth
rls class. It numbered ten, namely six Armenians and four
arding Greeks. It was then just ten years since it graduated its first
chool class. The whole number who have received diplomas
is fifty four.

The number of new pupils admitted to the school is not quite so ~~large~~ as that of those who have left, so that the school is slightly smaller the present school year than it was last. There were many more applicants for ~~admission~~ admission but most of them were rejected because they were too young. Other hopeful candidates were unable or unwilling to pay the amount required of them. Not many applications for admission to the school have come from the outstations. Had the usual preachers meetings been held there might have been more.

We continue to call in vain for an associate for Miss Classon. Now the time is passed, when we should ask for one. The highest good of the school imperatively demands two new teachers.

Our three Kindergartens, at Talas, Cesarea and
nder- Yozgat, continue to hold their place as the most
tens popular and the most encouraging part
of our work in the line of education. Much of the
time Miss Burrage has exercised an efficient supervision
over both the one in Cesarea and that in Talas, though fifty miles
apart —

She has, at the same time, had a class of young ladies to whom she she has been teaching the mysteries of the Kindergarten. Most of her pupils would naturally have gone to Smyrna for such teaching had not the partial failure of Miss Bartlett's health made it impracticable for her to receive them. The class numbers nine and represents each of the Turkish missions, there being one each from Erzroom, Trebizond, Marash, Hadjin, Baghchejuk and Sivas, while the Caesarea station is represented by three, from as many places.

7- The work of touring for various and very good
mrs. reasons, has fallen to the senior missionary even more exclusively than in previous years. The partial failure of Mr. Fowle's health and his absence from the station, six months, and the multitudinous cares and responsibilities of Dr. Dodd made it quite impracticable for either of them to engage in this work. Neither has it seemed best that either of the missionary ladies should join in this work. The itinerary of touring done in 1893 showed travel amounting to 2010 miles and absence from home 148 days. Partly because of the disturbed state of the country no touring was done in 1894 till April when a short but interesting tour was made in the S. W. portions of the field. Mr. Fowle also, about that time made a visit to Komyossom—

8 The Sale of Books a Sacred Scriptures.

We have always regarded the sale of books as a very important part of our missionary work. It is with great joy that we report that the sales of the Sacred Scriptures have been very successful. This result has been secured by the thorough organization and the very efficient supervision of the work by the superintendent, Mr. Nazar Musdiggan. The report shows 3117 Vols. sold for an aggregate of 12,925 rps. The amount would have been larger had not two of the colporteurs suffered from the suspicions of the Government. One of them was in prison some months. Never before with one exception in the whole history of the station has the sale of Sacred Scriptures been so large.

6 Missions Books.

But what shall we say of the sale of Mission Books! In our report, one year ago, the hope was expressed that "sales" will show an advance to keep pace with the Bible Society". That advance has not yet begun. On the contrary the receipts were considerably less than the previous year, the amount being only 5,767 rps. The average of our sales for seven years before the separation of these two branches of closely allied work was 12,688 rps. If it be said that the book department receives more money now than it did when more than twice as many books were sold we admit that that is true. It is equally true that the more sacred Scriptures the Bible Society sells the more money it loses.

I have the superintendent's report of receipts and expenditure for six months and it shows the former to be 5,905½ ps. while the latter was 11,159, a balance on the wrong side of 5,253½ ps. Still, we all regard this Bible colportage as an excellent missionary agency. Ought we not to regard the sale of our mission books, at least, the religious books, like "Pilgrim's Progress," in the same light?

9 Relations to the Government.

The Turkish Government has come to look upon American missionaries with grave suspicions. If we will look at ourselves from their stand point we must admit that they have a good deal of cause for their ill opinion of us. The Protestants have had quite too large and too important a representation among the political agitators of the last two or three years. We are looked upon as the leaders of the Protestants. Hence they naturally suppose us to be prime movers in these plottings against the Government. We know that, in this, they are utterly wrong. Still, that is their opinion at present. We hope to live it down. Probably every missionary in the land, surely every one in the Cesarea station, has persistently and always opposed all seditious movements and all plottings against the Government. We are very glad to say that, despite any evil opinions entertained in regard to us,

Relations to the Government.

We have enjoyed full protection and, in no way having as missionaries, been molested or hampered in our work. Two of our preachers, one in Yozgat and the other in Sarawlanga, 20 miles E. of that place, have been under arrest. What the charges against them are we do not know. There have been fears that some of our schools and places of worship would be closed. At Everek the former preacher, after being thoroughly catechised as to his support, his personal history, his education, also as to the place of worship and the school, was told that he must close the school and the chapel. He replied that he had no power to execute such an order. The governor then called one of the more influential men of the congregation and gave him the same orders and received the same reply. When the governor found the responsibility thrown upon himself he hesitated and decided to await further orders. We trust we shall hear no more of this trouble, especially as the school is covered by the permit reported last year. We have had greater anxiety about the schools at Yozgat. When the authorities made enquiries, the reply was made that they were under the supervision of their pastor, the Rev. G. H. Krikorian. It was also said that he was in America and an American citizen. Had the more accurate reply

relations the government been made that they were Protestant schools under the supervision of the Prot. community, ~~but~~ there would have been little or no fear of any trouble. We trust that, despite the mistake the schools will not be closed.

We are very glad to report that in the Konia Vilayet, both at New Scheher and at Akserai, at the time of a late visit by the Governor General, full authorization for the Protestant schools was given.

We are sorry to say that the little community in New Scheher has not yet received the firman for which it has been making heroic efforts for two years or more. Despite many delays their petition made steady progress step by step and ran the gauntlet of all the different and difficult stages till it came to the very last; the signature of His Royal Majesty, the Sultan. The governor of New Scheher told me that, having got so far, its success was quite sure. But the document did not come, but, after long delay, there came an enquiry about the number of a certain document. A satisfactory reply was sent and it is expected that the firman will be granted. This may be taken as a test case. If successful we may hope that nearly every community may secure a firman if the first step is taken in a satisfactory manner and if it is followed by sufficient perseverance and patience —

10 That "Banquo's Ghost," Retrenchment, which has haunted
Trench- all of us so persistently so many years still does not "down".
ment- We are pursuing a presumptuous course, but the same one
viz. with slight exceptions keeping up the work in hand
that we have followed the last two years. Urgut has been
struck from our list and we are paying nothing for preach-
er at Eberek or at Eileije, neither are we paying anything
at Angora. Allowing nothing for these places and
nothing for Chelleh after June and keeping up the
rest of the work now in hand our deficit will be about
45 £s. at the end of the year.

11 The importance of the <u>medical department</u> can
Medical hardly be overestimated. This is greatly enhanced
Department at just this time by the fact alluded to above that
the Government does not look upon us with favor.
The Dr's medical and more especially his <u>Surgical</u> work, is seen and appreciated. He has already made hosts of friends. He causes the blind to see and the lame to walk. We all feel the influence of the love and gratitude inspired by his good works. The efforts of an envious physician to get the authorities to interfere with his little, quasi hospital, signally failed For about half the year the Dr. was obliged to take a large portion of Mr. Fowle's burdens. Of course this made it impossible for him to do full medical practice. Still he did a large business as the following statistics show.—

In 1893 he attended to 4,853 cases, besides his hospital practice. Hitherto he could accommodate only eight persons at a time in the four rooms fitted up in the dispensary for that purpose. In the early spring of 1894 a room was finished off in the attic of that building affording accommodations for four more patients. Thus we may expect that this part of his practice will be considerably enlarged. The whole number of patients admitted to the hospital in 1893 was 106. (It will be remembered that none are received except those who are to undergo surgical operations) The surgical operations which he performed were 156. Of these 57 were operations on the eyes: 14 were for calculus; 10 were amputations; 17 were tumors, and 58 were reported as miscellaneous. Of all the patients received to the hospital from the time when it was opened, Sept. 1892 to Dec. 1893, that is, the first sixteen months of its history, not one died in the institution. The first death occurred Jan. 28: 1894. This was a bad case of calculus and the patient was a Circassian some 50 years of age.

The Dr's receipts are small as compared with his practice, 205 £s ($902.) in 1893. Hitherto he has been unable to fill his own prescription

A few weeks ago the young man that he had sent to Beirout to study returned, armed with a diploma procured in Constantinople with a good deal of difficulty and henceforth his prescriptions will, for the most part, be filled at his own dispensary. For these reasons, (enlarged accommodations and selling his own drugs) it is expected that his receipts will, in future, make a much better showing.

We were very glad to have him leave in the early spring for a much needed season of rest, and for a visit to Beirout and Aintab and other places where he could see something of hospital work. He was absent two months and returned in good condition, feeling that he had seen and learned much that will be helpful in his great work.

Conclusion

We close our report with more than usual of forbodings. Though now, as a station, strongly manned, not all are strong in health. The suspicions of the Government may make very serious trouble. Our once good name and the good name of the Protestant people of the land, however unjustly it may be, are now in disgrace. Men who are impatient of God's slow and peaceful method of working out reforms have hoped to hasten

needed reforms by violence. Many good men are deceived by these self constituted leaders. As we cannot favor their methods there is danger that some at least may think that we are not true and faithful friends to the Armenians. We can only pray that we may be guided aright and that the Lord will open the eyes of those who misjudge us.

We find consolation in the fact that God brings good out of evil. We know that "all things work together for good to those that love God". We know also, that He is working out His own grand designs. We have increasing evidence that, despite all that is dark and discouraging, the leaven of the gospel is working more and more in both the Armenian and the Greek churches. Hence, we look forward with hope and gird ourselves for another years service —

In behalf of the Cesarea station —

W. A. Farnsworth

Talas, (Cesarea) April 26: 1894.

Cesarea Station.

Rec'd June 16, 1894.

LL

Jan. 1894. Catalogue of the Cesarea Kindergarten.

No.	Name	Age.	Notes
1	Avedis Tooloomjian	4	Was a quarrelsome boy but is now loving.
2.	Ashay Keshisyan	5.	Has bad home influences. Changed for good.
3.	Aris Avanesyan	5.	Is very regular - of good disposition.
4.	Aram Pallayan	6.	Belongs to the sexton's family. Is doing well
5.	Aram Der Kagesyan	6.	Is good boy but rather dull as yet.
6.	Aroosiag Nooskhajian	7.	Very careless but is improving.
7.	Aroosiag Ozsvon Boozyan.	7.	Affectionate but rather careless.
8	Ardem Suegmayan	7.	Is poor girl - ready to help others.
9.	Asanet Kasanjian	8	Disobedient.
10.	Petrack.	7.	Father drinks. Is dull as yet.
11	Kapriel Daoodyan	5	Is a bright boy.
12.	Kalinik.	4.	Cried a great deal at first.
13.	Daniel Artinyan	8	Bright but mischievous.
14.	Daniel Balmanyan	4.	Is a dear boy - loves school.
15.	Yervant Benglian	5	Was very obstinate at first but is better.
16.	Yervant Yenyenkjian	5.	Delicate boy - bright and promising.
17.	Yester Navrozyan	8.	Was disobedient and careless - much improved lately.
18	Zarooher Abajian	6.	Daughter of Bible Reader - is not very atten-
19.	Garabet Magakyan	5	Parents non-Christian.
20.	Garabet Pallayan	4.	Was obstinate - is doing better.
21.	Gabis Bastermajian	4.	Cried much at first - now loves school.
22.	Geeligar Pallayan.	4.	Quiet and bright.
23.	Gullenya Balekjian	4.	Very poor - Ran away several times at first.

Cesarea Station.

No.	Name.	Age.	Notes.
24	He-rant Shimchiryan	8	Of a sweet disposition.
25	Herant Abajiyan	5	Rather delicate - good boy.
26	Haiganoosh Navrozyan	4.	Cried a good deal at first.
27	Hekanoosh Chengyan	7.	Be inattentive and gives trouble.
28	Jivan Yelatyan	4.	Very delicate - good little boy.
29	Manook Bashbagirghan	4.	Sweet disposition - very dear boy.
30	Mamas Nalchajiyan	5	By coming to school, good influence at home exerted
31	Madaose Serveryan	6	Very poor - is helpful.
32	Megerditch Hampalyan	5	Through his influence parents come to church.
33	Misack Adooryan	7	Was very disobedient - parents see change.
34	Mabel Muradyan	5	A nice little girl with no good home training.
35	Marani Halemkyaryan	10	Very nice girl. (Has now left)
36	Mariga Abajian	9	Good girl but rather slow.
37	Hagopik Tartaryan	6	Can do well but is mischievous
38	Haratune Davtyan	5	A poor boy - does well.
39	Nazar Keshisyan	4.	Funny little boy - did not speak at first
40	Nimpariz Mardiyan	5	Sweet disposition.
41	Ochen Morockyan	6.	Was disobedient - friends see change
42	Ochen Bochaliyan	7.	Very bright.
43	Sisak Salambolyan	4.	Does well.
44	Simonik Yedi Karen	5.	Of good disposition but loves play
45	Stephan Tartaryan	5	Intelligent.
46	Siragan Pattayan	6.	Bright and mischievous.
47	Sarkis Khachkhachyan	6.	Of good disposition.

No.	Name	Age	Notes.
48	Siranoosh Navrozyan	5	Does well – is rather proud.
49	Siranoosh Chelibi Kalpakyan	4.	Of obstinate disposition.
50	Sima Kehyayan	6.	From rich family has good influence at home.
51	Siranoosh Salambolyan	7	Does pretty well but is rather lazy.
52.	Vahan Chenozyan	4	Bright boy – is more obedient than first.
53.	Vahan Der Kazaryan.	8	Is doing well.
54.	Vahan Tabibyan	4	Cried a good deal but is now doing well.
55	Victoria Keshisyan	4.	Good girl.
56	Victoria Giritliyan	5.	Sunny face. Not much home training.
57	Virgin Eseryan	5.	Quiet little girl.
58	Dicran Yergiyan	6	A delicate boy – easily injured.
59	Raphael Kalemkyan	6.	Very bright – has improved much.
60	Parsekh Sarafyan	6.	Makes bright remarks – does not speak plainly.
61	Pusant Yuzukjian	6.	Delicate – Restless and mischievous.
62.	Pusant Muradyan.	8.	Very naughty, but has been much prayed for and teachers see a change in him
63.	Pusant Abajian	8	Was very rough, but is gentler now.
64.	Onike Mekchavakyan	5	Has been very careless.
65.	Onike Bashbegirgyan	8.	Can do well but is careless and inattentive.
66	Donastic Yagoort Kehyan	7.	From an ignorant family – is doing well.
67.	Aram Shumshiryan	6	Of sweet disposition.
68.	Madiross Dalak Kenpa	8.	Has received good influence.
69.	Marani Giritliyan	8	No home training – is doing well.
70.	Garabet Pakliyan	6.	Has much to say.
71.	Yefros Keshisyan	6.	Is careless. – can do well.

44 boys – 27 girls.

Rec'd Sept. 4,

Report of Constantinople Station. 1893-4.

All the recent changes in the male membership of the station have been in the line of reduction. Within the period of four & a half years preceding Jan 1st 1893 Dr. Fuller had removed to Aintab, Mr. Leeke, Mr. C. A. S. Dwight & Mr. Brooks had returned to America, & Dr. Bliss had entered upon the heavenly rest. During the year 1893 increased feebleness constrained Dr. Pettibone to return to America also; & so the station which numbered ten men in the summer of 1887 was reduced to four. Of these, one is Treasurer of all the Missions in Turkey, two are connected with the Publication Department, & only one is able to give his whole strength to evangelistic work. Not for 52 years has the Mission had so few men residing at the capital. In 1841 Mr. Goodell & Mr. Wood were both in America when the report for that year was prepared, & so but four men were put down as present at the station; but to find a year parallel to our present numerical weakness we must go back to 1841 when Messrs. Goodell, Dwight, Schauffler & Hamlin were the four resident missionaries.

With the exception of the Treasurer, the men now here already look back upon periods of from

26½ to 35 years of Missionary service. In the natural course of events another decade will see them all near the end of the term of vigorous work. By the consolidation of Constantinople & Nicomedia stations Mr. Chambers has become a member of our station, but even his immense energy is absorbed by the pressing demands of his own portion of the field, & the change, though mutually beneficial, brought no addition to the number of laborers. In view of the constant call for retrenchments we have so far asked for only one new man, & to him we proposed to commit the care of the work among the Greeks, but he has not yet been secured.

We feel that it is not prudent to go on in this way longer. To further reduce the male elements of the station threatens disaster. Our corps is the smallest number consistent with safety, & we are made to feel the possibility of further reduction by the fact that the fatigue resulting from overwork has driven two of our number, & they the two younger men, to go away in turn for periods of rest, so that for almost half of the year since the last Annual Meeting, only three of the four were on the ground. Fortunately for us, Dr. Herrick & family came to Constantinople in Nov. & have remained until now. For this most welcome & helpful loan we are grateful, & if Marsovan

station can, consistently with its own need, & the approval of the Mission, convert the loan into a gift, we shall be doubly thankful. Our further wishes in the way of reenforcements will be made known during the meeting.

The year 1893 closed without any death in the station. There had been weariness & feebleness on the part of some, but when the new year began we had no reason to suppose that the angel of death was hovering near us. Before a third of the year was past he had snatched two greatly loved members of our little circle.

Jan 27, after 35 years of connection with the missionary work, Mrs. Greene was called home. This long period of services had not caused her to grow weary in well-doing. Her zeal, & hopefulness continued undiminished, & her activity was never greater than during the last year of her life. Her wonderful vigor enabled her to do much in the way of visitation, & her ready sympathy & buoyant faith made her presence a blessing in many a home of poverty & suffering. No one, looking at her still youthful face & elastic step would have believed her to be over sixty years of age. She was one from whom her friends confidently predicted a long life,

& the announcement of her death came to us as a shock. It seemed as if her soul, catching a sudden glimpse of the heavenly glory, had spread its wings & flown away.

Very different was the path which the Master marked out for Mrs. Dwight, for whom the earthly mission ended & the perfect life began on the ninth of April. She was a child of the Mission, & though permitted to live out only half the allotted three score years & ten, most of her life was spent in Constantinople, where she was always familiar with, & interested in the work of the missionaries. Her own appointment as a missionary was seven years before her death, & during all that period she suffered much from feeble health. Her charming social qualities, & her warm sympathy seemed to mark her as one specially fitted for a life of useful activity, but the Lord has need of another kind of service. He chose her as one who should glorify Him by cheerful patience & sweet resignation, & these are, for us, the chief lessons of our sister's life. He knows why she was kept back from the sphere of activity in which she was fitted to shine. She did well what her strength allowed & accepted the harder path of honoring our common Master to which He

called her.

And so we tearfully laid the bodies of our sisters in the grave, to sleep in the soil of Constantinople, with the bodies of eight other sisters & five brethren of the Mission who had gone before them, until the morn of the resurrection. How much the Lord must love the bereaved ones whom He has chastened so sorely! May he help us to bear one another's burdens, & to hear the voice which saith "Be ye also ready"!

The object for which our Mission was established, which is the development of christian character & christian institutions, is reached most directly, yet perhaps not always most effectively by that form of labor which we call evangelistic. Certainly the upbuilding of the church of christ is the aim, & the preaching of the gospel in some form is the work, for which we are all here. And yet, the large majority of the 23 members of our stations give most of their strength to those collateral branches of our work — teaching & publication. If this is a justifiable use of missionary energy, it must be because in this way the laborers are helping forward the spiritual end for which the funds received by our Board are contributed.

Before speaking more particularly of the work of education in our field it is therefore fitting to remind ourselves of its importance. Our schools are of value because from them our preachers & teachers come. And yet, it would be a lack of candor to say that they exist mainly for this purpose. Not ten per cent of the 168 pupils of the American College for girls or of the 117 pupils of the High School at Bardezag will ever enter these callings. If we had no other aim but to raise up helpers it could be done at far less expense. But, aside from this aim, we are convinced that Christian schools of a high order, which give a solid education, but save their pupils from skepticism, & from the contempt for, or patronizing treatment of religion which prevails in many other schools, are among the greatest needs of this land.

We need them for the education of the children of our Protestant communities. An education they will have, & if we do not give it they will receive it under influences not favorable to evangelical christianity. It is a question which we often ask with solicitude, whether we can hold the rising generation of Protestants. The experience of the past enables us to return a hopeful answer, for comparatively few of the children of Protestants have

forsaken the faith of their parents. Some, however, have done so in the capital & elsewhere. The fathers of many of them were busy men, absent at their shops all day, & there were no good evangelical schools where the children could be taught. And there been, most of those who have left us might still be with us.

And we need the schools to reach with gospel influence those connected with other communities. Our schools draw largely from non-Protestants, & receive them at the formative period of life. This is a great opportunity which we enjoy, & it may be a passing one. We are told that in Bulgaria the national schools have been so improved that the Protestant schools do not draw many pupils from families outside their own communities. Such is not yet the case here. And we doubt if any part of our work has yielded better results than the work of our schools. These results are not all shown by statistics. Many give evidence of having begun a truly spiritual life who never take the Protestant name. They remain in their old communions and are a leaven there. We may not judge them, & we should not feel that our efforts are lost because we do not see the leaven

nothing an immediate transformation in the lump. If we only have patience & through our schools, increase this element of evangelical sentiments in the old churches, we shall see the results, & in fact, we do already see them. Mary Hopkins & Mary Lyon did more for the cause of Christ as teachers than they could have done in any other position. We believe that, had they come abroad as missionaries, the teachers chair would have been their true throne of power. If the teaching of our schools be as positively Christian as was theirs & if that earnestness & nobility of character which gave them such power over their pupils characterize those of our missionary body who are engaged in teaching, we believe that none will gather a larger spiritual harvest. [Most prominent among our educational institutions, is the American College for Girls, the Report of which will now be read by the Acting President, Miss Fenstham.]

The High School for Boys at Bardezag has had a year of unprecedented prosperity. Aside from the salaries of the teachers, the cost of the school for the preceeding school year is estimated to be 1000 liras, including 400 liras for repairs, and the income from board & tuition is about 1150 liras. As part of the surplus, it is the pur-

-pose of the Trustees to expend for charts & apparatus. The number of boarders is 92, & others were refused for want of room. The day pupils number 25. Mr. Chambers testifies that all the native teachers are thoroughly conscientious in their work, working together harmoniously & efficiently. The religious tone of the school is encouraging. The Bible lessons in which the Blakeslee series of text books is used, have been full of interest. Gregorian as well as Pro-testant boys take their turn in leading the prayer-meetings, & in the opinion of the Principal, many of those showing the best evidence of being renewed in heart are Gregorians. The place which Mr. Chambers has gained in the affections of his pupils, & the strength of his influence over them for good have been very clearly shown during the year. Most of the 81 graduates of the school bring credit to the institution & several of them are, or have been, engaged as preachers or teachers. The great need of the school is a suitable building, & in the hope of securing funds for its erection Mr. Chambers is now spending a few months in Great Britain.

The Summer School for helpers at Bardezag made a good beginning last year, & arrangements have been made for its continuance this Summer. The

dozen preachers & teachers, & the others who gathered with them, went back to their work with new ideas & new hope, as the result of the four weeks spent together.

The High School for girls at Adabazar has also had all the pupils it could accommodate. There are 45 boarding pupils, 24 of whom pay the whole charge for board & tuition, which is 8½ liras, & the remainder pay from half price to six liras a year. There are 18 day pupils, none of whom are received free. The religious influence of the school is very marked. Of the 37 pupils who have graduated since the school was transferred to Adabazar, all but four are church members, & these four are gregorians. Of last year's class of six, five have been engaged in teaching this year. There are in Adabazar 16 married women who graduated from this or similar schools, & in general they are the leaders in Christian work for their sex. Many others who are exerting a good influence took a partial course in the school. There are two Christian Endeavor societies among the pupils this year containing respectively 35 & 17 members, who are learning to give, as well as to serve Christ in other ways. The school has recently received an official recognition from the government, & a permit to erect the building for which funds have been in

hand for some time is confidently expected soon.

Though it is not simply educational this is perhaps a fitting place to speak of the work in charge of the ladies in different parts of Constantinople.

At Jedik Pasha Mrs Newell & Miss Jones have seen the Sunday school reach an average of 300 members, the number present sometimes rising to 400. The pupils are divided into 19 classes, & the teaching is given in four languages. The school has been blest in having a body of earnest teachers who have served gratuitously, but more are needed to form additional classes. The monthly concert contributions for the year amounted to 14 liras, & were divided between the Brousa orphanage, the Kurdistan work, & the famine sufferers. The Society of Christian Endeavor, composed of girls & young boys, consists of 50 members of whom half are "active". They have given five liras to the Brousa orphanage, not included in the sum mentioned above, & their devotional exercises, together with their development in character & in a sense of responsibility have been most encouraging.

The day school occupies five rooms, with one teacher in each. There are 183 pupils, of whom 119 are Armenians & 64 Greeks. But 52 of the number

are Protestants. The income of the school for the year will reach 125 liras, & if there were suitable accommodations, the number of pupils could probably be doubled.

The Evening School, held twice a week, has 62 pupils, & was nearly self-supporting. A number of the pupils have been brought into the prayer-meetings & led to begin the systematic study of the Bible. This & the coffee-house help to keep young men away from low places of resort. About 70 men come to the coffee-house daily to read the papers in almost the only place in Stamboul where they can gather without meeting the temptation to drink & gamble. There is a weekly prayer-meeting in Turkish at the house of the ladies with an attendance of 75, and a prayer-meeting in French at the coffee-house. Three Bible women work out from Fedik Pasha as a centre to other parts of Stamboul.

At Haskeny Mrs. Parsons & Miss Pearson are laying foundations. As Haskeny contains no Protestant community, their work is wholly among non-Protestants. They have a kindergarten with 28 pupils, & an evening school of 10 young men. The Sunday school has an average attendance of 80, & a weekly teachers' meeting is held at the house of the ladies.

The common school numbered 70 last year, but since the new year there has been a change of teacher & a falling off in attendance.

At Scutari Miss Zimmer is busy with various forms of work. The Sunday school has an average of 75 members of whom but 10 are Protestants, & the remainder Greeks & Armenians. For this school there is a lack of suitable teachers. Following the Sunday School on Sunday afternoons, a Society of Christian Endeavor meets, conducting its own religious exercises. From 75 to 80 persons come to Miss Zimmer's home during the week for lessons of various kinds, & during the first four months of 1894, 740 lessons were given to 258 different persons. Some receive language lessons; some are taught sewing, embroidery, & dress-cutting; & a class of boys receive lessons in carpentry from a skilled carpenter. There is a Bible reading in connection with each lesson, & the object of all this work of teaching is to get an influence over the Jewish, Greek & Armenian pupils, in the hope of doing them spiritual good. A King's Daughters Society meets to work for the poor, for whom it has also made a money contribution of two liras. To this class Mrs. Trowbridge gives a Bible lesson, & Mrs. Peet also renders Miss Zimmer assistance in her work. A Bible

women visits about 25 families weekly & Miss Zimmer tries to go with her one afternoon each week.

These missionary sisters are all occupying posts to which they were called by the invitation of the Mission. They are working earnestly, & as we believe, wisely & usefully. In what we are about to say there is no disparagement or criticism of their work, or of any other branch of women's work in our station. And yet we cannot conceal the fact that one of the trying necessities of the year has been that imposed upon us as a station of cutting down other appropriations which seemed to us essential, to make room for an increase of those set apart for "women's work". And we are the more troubled because we see in this a tendency which we must expect to go on increasing. To be sure, this tendency is not one peculiar to our field.

Looking at the Annual Reports of the Board we find that the amount specially given for women's work in all the fields was 3.8 per cent of the whole income of the Board in 1870, 24.8 per cent in 1880, 26.9 per cent in 1890, & 33.2 per cent in 1893. Leaving out the missionary salaries in the limit given our Mission for 1895, the amount assigned for women's

work is 30.8 per cent of the total amount given for general work.

If we confine our view to Constantinople station, exclusive of the Nicomedia field, we find that in 1885 the amount appropriated for woman's work was 8.8 per cent of the total for general work; in 1890 it was 9.7 per cent; in 1894 it was 13 per cent. The girls' college is not included in this.

This examination shows a tendency which not only continues but has been considerably accelerated during the last years. With the increasing perfection in the organization of the Woman's Board, & the multiplication of their branches, & with the splendid zeal of the American women & the power which they have over their husbands' purses as well as their husbands' hearts, we must expect the contributions of the Woman's Board to form a steadily increasing portion of the income of the A. B. C. F. M. If present rules are to continue, our station must therefore look forward to the future with apprehension. Within four years the amount given for the regular work of our station, exclusive of woman's work, has diminished from 1480 liras to 966 43/100 liras.

Any method of appropriating the funds of the Board which fails to secure the interest

division is a faulty method. To decide in Boston that a certain portion of the funds shall be given to support boys' schools or to build chapels, without regard to the protest of those in the field who feel that the money is more needed for something else, would be unwise policy. The case is no different in principle when the exceptionally treated object is woman's work. In America no necessity is felt to make such a distinction in church work. Separate collections & appropriations are not made for the work among the women of the congregations. If any greater need exists with reference to our station fields, it is not found in the field itself, but in the method of collecting the funds in America. We shall not be apt to neglect effort for the salvation & education of women, or to regard them of less importance than their brethren. To do so would be both short-sighted & sinful, but such a mistake cannot be expected in a station made up of eighteen women & five men, & in a field where the membership of the churches & the attendants upon religious services are at least half women.

We believe the only right way is to regard the work as a whole and, especially in these days

of retrenchment, to give no branch of it a prefer-ence other than that justified by its relative im-portance. We do not regard the Apostle's decla-ration that "In Christ Jesus there is neither male nor female" as obsolete. If we have "woman's work for woman", why not "man's work for man"? If the relatively growing incomes of the Woman's Boards is all for one sex, why not hold the relatively diminishing remainder of the Board's income, which comes from other sources, sacred to the elevation of the other? If this is impossible, as it clearly is, both in the nature of the case, & because the men themselves would never consent to it, then we must seek relief in some other way. We must urge, as we are told others have already urged, that, as our pas-tors preach to mixed congregations, we must find the proportion of each sex in every con-gregation, & divide the pastor's salary between the two Boards accordingly. Part of our publica-tions go into the hands of women & girls; we must make as fair an estimate as we can & call on the Woman's Boards to bear a corresponding part of the expense of the Publication Dep-artment. And after a time, if the presence

tendency continues, even this will be found in-
-sufficient. At a boarding school where the
writer once taught, the pupils were fond of
dancing. They were all boys, but half of them
tied handkerchiefs about their arms and were
regarded as young ladies until the dance was
over. A portion of our men will be constrained
to hit upon some way of securing a similar
temporary promotion when the yearly time for
appropriations comes around.

It would be useless to inquire into
the relative importance for spiritual ends of
our schools, of which we have spoken, & our publi-
-cations, of which we are now to speak. Certainly less
of money & very much less of missionary strength
is given to the latter than to the former. The work
of the press is more diffused & that of the schools
more concentrated. The hope of benefiting any
given young person is greater if we can bring
him into our schools, but with the same effort
we can reach many more persons through the
press.

These two branches of our work are not, however,
in rivalry, but are closely connected. Our people
have learned to read because we have taught them.

We have awakened a mental appetite which they will satisfy with such food as they can secure. It were almost better to leave them in ignorance than to endow them with this new power of thought & then leave them to poison their minds with injurious literature. That such literature finds entrance into Turkey we have abundant evidence. More, appeals for wholesome & useful books to put into the hands of the young have come to us from missionaries in the interior during the last two years than ever before. The solicitude which led to these appeals was wise, for the readers are generally the intellectual leaders of the people, & the power of one book for good or harm is greater here than in lands where all read, & where literature is pouring from the press in a constant stream.

If the output of our department was less last year than in some previous years, it was because we were weak-handed. Mr. Pettibone labored on courageously in spite of feebleness, but returned to America at the end of June, leaving the Editor of the Paper the only American-speaking member of the Department. Mr. Dwight was also absent a part of the year.

Dr. Herrick began work with us in December, & since then we have been feeling the help of his prolific pen & his splendid push. He has prepared biographical sketches of Augustine, Bernard of Clairvaux, & Mary Lyon, which will all soon be ready in Armenian, Armeno-Turkish, & Greco-Turkish, & is now engaged on a more important work on Old Testament history & prophecy.

In the S.S. lessons, we have decided to follow the Blakeslee series another year.

We cannot publish very much with the means at our command, & our desire is to send forth that which is most needed. Formerly much time was necessarily given to the preparation of text-books for our schools. Now, others have taken up this work, & we can accept much of what they have done. We cordially invite cooperation in our work, in the way of suggestions & otherwise, from native professors in our colleges, & other native friends, as well as from missionaries.

The receipts of the Mudapee for the year 1893 were 460 liras. The present number of subscribers is over 1750 for the weekly in the three editions, & over 1650 for the monthly.

With the present ~~number~~ volume, the Anedaper completes its 40th year. It has served the Mission longer than any of its male missionaries with one exception, & in all Turkey there are but two men & three women whose missionary life began before the birth of the paper. The Shdemaran, (Magazine), the predecessor of the Anedaper, was begun in Smyrna as a monthly in 1839, under the editorship of Mr. Adger, & continued there until the Publishing Department was removed to Constantinople in 1854. It was supplanted by the Anedaper in Jan 1855, which began as a semi-monthly. Mr. Benjamin edited the first two numbers, when he was removed by death & was succeeded by Mr (afterward Dr.) Dwight, who remained nominally editor until his return to America in 1861, though Dr. Riggs had charge of the paper during a portion of the time. The Armeno-Turkish Anedaper was started in 1860 with Dr. E. E. Bliss as editor, who took charge of the Armenian Anedaper also after Dr. Dwight's withdrawal, & continued this work to the end of 1871. Dr. Greene served 10 years as editor, beginning with 1872, at which time the Children's Paper was also begun, but under a different editor. During 1884 Mr. Dwight had charge of the paper.

church at Constantinople, was aided for about four months by the Latter preacher, who was temporarily here, & in October, Mr. Dimitrakopoulos came from Smyrna to be associated with the pastor. Services in Greek are now sustained in four places on Sundays, with aggregate congregations of 110. Three prayer-meetings are also held during the week, & the little church is active & hopeful. The contributions of the community for the year amounted to more than 58 liras.

The Rodosto church has of late comforted us more by its history than by its existing condition. It has given 22 pastors & other evangelistic laborers to the work, by whose efforts ten places at least were opened, to receive the gospel. But the trade of the city was injured by the building of the R.R., which has led to a constant exodus of individuals & families, while those who remained were weakened by denominational divisions. The pastor, who has just returned after an absence of a year & a half, writes hopefully, & he is helped by the presence of his son, a Christian physician educated in London. The schools are prosperous, & the Sunday School is especially encouraging.

At Adrianople there is more life than there has been for years. Under the former pastor, who was

retained quite too long, the church was slowly dying. Since Mr. Filian went there the congregation has greatly increased, & he finds abundant opportunities to do good to the many who call at his home, & in the homes & shops where he is gladly welcomed.

The church at Adabazar, so sorely bereaved by the death of its pastor one year ago, continued half of his salary to his widow until she declined to receive further aid, saying that her sons would care for her & she could no longer consent to be a burden to the church. Near the close of the year Rev. Haroutiun Paradhian of Chalgarca, in the Brousa field, accepted an invitation for one year, & is now laboring at Adabazar acceptably. The membership of the church, not including the branches, was 141 at the close of the year, the women outnumbering the men in the proportion of seven to six. During 1893 six new members were added & 17 more have been received since the new year began. The contributions of the congregation, & the number of pupils in the school both show an increase. The Y.M.C.A. has weekly prayer-meetings & during the winter sustained an evening school. The Unitarian defection does not grow in number, but six or seven fellows.

The Adabazar church has several branches. One of these is in the village of Hunjilar, where there are 20 church members & a congregation numbering 70. The brethren of Hunjilar were for months engaged in an unfortunate law suit with their Gregorian neighbors over the ownership of a piece of ground adjoining the chapel. The matter was prolonged, by the usual dilatoriness of the Turkish courts, when the happy idea occurred to the mother church in Adabazar of bringing in the principle of arbitration. "If the great Behring Sea dispute could be settled thereby, why should it not suffice to end their quarrel over a few square yards of village ground?" With this idea Mr. Chambers, & a much respected native brother, waited upon the Gregorian Bishop, who readily entered into the plan. Two arbitrators were appointed from each side; both parties agreed to abide by their decision; & they are acting harmoniously with the expectation of soon settling the difficulty.

At the large village of Kourdhelang a step has been taken which is perhaps without a precedent. A surgical operation, in spite of the pain it causes, is often helpful to churches both here & in America, but in Kourdhelang the knife has been applied in a new

way. The Gro brethren there, whose quarrels & alleged dishonesty made the name of Protestant unsavory, have been informed that they are a Protestant community no longer. There are Sabbath services, & a school is maintained, but we are told that there are no Protestants. The proceeds of the sale of a former chapel & also other funds belonging to the community have been kept by certain individuals for several years. This year, as the result of pressure brought to bear upon them, the amount thus held has been partly secured in coconuts, partly in books, & for the remainder the individuals have given their notes.

Another branch of the Adabazar church is in the little village of Tamluk, where there are 11 church members & a congregation of 45. At Armash & Haskaj there are a few members of the brethren maintain services, but we are unable to support a travelling evangelist & so they have been left without even the occasional visits of a preacher formerly enjoyed. At Satanja there were 40 church members until a few weeks ago, when six more were received. Of these eight members, all are from one house except the preacher.

The other branch of the Adalagza church is in the Greek village of Sardonghan. The evangelical work began there in 1885, & now there is a Protestant community of 75 souls, with an average congregation of 50. There are 28 church members, of whom 12 are women. The brethren have an old building which they use for chapel & school-room, but it is wholly unsuitable, & they cannot build without a firman. They have considerable material on hand for building, & some money which they will increase to 50 liras. But they fear that all their money will go for a firman, if they make application for one, & that even then they may not succeed in securing it. Their former teacher has just completed his course at Marsovan Seminary, & has returned to them to be both preacher & teacher. A terrible epidemic of diphtheria has recently visited the place. The late teacher tells us that in the space of three months there were 160 deaths out of a population of about 1500. Of Protestant children but six died, but many more were ill, & the disease for a time nearly broke up the school.

At Nicomedia there is a church of 46 mem-

-bers of a congregation averaging 150 persons & who have just secured the pastoral services of Mr. Ikna-dissian, late of Smyrna a man of experience & inde-fatigable industry. For several months previous to the coming of Mr. Iknadissian the church had enjoyed the ministrations of the aged Rev. Simon Jardian, one of the early graduates of Behek Seminary. Three of his four sons have long been in America, & in 1891 his wife & youngest son went to join them there. The old man felt that though Nicomedia station could no longer employ him for want of funds, so long as he had strength he must labor for his own people. He saw his loved ones depart & then turned his face toward Bithynia, where he had filled a successful pastorate for nearly a quarter of a century. He labored in the villages near Mounts un-til the growing infirmities of more than three score years & ten made him feel that he must consent to be laid aside from active service. He was, however, led by the entreaties of the Nicomedia brethren to postpone his departure for America until Spring & minister to them as well as his feeble state would permit. As this is perhaps the last time that this

veteran Pastor will be mentioned in our reports, we cannot withhold our testimony to his worth, based on a long & intimate acquaintance in the Eastern part of the Empire where we were co-laborers. Though not a great preacher, Pastor Simon is a man of transparent purity & sincerity of character, with a burning desire for the salvation of souls. He will not leave his church in the Protestant, & perhaps not in the Gregorian church, in thorough knowledge of the ecclesiastical history of his nation.

The village of Kartis contains five members of the Nicomedia church, & has a congregation of 30 & a school of 25 pupils. The fear of losing their preacher has stimulated the brethren to increased liberality. Chengilea has three church members, with congregation & school each numbering 30. Mention was made last year of Shahshah, near Kartis, whence a petition had been received asking for a teacher. A Bible-woman was sent who proved to be the wrong person for the place. Since then a Sabatarian preacher has visited Shahshah, & several were induced to join his sect. They still ask for a teacher & say "yes, we have become Sabbatarians in name, but we

do not know the truth I wish to be taught".

The Bardezag church lost its acting pastor near the end of the year, he having accepted a call to Smyrna. The pulpit has been supplied by Mr. Chambers & the teachers of the school until recently, when a pastor taking a vacation from his own church in the Erzroum field consented to preach in Bardezag for a few months. The Sabbatarians, or more correctly, the Seventh Day Adventists, have gained one or two followers from the Bardezag church, which sustains its reputation of furnishing converts for every new "ism", & the same denomination has done more harm in the near village of Orajuk, where there is a branch of the Bardezag church containing 23 members.

In behalf of the Station
H. S. Barnum

1893-4

Rec'd June 16, 1894.

VV

REPORT OF MARSOVAN STATION.
1893-1894.

During the past eighteen months our ship has been facing a storm such as we never encountered before.To tack,retreat or progress has seemed alike out of the question.The only thing to do has been,to stand in the teeth of the gale,and outride it or go down.There have been times,when,in human view,it was quite uncertain which it would be. We are now comparatively quiet,either in the typhoon's calm centre, or beyond the storm,we know not which,but,for some good reasons,trust it is the latter.It is difficult to prepare a report whose chief feature shall not be an account of the disturbances we have passed through, yet we will attempt it.A brief review of experiences and developments will be given under several heads.

I. THE COMPOSITION OF THE STATION.

During the previous year or more,our station suffered grievous loss,and has,during the year past,suffered again keenly,in the departure of the excellent,reliable,faithful and loving Miss Fritcher, who organized the Girls' Boarding School,and superintended it for thirty years.Broken in health,she tarries beyond the sea,feeling that Marsovan alone is her home.Her associates and a host of her pupils remember with tearful love all that she has been to and done for them. Again,the work and the missionary circle have felt great trial in the enforced absence of Brother Herrick and family,without whose strong help,it seemed impossible to prosecute the school work efficiently. For the time being,there has seemed to be no other way but to submit to it.

But,with all our painful losses,we have realized joyful gains. We desire to put on recordour hearty appreciation of the kindness which has loaned us Miss Bush for a year.Her service,her faith and her cheerful spirit have been helpful and uplifting.Nor less would we record our gratitude to her,for cutting short her ~~well-earned rest at~~ home,to come and help us out in our trouble.

As for our new associates,Misses Gage and King,the least we can say is,that they have won the confidence and love of everybody,whose acquaintance they have made,and we thank the American Board and the State of Minnesota,for sending us their best.

The return of Mr.Tracy and family,after an absence of over two years,has made possible a division of labor,somewhat on former lines. But the load is all our four-horse-team can haul up-grade.

We would especially put on record our gratitude to the merciful Providence,which has preserved us from evil,keeping us from the arrow(and the bullet)that flieth by day,and from the terror by night,as well as from wasting sickness,and other calamity. It is not a little remarkable that,with our characters assailed from all sides,accused,on the one hand,of sympathy with attempted rebellion,abused and threatened on the other for want of sympathy with it,witnessing a reign of ter-

ror, accompanied with some bloodshed, and with commotion surging up to our gates, watching, day and night, to keep ourselves and our institutions clear of all persons and operations connected with crazy attempts at revolution, our dwellings have, nevertheless, abode in peace, our circle has, in general, borne a cheerful air, and all have kept about their business as usual, nor has adult or child, been subject to shock or alarm, by day or by night. This is hardly explicable, on any other ground than that indicated in the words; Thou wilt keep him in perfect peace, whose mind is stayed on Thee.

II. THE THEOLOGICAL CLASS.

A class of six has just graduated, four of them Greeks. If, as we have good reason to hope, they prove consecrated men, we look for excellent fruits from their future labors, for they have good abilities, earnest convictions, and not a little experience of actual life. We could wish the class five times as large. One of them goes to the Smyrna field, one to that of Nicomedia, one to Sivas, one to the Black Sea coast, one is helping temporarily in the college, one is not yet assigned a place. During the three years course, they have received instruction, according to the programme of study, sometimes English, sometimes Greek, sometimes Turkish or Armenian being the medicum of that instruction. They have, also, studied Hebrew with considerable success.

It was a pleasant occasion, when, one evening, two weeks since, one of these graduates was married, in the college hall, to a good Christian girl, a graduate of the Seminary. It was a pleasant thing also, when, on the day of their graduation, the city governor, with several officials, listened to all the orations, which were in four languages, and then gave the diplomas, with fitting words to the graduates.

We expect to receive a new class in September, for which candidats are raady, we know not yet precisely how many.

III. THE COLLEGE.

Anatolia College has had to bear the brunt of the storm, to which our work has been subjected, on account of the political disturbances. So woful was the misunderstanding in regard to the institution, on account of some unfortunate circumstances involving persons connected with the college, that it seemed impossible to get the real stat of the case understood. While every one acquainted with the principles of missionaries and missionary societies knows that they hold it a crime to enter into any connexion, direct or indirect, with any such political schemes as have been disturbing our work, it is another thing to make our positiIn and principles clear to those who have suspected us. We Americans did not, till within a short time, believe that there was any Armenian movement amounting to anything more than a foolish fancy. It did not seem possible to us, that such wild dreams could be seriously indulged by people of common sense. It now appears, that our incredulity was interpreted, as concealment of or acquiescence in those revolutionary schemes. The wild folly of the thing is something so past

belief, that we do not wonder at our own previous apathy in regard to it. When the facts became known, the college at once set in a clear light the position which it holds, emphatically repudiating all connexion with any such matters, refusing admittance to any persons mixed up with such things. We purposely reduced the number of students, to keep our institution free of suspicion, and to make a strict surveillance possible, guarding, as far as practicable, against any secret intrusion of such things, by night or by day. We know not how greater watchfulness could well have been exercised. We refused to admit any new pupils, without the most unquestionable security as to their loyal character. These stringent measures, carried out with care and prayer, seemed to have had the desired effect, in the college and out of it. The authorities in the city became convinced of our innocence of all participation in revolutionary efforts. We have reason to believe that a like persuasion now exists in the higher official circles, and wherever the knowledge of the facts has extended.

In the college, there are now four regular collegiate, and three preparatory classes. After the rejections made in the interest of soundness, there remain over eighty students, near a third of whom are Greeks. Since the events and experiences above alluded to, there has existed in the institution, a healthy atmosphere of sobriety and religious life. Perhaps, at no time in its history, have there been, in the college, so many voluntary meetings for prayer, in the different classes, with so great a desire for spiritual life and growth. It would appear that the trials of the past are bringing forth peaceable fruits of righteousness.

We could receive larger numbers of students, but for the great caution we exercise, deprecating the entrance of any element which might bring in new complications, or injure spiritual life.

The Self Help department in connexion with the college has made a considerable advance, having now an eight-horse-power steam engine at work, in considerable part owing to the generosity of the manufacturers, Skinner &Co, Erie, Pa. We have two master-workmen, and expect to give work a portion of each day, to thirty or forty or more students each year. The object of this department is not industrial, nor manual training, but just what the name indicates, self-help, affording a means available in no other way, whereby energetic but indigent young men may secure liberal education. To this class we look, for our future Christian laborers. It is of little use to look to any other than the industrious class.

IV. THE GIRLS' BOARDING SCHOOL.

More changes than usual have been the lot of the school this year. Our dear Miss Fritcher, who has for so long been the head and so devoted to its interests, was obliged to leave in the fall, worn out and weary. Her labors are ever spoken of with love and gratitude. It was a glad day, especially for Miss Susie Riggs, in her loneliness, to have our bright, stirring Minnesota girls, Miss Gage and Miss King step in upon the scene, a week after the opening of school, in Septem-

ber.They have been busy with the Turkish language ever since,but have also given most valuable aid in teaching the higher branches in English.

After a notable forty days on the Black Sea,the writer arrived, Nov.30,to take charge of the school for this year.

In writing this report,I cannot fail,first of all,to speak of the delightful spirit of harmony and love of which I am confident that all the American teachers have been conscious,while we have rejoiced over the hearty cooperation of the native teachers.Miss Anna and Miss Prapion have long managed the household work,in which all the girls have a share.Miss Aspasia,the Greek teacher,has been here two years, and,we hope,is growing with the needs of the work.She has sixteen pupils in her department.We hope for many more next year,when,in the new building,and when Miss Susie Riggs can give more help in the Greek which she is learning.

One of our younger teachers has just been married to a preacher,and her place is supplied by a former graduate from the city,whose father, though a wealthy Gregorian,willingly consented to her aiding us.Our music teacher,a former graduate,and the daughter of a Pretestant physician,gives her services free,in gratitude for what she has gained here.

The whole number of pupils during the year has been eighty six,of whom forty one have been boarders.It has been a happy household,and we have marked with gratitude a growing improvement in discipline and in earnestness as regards duty and work for others.The Kings Daughter bands have aided greatly in this.There are ten of them,and the members have,with much enthusiasm,taken hold of Sabbath school work,in a poor quarter,under the direction of Mrs.Riggs,also,in both day and Sabbath School for the same,in Mrs.Tracy's house.They are giving to the poor, supporting some children in the community school,and hope to give to Kurdistan.Our Seminary Sabbath School has been reorganized,and is a means of spiritual blessing.

The day of prayer for colleges was faithfully set apart for seeking the Lord,and all felt Him very near,in the services and private conversations.Some twenty six rose,in one meeting,to confess sin and ask prayers,promising to lead a new life.

It has been good to see the development of some raw village material,to watch the increasingly intelligent look on dull countenances, Even the younger ones are taking hold of English with enthusiasm,are ambitious in the department of fancy work,to learn how to make rugs, or lace,or embroider in gold thread,while gymnastics,with Miss King for leader,is merry work.

We hope to graduate seven girls,good,earnest ones,serious in their studies,and in their desires for future usefulness.Five of these are, nominally,Gregorians,but for all we have great confidence,that the need of their souls is the first question with them.

Our new building grows apace,under Mr.Tracy's superintendance,and, crowded as we are,it will be a gladday,if we can have the closing exercises of this year in its hall,as he now plans.

I shall not,probably,be here another year,to enjoy the beauti-

ful and roomy quarters so generously furnished by American Christians; but even this single year in Marsovan will be one of the brightest periods of my life, on which to look back.
God bless the work and the workers, and may every year given to the teachers who remain be as glad as this has been to me.

(Signed)

C.H Bush.

V. THE WORK IN THE FIELD--OUTSTATIONS.

In all the history of our evangelical work, such a blight never fell upon it before, as during the last year or two, in connexion with this unhappy political agitation. Wherever the movement has made headway, it has seemed to carry with it moral paralysis. A frightful abandonment of truth and honesty, as well as of human feeling and natural affection have manifested themselves, under a frenzy that usurped the empire of conscience. The anti-moral principle that the end justifies the means, has borne appalling fruit. Seventeen or eighteen persons have been shot or cut down with the sword, while peaceably passing through the streets, within about a year, and that in our immediate vicinity. The revolutionary organization, has, we are assured, collected many thousands of dollars, by threats. A reign of terror existed for months. Innocent people, called upon for such contributions, refused, at the peril of their lives to pay. In times of the greatest disorder, the terrors on the highway were not to be compared, with the terror in the city, during this period. Things need not have been as they were, but for one thing--the most distressing of all, the universal distrust. Members of the same family looked upon each other with suspicion. The most intimate friends could not confide in each other. We never realized before, how society disintegrates under lack of faith of man in man. This awful condition ~~that~~ brooded over some of our communities, like the out-stretched wing of the angel of death. It has seemed as if everything gracious had perished, under that appalling shade. This is not, probably, true. Frenzies pass away. Wherever faith is genuine, it will spring forth anew. There are, already, cheering signs of better things.

At this writing, the spiritual condition, in one fifth of our outstations, is lamentably bad; in one fourth there is something like a paralysis, but in the remaining half, or more than half, there is to be found encouragement, from a moderate to a very high degree.

In Marsovan, the centre, there is now as much of springtide in the spiritual, as in the natural world. The place has suffered most deeply under the influences above referred to, and suffers still, in consequence of them, but the condition is becoming rectified in a remarkable manner. The clouds are passing away very slowly, and spiritual resuscitation is apparent. There is, among the people, a new appetite for the word of God. This is true, indeed, in the field at large. There are, in the place, three regular Sunday Schools, at the church, the college, and the Girls' Seminary. But, besides these, there are, at present

no less than nine others,held in private houses,within an attendance of from ten or twenty to two hundred each.A large proportion of those who attend are non-Protestants.Mrs.Tracy has given up house-keeping, for the time,in order to devote herself to this work.She has thirty or forty daily pipils,in her house,and sixty on Sunday.In a neighboring quarter,Mrs.Riggs has a Sunday School,with two hundred on the roll. The opportunity appears to be limited only,by the powers of the workers.The other ladies of the station,and a goodly number of native sisters are engaged heartily in this good work.The problem of reaching the masses is solved in Marsovan,at least.These laborers throw open their houses and their hearts,and the masses flock in.The ignorantare taught,the sick are cared for,the sad are comforted,mothers are advised,children are led.To all,without distinction,the Gospel of salvation is preached,and Christian living both preached and practised.The result is,as in Christ's day,opportunity for almost unmeasured influence.

The French nuns are here in considerable force,and at work very devotedly,in their way.We would not abate one whit of praise for all that devotion.They are very kind to the children under their care,of whom they have a great crowd.We are only sorry that,in their teaching, there is so much of Mary,and of ritual.We wish it were,as the teaching of our laborers,Jesus only.We wish,too,that they made less use of medals and rewards,and dealt in faith and love only.

The church has called a pastor,whose arrival they are expecting. At the Easter communionfourteen were received into the church. There are others desirous of entering--perhaps as many more.

In Hajikeoy,four hours away,there is a very pleasant state o f things.The preacher,a graduate of the college,and of the Theological Seminary,is much beloved.He has just married a nice Christian girl from the Boarding School,a graduate in the last class.On the occasion of the wedding,last week,a large company came from Hajikeoy.The marriage took place here,and the bride was taken from our grounds,with a great cavalcade,and much rejoicing.The brethren in that place have paid in fifty five pounds,in contribution toward the new chapel,which they hope to have.

The church in Samsoon is in a happy and peaceful state.

Alacham is still a shining light,and is likely to prove a power for good on the coast.

Fatsa is in great affliction,on account of the closing of its place of worship.When shall these poor congregations be permitted,by their neighbors,to worship God in peace?.

Kapoo Kaya is suffering from adverse influences,and in a weak state but capable of resuscitation.

Herek has become partially paralyzed,by some untoward events in the past,but is not hopeless.

Ezabaghi is fairly hopeful.Zille,wounded with unfortunate quarrels, in past days,has good elements,and will put on strength again,as we hope.

Chorum necessarily remains in abeyance,at prsent,on account of po-

litical misunderstandings.

Bafra is not very flourishing, not very low.

Castamouni is again stirring to get a preacher.

Amasia and Vezir Keopreu are in a sad condition.

At Avkat, the faithful preacher and teacher was about to beousted by a faction of malcontents, when his Turkish friend, the bin bashi (colonel) whose sick child he had cared for, of his own accord, interfered to reconcile the disaffected and persuade them to keep their leader. He seems to be successful. Blessed are the peace makers whoever they are.

On the whole, though we, as missionaries, were never before so tried as of late, or our work so rudely shaken, probably we have never before been sustained, with so much of faith and courage as now, nor ever had such a sense of the faithfulness of the Lord's promise; Lo I am with you alway, even unto the end of the world.

We present this report, requesting the prayers of the Mission, and of our constituency in the West.

Mallovan Report

1893-4

Rec'd June 16. 1894,

Sivas, Turkey in Asia,
Feby. 17th 1894.

Dear Dr. Smith,

Your communication of Nov. 27th came duly to hand, for which accept sincerest thanks. We felt sure of the Board's approval of the enterprise we accepted — as there was no alternative for us — but disastrous crippling —. Since Mr. Perry's return from Gueron, Ashode and Derende — which places he visited between Dec. 18th and Jan. 20th we have talked much of the "How?" — is it all to be finally adjusted, so nobody, at home, or here, will be necessarily overburdened. I have made an appeal to my personal friend — Mr. S. L. Merchon, of Evanston, Ill. — to lay this matter before the Christian Endeavorers of the Congregational churches of Illinois and other western states. My relations formerly with the Presbyterian ch. and Board, brought me into much happy relations with the Presbyterian churches of Chicago & vicinity not only — but with those of the West and South-West. Now that I am connected with the Congregational Board, I can only reach Cong.l Chs. — "by proxy"

Mar 12 1894

crowd at Sabbath School, the audience was divided according to sex, and the entire new building given to the women and girls, while the men and boys occupied the chapel building. We expect to observe this division for a few weeks at least - as later in the season - after Easter, the numbers decrease a little. How I wish you could have a photo of our new building! But Mr. Hubbard don't seem to be able to do the work yet. The building is not yet finished - but when the warm weather comes, then we can plaster the room that was necessarily omitted - on acct. of the bitter cold weather - of which we have had an abundance, ever since the third week of Dec.

I have great hope that Mr. Marshon will be able to interest some Cong.l churches in reference to our new building.

Since Mrs. Hubbard's return to the U. S. A. I have tried to fill her place, the best I could - tho' I can not yet use the language much. I have a Graduate of the Girls' School of Marsovan for an interpreter. - a young Armenian lady, who teaches in our Girls' High School - and is a very interesting christian. But can you imagine what a burden it became to us - when the class began to exceed sixty members - and many of them - women between forty and 75 yrs. of age?

A burden, simply because we were trying to teach them in the chapel audience room, in which there are several other large classes, whose teachers were obliged to vociferate with as much energy as it required on our part. Two Sabbaths ago, at my request - they allowed me to occupy the largest room in the new school-building - and I think you can imagine what a relief to me, and to my assistant it was, to have a quiet comfortable place, in which to do our work. Last Sabbath, on acct. of the immense

Annual Report, Sivas Station, May '93 – May '94.

Our stock of wordums to Reports is exhausted: the perorations also, now are running low.

Retrenchment has put some of our out-stations under seven discipline. No one has taken the place of our deceased circuit-preacher. The mistress of the mixed school at Ashodi seems a success. The schoolmaster at Dennde has resigned after a monotony of twelve years, and has no successor, – we cant afford one, as the brethren cant afford to help.

Dibrik, always poor, and still growing poorer, has felt this year the proximity of the famine to the north, and weeks of fever and ague epidemic at home. Still it rallied under Mr. Perry's leadership enough to spend £5 7/, or £5 8/, walling the extension site of the Chapel, school and parsonage. This is great relief to any one who knows well its condition during the last decade; but after spending £5 1/2 on their epileptic ex-pastor, they felt that nothing was left for school tuition: so in November we discontinued the two schools. This spring they opened their girl's school on our terms, and are now shivering on the brink of doing as much for the boys.

Sivas, Feb. 17 - 1894.
Rec'd Monch 15.
8

Tocat for the last two months has been without a boys' school. The brethren would not pay tuition even for their own boys. Their excuse is that they pay toward the parachei's salary. The Sabbath congregation there is quite large, and the after-meeting of the young men, flourishing, but the Sunday School neglected and, for two years, no addition to the church. One prominent brother proposed to take communion with us and continue it also in the Gregorian Church. At Sioxe too, tho we have admitted ten new members this year, there are many to demand that we recognize the old Gregorian Church and the Protestant, as sister evangelical denominations, and also to assume that the Protestants must furnish broad-mindedness, meeting-houses, parsching and Sunday-Schooling for both parties. At Enderei the Chapel and school which for the last thirteen years we have rented, is being lift for one more commodious, newly-erected at cost of £ 60, half of which the people pay from their accumulation of several years for that purpose.

Gjüün, with a parish nearly five miles long and with several only half-convicted agha as suspended from church, had become so hard to manage, that

that last summer, the faithful young pastor there hastily resigned; but we were able to send him temporary missionary help, and in a month the resignation was withdrawn, and all things running smoothly as ever. From Gurun we have now eight boarding-school girls, double the usual number.

Manjaluk is doing comparatively well.

Zara we had no money for, but Mr. Perry finding much encouragement there, became personally responsible for the support of a helper one year, and thus far sees no reason to regret his experiment.

Kara Hissar, Kara Erin, and Kangal have had no helpers.

Sivas City, our central station, has been kept in considerable commotion. In September the city authorities demanded, in straightening the street, that the building adjoining our chapel, used hitherto, chiefly by our High School teachers and Boys' Intermediate Department, should be cut off three and a half meters; but in compensation the Vali promised his support for us to rebuild high and strong as we pleased. The Turk owner of the vacant land had repeatedly declared that if ever, in any way, that building came down, it should never go up again, - this besides the ordinary difficulties of a permit to build a school: so we promptly sim-

proved our opportunity. But it involved borrowing considerable money, as special report of which we send the Committee on Finance.

The new building is higher than the Chapel, giving rooms on the second floor for teachers and boarding-boys, on the first floor, just such a place as we have long needed for our High School, and for our large prayer-meetings, with recitation room and library; and the basement suitable for an Industrial Department, about to be. The nerves and muscular strain of putting thro. this piece of work was severe on Mr. Perry, and we trust he will not be troubled for money to pay bills.

Beginning with the Week of Prayer, we held daily evening meetings three weeks. A large outside element of young men gradually surrounded us. The third week we began inquiry-meetings, but our experienced workers were very few and the fish in the net varied and very many. Even by dismissing the first enquiry meeting and retaining only a select few for a second one, we were not left free as desirable, for prayer and direct personal conversation. On the regular Day of Prayer and Fasting for Schools and Colleges, we found our chapel so crowded

that we gave no invitation for inquiry meeting, yet two of the self-invited remained to keep most of us to pray till sunset. By the end of this third week the political condition of the city had become so critical that Consul Jewett volunteered advice to discontinue meetings in the evening. Very reluctantly we complied. We had, at least, all been stirred up, - our preachers greatly improved and some who came to pray had finally remained to pray. Enquirers continued to seek us at our houses during the day. We finally appointed, one week after the first, a second Day of Fasting and Prayer for Schools. And on this day our Girls' High School seemed to rise en masse and turn toward the Lord. Every meeting at chapel till dark, - another immediately after supper, - another in the morning before lessons, with warm direct prayers, one a minute, tears, confessions and restitutions fed a hungry missionary soul "heaps of good." One girl who never could get her English lesson before that, began immediately to make nearly perfect recitations. Another found new life moving in her fingers long partially palsied. And the whole trend of the school since then, with also the testimony of relatives as to the influence brought by the girls into the homes, gives us joy and encouragement.

Our morning audiences at Sivas chapel had gradually increased since the Week of Prayer, and shortly after the girls waked up, our afternoon Sunday School was simply choked, so that for closing exercises, we had to gather the women and large girls in the High School room of the new building, - the little girls also, in another place, leaving the chapel for men and boys. Sunday School for 1893 averaged four hundred in attendance, and since then has sometimes been six hundred, - thanks partly to the old, but to us, increasingly new and appropriate International S. S. Lessons.

The few days immediately succeeding our last lesson on Temperance fifty more of our men and boys signed the pledge.

And finally, on Apr. 16, at Sivas, we awoke to find the Cholera on us. Old inhabitants say it has not been here for forty five years. Dr. Karakeen Sewony and the two Amasia doctors were still in prison, untried. One of the first fatal cases occurred just across the street opposite us. The disease after raging three weeks is now much diminished. Most of the cases recover. In our population of

43,000. The highest death rate has been over fifty daily. None have died whom we were able to reach in person, early, and follow up. We missionaries constantly give gratuitously from our houses, Dr. Hamlin's remedies, and keep one of our number, at least, some part of each day, Sundays not excepted, visiting the poor, the panic-stricken, sick, dying and the bereaved. Only those who try it in person can fully realize how much can be done under such circumstances, simply with a quiet mind, good medicines and a kind heart.

With these rare opportunities in the city, and eleven days quarantine around it, we omit Annual Meeting, glad to remain among our neighbors and scholars.

In behalf of the Station,
A. W. Hubbard.

Sivas Report

1893 - 4

Rec'd June 16, 1894

Boys School Memorandum.

Two years ago last October the School opened with 19 boys who had attended the former School. These average in age about eleven or twelve years. All Armenians. By the end of that School year the attendance had increased to about 50, six or seven of whom were Greeks.

Last Year the attendance increased from 50 to Eighty with about 15 Greeks.

This Year the ~~total~~ attendance is 110, 40 of whom are Greeks 10 English - 5 Jews - 3 Roman Catholics - 2 Mahommedans - the remainder Armenians. Mahommedans recently taken out by Govt.

Boarding Dept. 1st year 3, 2nd year 15 - this Year 23

Revenue. 1st year about 200 L.T. 2nd Year nearly 500 L.T. & this year nearly 700 L.T.

Masters at present. Eleven in all, apart from Drawing master & Gymnastic Instructor. Eight of the Eleven are full masters of the remaining 3, one teaches 2 hours daily, one 1½ hours & the 3rd 1 hour daily. A large proportion of our present pupils are young men of from 17 to 22 years of age.

A.M.

SMYRNA STATION.

Annual Report 1893-94.

In presenting this report the members of the Smyrna Station would first acknowledge the marvellous goodness of God in preserving them through another year.

The cholera of last summer was a matter of serious anxiety for some weeks; but it spent its force without making inroads either in the mission circle or the Protestant Community. Though saved from the ravages of cholera epidemic, there was hardly a member of the circle who was not prostrated during some part of the year. So many of the foreign and native force of the Girls School were striken with influenza at one time, that the regular work of the school was suspended for a short season. The greatest anxiety however hung over the life of Mr Mc Lachlan's little girl, who was saved through the success of a most dangerous and delicate surgical operation.

Our number was reinforced in Oct. by the arrival of Miss Harlow, a graduate of Wellesley, a young woman who has brought to her work rare ability and consecration. A nervous affection, following an attack of influenza, has prevented her, for a part of the year, from undertaking any share of the regular work, much to her own grief and the loss of the school.

In taking a retrospective view of the year's work now closed, we have every reason to look forward with increasing hope and faith. Perhaps there has never been a year in the history of the Smyrna field when the outlook was brighter. Every department of the work, both in Smyrna and the outstations is in a very vigorous condition with two exceptions.

1st The Government absolutely forbade the reopening of the school in Afion Kara Hissar. Although we did all in our power, aided by Mr Baldwin in Brousa, to reopen the school we were unsuccessful, and the quiet but unflinching determined opposition of the government in this matter, makes us most solicitous for the future of our educational work.

2nd. The school in Eodemish has been a failure so far as numbers are concerned. For many years the educational feature of our work at that point was much more promising than the evangelical, but the advent of a teacher from Constantinople for the Armenian School, left little excuse to parents for sending their children to the Protestant school. We have no thought however of abandoning our school, and feel confident that steady perseverance will yet turn the tide in our favour.

The great city of Smyrna, with its enterprise and business activity is without any question the commercial metropolis of the empire. The increase of population is phenominal for an eastern city. We have been accustomed to quote the population at 200 000 which doubtless was below the mark. This year we will not exaggerate if we add 50 000 to that number, and what is peculiarly suggestive, is, that of this number, perhaps 175 000 are Christians. This is one reason for the wonderful development of commerce and growth in population. Besides this it is the terminus of two of the longest and most important railways in the empire. These bring Smyrna into vital contact with such (large) cities as Manisa, Philadelphia, Eodemish, Terah, Aidin and many others of lesser size, and the active pulsation of trade is continually felt in these centres. They are rapidly losing their Oriental character as they come in contact with Western civilization and customs. A spirit of enterprise and progress is born which exhibits itself in many forms, but none so impressive to us as the steadily increasing appreciation of education. Smyrna is rapidly becoming a city of schools. It is destined to outreach its ancient preeminence in this particular. The future type of this country's civilization is bound to be largely coloured by the character of the education offered its inhabitants. We as missionaries while taking advantage of every opportunity for immediate success should be chiefly concerned with the future. The schools established by the Board in Smyrna, we are glad to relate, are fulfilling their mission in a way that promises to make them no insignificant factor in determining the future history, not only of Smyrna, but also of the many large cities and towns so closely bound to it by commercial interests.

To that end we have been trying to establish a graded system by which we could receive children at the age of three years, and keep them under our direction and influence until they reached the age of 16 or18.

To a large extent we have been able to accomplish our purpose. A long step in the right direction was the purchase of a beautiful building for the Kindergarten. This new home is admirably fitted for its purpose and large enough to accommodate, beside the Kindergarten, a training class ~~as~~ & a missionary family. It is situated next door to the Boys School, just between the Armenian and Greek quarters. Although so far we have been unable to undertake a Greek department, yet we contemplate such a step as soon as funds can be provided and suitable teachers procured.

It was a great disappointment to the station, and especially to Miss Bartlett, and a great inconvenience to other stations that Miss Bartlett's state of health utterly precluded the possibility of conducting a training class. Our hearty thanks are due the members of the Cesarea station, and especially to Miss Burrage, for the cordial way in which she accepted the responsibility of directing the studies of the young ladies seeking a Kindergarten training. Although Miss Bartlett's health has been a matter of a good deal of anxiety, yet she was able with the assistance of her faithful corps of teachers, to conduct the school through the most prosperous year of its history. The death, last summer of ~~Oriel~~ Miss Nuritza Patakajian was a great loss to the Kindergarten work. She was one of ~~Miss Bartlett~~ our's most reliable, earnest and self-sacrificing teachers. We had decided to send her, accompanied by her mother, to open a Kindergarten in Afion Kara Hissar, but a deadly disease contracted in the Armenian hospital, while visiting some of the inmates, proved fatal, cutting short a life of great promise.

There were 90 on the roll, with an ~~average~~ attendance in Mar. & April of 80, and an income amounting to about £80 Our anxiety for the future of the school, on account of Miss Bartlett's health, is largely allayed by the fact that an associate, highly recommended, is expected to come to her assistance in a few months. The mission can now look forward with confidence to a training class conducted as frequently as the needs of the work in this part of the field demand.

The cholera epidemic, already referred to, had a most disasterous effect on all the boarding schools in the city. Permission to open the schools was not secured until some weeks after the regular time, and besides, quarantine regulations remained in force so late in the season that pupils from the islands, who would naturally come to Smyrna went to Beirut and

Constantinople. For this reason our boarding schools cannot record as many boarders as they otherwise would have done.

The Girls Boarding School has had but twenty boarders, but its growing popularity is evident from the increase in day pupils. This year there are on the roll 103 with an average attendance of 75 and an income of £382. The year has been one of special hardship for the American teachers. Although four are recognized as necessary for the work, there have not been more than three on the ground; and Miss Harlow's health being such as to prevent her taking as much of the work as naturally fell to her lot, and latterly, in being compelled to retire altogether from the active duties of the school, Misses Mc Callum and Lawrence were burdened to an unreasonable extent. Notwithstanding, the school has enjoyed encouraging progress. The spiritual tone of the girls, with few exceptions, is excellent. The Kings Daughters, Temperance and Missionary societies, are all flourishing and doing excellent work, both in the development of the girls, and in beneficent influences beyond the school. (Appointment of Miss Pohl.)

In respect to the Boarding School for boys, let me say that our most sanguine expectations have been more than realized. The rapid progress reported last year is excelerating rather than diminishing. The question that is now confronting us, and will soon demand a solution, is not how to procure boys, but how to find increased accommodation for the numbers that are presenting themselves. This year there are on the roll 130 with an ~~average~~ attendance of 110 and an income of £700. We are glad to be able to report that $500 of the extra $1000 annually contributed for the last three years will not be needed next year, and we have good reason to hope that in the near future the whole sum can be relinquished. The school is filled up with excellent material. The "esprit de corps" among the boys is delightful, and the general tone of the school promises much for the future. There have been very few cases of insubordination or disobedience and from every standpoint we can look back on the year as one of good work and most satisfactory results.

The chief event of the school year however, was the arrival of Mr Turnley a graduate of Cambridge University, and of the Missionary Training College of Bath, to assist Mr Mc Lachlan in his arduous work. English is so prominent a feature in our school that a second English master became an absolute

necessity. The procuring of a tutor of liberal education and endued with the true missionary spirit has been an inestimable blessing to the school. Mr Turnley comes among us, not as a teacher simply, but with a desire to be a real spiritual blessing to the boys, and the quiet unobtrusive nature of his influence is just what is needed in a school like that of Smyrna.

The number of pupils in our Smyrna schools is larger than ever before; counting the Greek school under the direction of the Alliance there are 400 pupils under Protestant influence.

Turning to the specially evangelistic agencies of Smyrna and the work accomplished, we have just as hopeful and encouraging a chapter to read. Under the energetic and able leadership of Mr Moschos, the Greek congregation is in a most flourishing condition. The Greek Alliance report will give details.

Last October Mr Tashjian took charge of the Armenian congregation. We sympathise with the Constantinople Station in losing so excellent a man, but if the (radical) change in the Smyrna church, and the present encouraging condition of the work could be seen, I do not think anyone would grudge his coming. Mr Tashjian has succeeded in winning the love and esteem of the whole congregation, and his influence over the young men is of such a nature that they willingly follow his lead. The congregations have increased in size, and the spiritual interest shows itself in a striking manner in the weekly prayer meetings. At the Friday evening prayer meeting the lecture room in connection with the chapel is often crowded to its utmost capacity. Having two such men as Mr Tashjian for the Armenian, and Mr Moschos for the Greek work, we look forward with great confidence, for they are men of energy, mental culture and spiritual vigour.

The Sunday Schools number four, with an aggregate attendance of 300. We feel that excellent work through this agency is being done among the young. Our faithful Bible Woman is finding access ~~into~~ the homes of all sorts and conditions of men. She finds her way into the homes of the wealthiest, and into the squalid rooms of the poor, herded together in the khans, and ~~She~~ seems equally welcome in both. Under her direction the Women's prayer meeting is maintained in a most efficient way, and has an average attendance of 20.

The work of the Board in Smyrna was never in so flourishing

a condition. Every department gives promise of rapid and permanent development.

Manisa too, has had a year of aggressive work. Both the Greek and Armenian congregations have shown healthy and vigorous life. The work among the Armenians has not been so hopeful for many years. There is preaching in three different quarters of the city; but the largest congregations assemble at the old konack. (mission house) A very hopeful feature is the deep interest manifested in the study of God's Word by the young men. There is great dissatisfaction with the barren worship of the Gregorian Church; yet little inclination to cut away from the old church. The traditions and history of the past centuries seem to have so entered into the very fibre of the nation that it appears sacriligious to abandon the old ship, and, brethren, perhaps it is. However that may be, a careful and prayerful study of God's Word must have one of two effects; either a reformation in the church of their fathers, or a large defection from that church. Let us pray for the former.

Our Bible Woman in Manisa is doing a steady quiet earnest work. She is teaching 24 young women, some of whom are married. The text book is the Bible. The interesting loving talks on spiritual things in connection with the lessons must be fruitful of good results. She conducts a Sunday school of from 30 to 40 pupils. Awomen's prayer meeting is held every Friday afternoon and deep interest is manifested by those who attend.

Both the Boys' and Girls' Schools are doing excellent work. There is an aggregate attendance of over 50.

Ak Hissar [Thyatira]. The work at this old centre, where for so many years little to encourage could be found, has taken a fresh start and fills us with hope. On a recent visit there, with the Rev Mr Tashjian, we received 5. to church fellowship, who but recently left the Gregorian Church, and baptized 5 children. The brethren seemed full of zeal and earnestness. The Christian population of Ak Hissar is very largely Greek, but on account of the paucity of Greek labourers, we have been compelled to employ Turkish speaking Armenian ~~labourers~~ preachers. Now however, a Greek familiar with Greek, Turkish and Armenian, a graduate of the last class of the Theological Seminary of Marsovan, and a native of Eodemish, is about to settle in Ak Hissar, and we are looking forward to a vigorous work among the large Greek population. The school under the direction of an earnest young woman is progressing. The number in attendance is about 25.

The language of the school is Greek.

Eodemish. I have already referred to our school in Eodemis And although it has suffered depletion in numbers, yet we trust good work has been done. Whatever of interest is lacking in the school is more than counterbalanced in the revived spiritual interest in the congregation. Mr and Miss Bartlett visited Eodemish in March and returned greatly cheered with what they witnessed. Mr Bartlett wrote at the time, that never since he cam e to Smyrna was Eodemish in so prosperous a condition. The brethren, united and enthusiastic, are ably ~~supporting~~ cooperating with the pastor. A temperance society started two years ago is doing a noble work. There are twenty members most of whom are nonprotestant but their frequent contact with the brethren has disarmed prejudice and deepened an interest in the truth that will doubtless fructif

Bourdour. Our new house in Bourdour is nearing completion It is large enough to settle the question of further building for many years to come. The signal triumph of our rights in Bourdour seems to have had the most beneficial effect on the Lord's work in that large city. Since that time the work has taken a forward move. In November Mr Bartlett and I visited Bourdour and were great ly encouraged. We held services every evenin for a week and preached the gospel to increasing audiences. It was with great regret that we left, but the school difficulty in Afion Kara Hissar demanded immediate attention and we were compelled to cut our visit short.

Afion Kara Hissar. From Bourdour we went to Afion Kara Hissar. Here we found matters in rather a complicated condition. We had sent a teacher from Smyrna in August, but on his arrival he was informed that he would not be allowed to open the school. As a Protestant school had existed with little interruption for 15 or 16 years, we thought we had beforeus a compara-tively easy task. At the time the law demanding application for permits for all schools was enacted, we presented an application in regular form, with all particulars. However not having a teacher available we did not follow up the petition, but a year later, finding a teacher we sent him out with the result mentioned above. I need not go into details. Suffice it to say, that Mr Bartlett and I remained three weeks and di d everything in our power, aided by Mr Baldwin in Brousa, ~~and~~ but encountered an inglorious defeat. While in Afion Kara Hissar we preached frequently to good congregations, and apart from the school question we saw very much for which to be thank-ful.

A property owned by the Board is urgently needed in this city, containing as it does thirty or forty thousand inhabitants, 5000 of whom are Armenians. It would seem that reasonable equipment might fairly be expected. At present there is so little that suggests permanency, especially with the defeat of the school question, that those who are friendly and interested have not the courage to identify themselves with us.

This year a conference with ~~all~~ the ~~pastors~~ preachers in the field proved a source of profit and blessing to us all. Its sessions were commenced on Friday May 4th. and continued till May 9th. Papers of deep and vital interest were read and discussed. The evenings were devoted to union services of a purely evangelistic character. Good audiences were present and we trust a lasting impression was made. On Sunday a union communion service was held when the Greek Armenian and Turkish languages were used. The influences of the hour were such as to induce forgetfulness of national differences, and suggestive of the blessed future when there shall be "neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond or free, but when Christ shall be all and in all."

We cannot close this report without expressing as a station, what we have already expressed individually, our hearty sympathy with the Constantinople Station in ~~the~~ their great loss and with our brethren Dr. Greene and Mr Dwight in the sore bereavement they have experienced. Yes! Mrs Greene was "the little mother" not only of her own family, but of everyone within her reach who needed a mother's care-and Mrs Dwight the loving sister who was more ready to extend sympathy and aid to others, than attend to the reasonable demands of her own health. They have bade us farewell for a little while, but in the interval between separation and reunion may the sweet savor of their saintly lives give to those of us who remain inspiration for present duty, and faith for accumulating responsibility.

In behalf of the station,

J. P. McNaughton

Smyrna Station.
Annual Report
1893-94.

Rec'd June 16. 1894.

Annual Report,
of the
Trebizond Station
for
1893 – 4.

During the past year the cholera made the city of Trebizond a second visit, but by the favor of heaven the missionary family and the Protestant community were preserved from all attack. For a considerable period touring was practically cut off, and correspondence with other parts of the field was slow and interrupted. Schools were closed and ordinary evangelistic operations greatly hindered. Naturally, as during the previous year, the attention of the missionary was turned towards the relief and healing of the sick. For this there was special need owing to the greater number of cases, and the reduced medical force of the town. As a result the help of the missionary was especially sought, and the experience of the previous year was very helpful. This added cholera experience has impressed the people anew with the

benevolent character of the missionary work, and if we are able to carry out the plans we now have in mind the prospect of success was never better.

Although the people suffered greatly from business depression on account of cholera, its paralyzing effect was not so great as the previous year. There was less yielding to panic, more of our people remained in the city. Our congregations were larger, and although the subscription list was greatly delayed on account of cholera, the total of contributions was nearly double that of the previous year. The number of scholars has increased 66 per cent. notwithstanding a larger sum has been demanded for tuition. Eight of the scholars are Greek, for whom a teacher has been provided during the winter, who also preaches in Greek on Sunday. This arrangement cannot be continued unless our estimate for a Greek helper is granted. Subscriptions for the current year are made on the plan of weekly installments, and promise a large increase on last year although the wealthiest member

of the Protestant community and his associate, still refusing to be reconstructed, give nothing. The preacher of last year continues with us, and slowly, but I trust surely, we are recovering from the evil effects of the unhappy differences which prevailed four years ago, and from the depressing influences of cholera.

Our Greek friends in Ordoo have been greatly depressed and the work hindered during the year, because their chapel has remained closed. At Chambashi, in the mountains, during the summer, they greatly enjoyed their large chapel, and when I visited them in August overflowing congregations greeted me, while the schools swarmed with children. The people were anxiously watching whether there was hope of their chapel being opened where they should return to the city. Unhappily, they have been obliged to pass the winter enjoying only irregular and unsatisfactory services held in the narrow quarters of the Armenian chapel. A school for boys has been maintained, but the

girls' school has been given up for lack of suitable quarters.

The situation was so exceedingly trying to this zealous congregation that they have been driven nearly to frenzy. Their feeling was so intense that they were inclined to misjudge their best friends. They thought no one in Constantinople was working for them and that their missionary should go to Constiple and work there exclusively in this case. And they objected to his visiting Ordoo lest their enemies should, by the sight of him, be stirred up to new acts of hostility. Unfortunately, the schemes of opposition in this case are not so easily frustrated. The so-called Orthodox Greeks understand that this Ordoo matter is a test case. If they can once hedge up and blot out the work in Ordoo, they believe that with it will be blotted out the entire Greek work in the country. Hence the whole force of the Greek Patriarchate has been put forth to prevent the opening of this chapel. To overcome such determined and persistent opposition

is no easy task. Our brethren at Urdwa should have realized that success would come only after a long and patient struggle. Happily, as I write, news comes that an order for the opening of the chapel has been secured. And although this order is only temporary in form, it is believed that with the building once occupied no successful attempt can be made to close it again. For this happy issue of this long and painful struggle we would render heartfelt thanks to our blessed Master. And while thus recognizing the divine Giver of all good, I must not fail to acknowledge our obligation to those through whose agency this happy issue has been secured. First of all we would heartily thank the English Ambassador, Sir Philip Cursie, for his intelligent and energetic action, and also the American Minister Mr. Terrell, and the German Ambassador, who supported him. Doubtless, the early termination of this matter is due largely or wholly to this vigorous ambassadorial action. Nor must I omit

to mention the sympathy and kind helpfulness always shown by Mr. Longworth, English Consul at Trebizond. As to our good friend, Bag=ajian Hagop Effendi, we all know with what patience and self=denying devotion he has worked, and we offer him the warmest expressions of appreciation and gratitude, as a small return for his invaluable services. And while thanking Mr. Dwight for his valuable aid, we are inclined to offer him our sympathy that a missionary should need to spend so much time in the disagreeable depart=ments of litigation and diplomacy.

Notwithstanding the severe strain to their faith and patience which our ~~which our~~ Greek friends at Ordoo have suffered, there has been no falling off, no sign of dis=integration such as their enemies had hoped to see. Undoubtedly some timid ones have been deterred from coming forward to unite with them. But there is every reason to hope that the immediate future will show rapid progress. I had feared the new building might be burdened with

a troublesome debt, but Kir. Pandeli re=
ports that the brethren have arranged
to clear up all debt by next September.
There are, however, many expenses yet to be
incurred for furniture of chapel and
schoolrooms, for outer walls &c., &c. It
may be that assistance ~~may~~ will be needed
to meet these final bills.

The work of the Greek Bible Reader,
our faithful Kiria Sophia, is the only
form of operation that has moved
forward uninterruptedly.

The work among the Armenians
has ~~moved forward~~ gone on in the usual way.
For several years the family of the pastor,
Der Kalousdian, has remained in the
mountains because the climate of Ordo
did not agree with his wife. This
year the experiment of living in a higher
quarter of the town has been tried with a good
degree of success. We hope this will ensure the
permanent location of the pastor with his fam=
ily at Ordo. The Armenian schools are more
than usually prosperous, and the work of the
new Bible Woman, Miss Mariam, is very suc=

cessful. The large number of Protestants in Ordos of right entitles them to representation in the councils of the government, but that right has not yet been accorded. When, however, two Christian directors of the government agricultural ~~college~~ bank were to be chosen, some one suggested that candidates be taken from the Protestants as well as from other communities. The suggestion was adopted and the two Protestant candidates, one a Greek and the other an Armenian, were elected. When we consider that a large majority of the voters were members of other communities, we may infer what a good name the Protestants bear even among their opponents.

In my visit to Sermen, last August, I found matters in a very interesting state. The number of adherents had increased from 194 to 227 souls, notwithstanding the constant outflow of individuals and families to other places. For three years a ~~unmarried~~ young man, Morghi Limonopoulos, has been laboring there very successfully, even though it was thought that an unmarried man could not be useful at Sermen. Many women

have, by his aid, learned to read. During the summer Kiria Sophia did a good work there, but, as she suffers from weak eyes, the smoke of their rude huts nearly blinded her, and she was compelled to desist. A change of preachers, a married man taking the place of young Simonopoulos, involved an increase of expense, to provide for which was a serious problem. The Semen brethren were in no condition to add to their burdens. Their mountain fields being insufficient to provide for their needs, they have long been accustomed to labor for six months each year in distant cities. For two or three years, however, the cholera has so far hedged up their way that many have returned home with added debts instead of earnings in their pockets. The extra sum must, therefore, be made up from outside. The Ordvo brethren were so interested in the work in Semen that they agreed to assume five liras of the extra expense. But after all the efforts of the brethren in Semen and Ordvo there were still fifteen liras behind, which I agreed to provide. Finding this

I had a hope of getting some portion of the money so generously given by Kouzoujak Aghbou, last year, for Greek work. This hope has not yet been realized, and I can only add that, if this expenditure is in accordance with the Lord's will, He will surely provide the needed funds.

The work in Bey Alan is in a most hopeful and progressive state. I found the women there much more accessible and friendly, and some were learning to read. A larger number than I had ever seen before greeted me at the Sabbath services, and some have openly avowed themselves Protestants.

Two visits which I have made at Kuesovn during the year have merely impressed me with the desirableness of opening work there: The one Armenian Protestant of the place has been reinforced by a Greek who seems full of the characteristic zeal of his race. The people are all friendly and accessible. Some are sending their children to the Marsovan schools. The present head teacher of the Armenian schools is a graduate of Robert College. By his invitation I had=

dressed a company of men in the school house, whom he was accustomed to meet every Sunday afternoon. A Greek, an entire stranger to me, called at my room and asked why we did not open work there as in other places. How hard to turn a deaf ear to such invitations for lack of funds.

The Tabular View shows a gain of adherents from 863 to 936, or 8 1/3 per cent, of church members from 200 to 203, and attendants on worship from 673 to 698. Contributions have increased, from $1048 to $1107 or 5 1/2 per cent. The number under instruction is 412. The sales of scriptures have been 816. The sale of missionary books during the past four years has not averaged more than one-thirds that of the previous four years, which shows how much we have lost by ceasing cooperation with the Bible Society, and cutting off all colportage expenditure.

M. P. Barnes

In Quarantine,
Sinope May 14, 1894.

Copy for Boston.

Rec'd June 16, 1844.

Report of Brousa Station for The Annual Meeting of The Western Turkey Mission at Constantinople May 15th 1895.

These are not days, in which we may look for special reports. The spirit of depression seems to be in the air. Every effort meets with opposition. The people are not only cowed into submission, but they fear lest trouble may come from any attempt, either on their own part, or the part of others to improve their condition.

It is true we have not such tales to tell, as have our friends from the Interior, for where they have had hundreds, we have had but individual cases of injustice and false imprisonment: but, at any other time, any one of these cases would be sufficient to arouse the sympathy and indignation of Christendom.

The scourge of quarantine has visited us also, at last,

Brousa
W.T.M.
1895

and has brought death and desolation to all forms of business. On Sunday, the 9th of Sep. without a word of warning, the city of Brousa was surrounded by an armed cordon. Not only the inhabitants of the city, but villagers who had come in for a few hours trade, many of them mothers who had left little children at their homes, tourists, who had come for a few days, merchants, to whom a few days' delay meant the loss of hundreds of pounds, even the police who were needed to quell disturbances in outlying villages, — All were compelled to remain within the city limits, and for weeks no one was allowed to leave the city. Other towns in our field have been, in a similar manner, shut up, and cut off from communication with the outside world. Frequent and repeated delays and difficulties have made communication between the capital and our towns and villages difficult and uncertain.... But we are thankful to state that there has been a remarkable degree of health, and that the death rate from all manner of sickness has been lower than in other years.

Retrenchments and lack of funds are making our position among the people very uncomfortable, and what would otherwise be pleasant visits among them are greatly marred because of our inability to give them aid

RETRE

towards some form of permanent evangelical work, work which not only they, but we also feel to be necessary.

Results of retrenchment.

Seven years ago, (i.e. Jan 1. 1888.) we were occupying 12 places. During these seven years seven of these places have been cut off. Not cut off from our list of visiting places; not cut off from our hopes, our interests and our prayers; not cut off from the responsibility we feel towards them of carrying on to perfection the work so well begun in other days; not cut off from the hope of a harvest, if the seed already sown may be preserved from the fowls of the air," and watered & tended by the great Husbandman, — but cut off from financial aid from the American Churches.

As we have taken on one new place, Chalgara, our list today numbers 6 instead of 13. It should number 14, for another new place, Arslanbey has been ready for years to welcome a preacher. And now we are told that we must cut more deeply, whereas we feel that we are under moral obligations to fulfill the practical contracts upon which we have entered. Seven years of famine sufficed in olden times — surely seven years of continuous cutting down are sufficient. We would, the rather, begin to restore, one by one, pastors and preachers and teachers to the vacant pulpits and schools.

We go over the list. We do not wish to have their name forgotten at our Ann. Meeting. And we commend to God's stewards, in America, the vacant pulpits in Bandorma, Mouhalich, Biledjik, Mouradchai, Jerah and Arslanbey. In each of these places congregations assemble from Sab. to Sab. in the houses of worship which the generosity of the Board, in more prosperous days, made possible. They hold services among themselves; they do not go back to the old church. But we can not wonder at the lack of attractive power, to even hold their own children, to say nothing of drawing in other young people.

PLACES off (in addi Broussa Kutahi

And as each new year is bringing in new inflows of worldly amusements and attractions for the young, we should be thankful if we could bring in counter attractions and win them for Christ.

It must also be said, that there is a great dearth of preachers and teachers, so that if we could find salaries, we are not certain that we could find the men to fill all these places. But we can not wonder at this, for the positions of preacher and teacher have been surrounded with so much uncertainty, that our bright young men have been attracted by other openings and turned their attention in other directions.

FACT
M

There is today, not one student from Brousa field, either in the college or seminary. Al-Marzovan.

ENT of Field

Our Brousa field spreads over a territory equal in extent to the combined areas of Massachusetts, Rhode Island, Connecticut and New Jersey. [As two of our present number are from New Jersey; two from Conn: One from Mass. while the other has resided at times in Mass. and as R. Island ladies (as have others also) have given substantial support to our school-work, these measurements are significant]

orkers.

Aside from the earnest and consecrated workers at the Brousa Orphanage, and the occasional colporteurs, sent into our field, by the Bible Societies, the whole force of christian evangelical laborers for this whole territory consists of only 26 individuals viz.

Two missionary families.
Two unmarried Amer. ladies.
Three ordained pastors
Two unordained preachers.
Two " teachers "
Three male "
Nine female "
One book-seller.

(In making this statement of our limited number of those officially appointed as workers, we can-not forget, that there are several, formerly employed as workers, who are patiently bearing the burden & inconvenience which retrenchment to have brought; that there are help-meets in the preacher's homes, and, thank God! there are in every village, consecrated, earnest, unsalaried men & women working together for the spread of Christ's kingdom.)

In harmony with a suggestion, made from the rooms of the Board some years ago, we have tried to unite neighboring pulpits, but there are serious difficulties in such an arrangement.

We have tried, e.g. to supply Bandorma from Constantinople, but there seems to be a dread, on the part of natives, to move about much from place to place. We can not blame them in these days, but it is true, that business men do get about, in spite of quarantines, and other difficulties; and if they, why should those who are charged with the Lord's business be too backward, too fearful, too cautious and perhaps unmindful of His protecting power and most gracious promises? It is a question if a little closer study of Paul's policy in New Testament days, would not lead to a little more active effort in our own times.

When we see the excellent work, which is being done in Brousa, in Yenije, Sölöz, and we may add in Geok-Sagh and Chalgara, it seems an inexpressible loss; it seems like a failure to grasp opportunities, that there is so little of an overflow into the less fortunate and as needy places in our field.

It will be remembered that at the Ann.-meeting of 1891. Brousa station was urged to take steps toward carrying out methods of Cooperation with the representatives of the Native Churches. To any insinuation that we were behind the times, the reply was made, that the spirit of cooperation was no where more perfectly carried out than in Brousa. Two most excellent pastors are found in our field; wise, conservative and experienced; the one at Brousa East, the other at Yenije, seven hours from Brousa. For years they had been in the habit of going on tours, with one or other of the missionaries, and their advice was most eagerly sought upon all vital questions.

It was a very easy matter, therefore, (in June 1891) to change this informal, into a formal mixed Com^tee. and to decide in a formal manner, together, what had previously been decided by the missionaries, only after fully knowing the feeling and judgment of these two men.

But there arose complaints, from some of the people, in regard to the manner of choosing the Com^tee; complaints that their Native churches were not represented by their own choice, and that these men, however good & wise they may be, would, if selected by the missionaries, naturally incline to merely add emphasis to the missionary idea, rather than bring to the front the ideas of the people.

The unfeigned sympathy of one of the missionaries in this position, which seemed to him to be the truer interpretation of the idea of native representation, led the two pastors to send in their resignation and to retire from the Station Conference.
And thus the matter rests.

~Education~

Three of our American ladies have been devoting themselves to the cause of education, and the fourth has been giving a little of her time each day to school-work. Most excellent work has been done by them, and by the efficient body of native teachers connected with them, but, we are sorry to say that, we are behind the other stations, as regards numbers of pupils, in our central schools, (11 boarders & 14 day-pupils in Brousza West: Boarding School, 25 in the boys, & 50 in the girls school in Brousza East.) while in the general development of educational interests throughout our field, we are far from what we could wish to be.
We have been especially unfortunate in three of our day-schools, – in Brousza E. (boys-school) where the children were kept waiting for weeks, and in Sölöz and Bandoma for months, while teachers were being

sought to fill vacancies, or, if found, hindered by quarantine. We are glad to report the re-opening of a day-school in Mouhalich, at the expense of the people themselves.

Higher Schools

Not a little is being done in the city of Brousa, in the way of education. In recent years the Turkish Govt. has established military, agricultural and civil schools of a high order. Christian youth are admitted to these latter two, and there, many of our young men are availing themselves of the opportunity of studying the sciences and languages. There are also French schools for boys and similar schools for girls. The Orphanage which provides a home for 50 girls & boys, gathered in from different parts of Asia Minor, has secured valuable instruction for them, and for day scholars who are attracted there. In addition to these we recognize a greatly improved order of schools, in both the Armenian and Greek communities. While we rejoice in this fact, feeling that not a little is due — especially in the case of the Armenian schools — to the influence of our mission-schools, we can not help but see, that the numbers under our own instruction are less than they otherwise would be. From these remarks the conclusion might be reached, that our schools are less needed in Brousa than in some other parts of our mission.

But we would say, if our schools are merely to serve as patterns, as ideals, for the other schools, there is every reason why we should go on improving the pattern: not merely holding the position we have already won, but, continually presenting larger and higher ideals, for the imitation of those who are anxious that their own schools should keep pace, in proportion to the continually increasing light of the times in which we live.

But our schools are not merely patterns. We have something which the others have not, and all who come under our influence and instruction feel, and in time, acknowledge this.

Perhaps our schools are more needed here, where European influences, of another kind, are so strong, and where a higher education means a tendency towards Atheism, rather than towards a purer, a living Christianity. The good women of the Pacific Board, and those in the East, also, who have given such generous support for our Brousa Boarding School, would be gratified, could they visit the homes and schools, where former pupils are now exerting such beneficent influences. They are further to be congratulated, from the fact, that, because of the Boarding-School, which they have established, preaching

services have been & are kept up. These services, formerly in Turkish, now one Sab. in Turkish, the next in Greek, and the p. meeting in Greek & Turkish, and the S.S. which has grown out of them, are not to be measured by the average attendance, nor alone from the fact that in that "upper room" 30 individuals have made their first public profession of their faith in Christ. The influence of these services can not be measured, but they have furnished a preaching place in the Greek quarter of the city, "so that all they which dwell in these parts have heard the word of the Lord Jesus". There is hardly a young person among the Greeks, who has not attended, at least one or two, or perhaps more, of these services, while some Armenians, and some Turks have shared the benefits of this evangelistic work, which would, perhaps, never have existed, and would now hardly be continued, were it not for the Brousa Boarding School. (N.B. The grant formerly said to preacher for Brousa W. was cut off in 1890, and the preacher dismissed. Mr. Baldwin has continued the Turkish services. The Greek-master Mr Triandaphyllides is a licensed preacher.)

The married ladies of our mission have most interesting connections in the homes, and among the women & children of their respective quarters of the city. This too may be said of the wives of the preachers, and of the female teachers, throughout our field, who try to follow up their school work, and gain a hold upon the mothers through the children. Turkish women continue to be occasional attendants at Women's p. meetings in Brousa West.

The report thus far, as regards evangelistic work, has referred more especially to the Armenians.

It remains for us now to speak of our Greek work. We wish that we could report a revival among the Greeks of Brousa & Demirdesh, but while we are furnishing workers for other places, our own work seems to be at a standstill. The opposition of the Greek priests & other church officials to our school & S.S. and their jealousy of & efforts against Bible & tract distribution, preaching & other forms of evangelistic work, continue to manifest themselves in many ways. But we do not fear these things, so much as we do the carelessness, the indifference, the frivolousness of most; the pride, the self-satisfaction of many, and the slavish bondage to customs which holds all. More than all do we fear the tendency towards Atheism, & the terrible hold which sin & sinful habits & practices are getting and keeping upon the young.

Greek Work

Were it not for these, we should not fear the opposition of the clergy, for they are overdoing the matter and are disgusting their most servile followers, by the course which they are pursuing. But this tendency towards sin, among the people, is strengthened & encouraged by the attitude of their clergy towards those who preach & teach and urge men to leave the lower and seek the higher. It is because of conversations, with representative Greeks, that we are able to make these, (& we might make other,) statements.

We make these, with hesitation, not wishing to speak lightly of those who stand in holy places. Our Greek work in Bandorma has been strengthened by the opposition of the clergy, and we have no doubt that such results will come, in due time, in Brousa.

Richardson's Journal

One of those touching and beautiful experiences, which make us feel that our work is a permanent work, and that God Himself holds this great work in His own hands, came to us the other day. In clearing out an old desk, I came across a journal of Mr Richardson, (of whose life & labors in this field we are often reminded) It was a record, partly personal, partly of station affairs. In it was a long list of Greek villages, which he himself was not permitted to visit; but concerning which he had gathered facts from colporteurs.

To us it has been given, after these many years, to visit most of these villages and to come into personal acquaintance with their inhabitants; and we have found them still waiting for the light and the uplift of gospel truth. We have found some very interesting characters among them, sunk indeed in superstition, but looking out towards the light. Away off in these villages, we found sailors, who had, at times, strayed into Koumkapou Rest. and one young teacher was trying to imitate Mr Brooks, and to preach such sermons as he had, years ago, heard in Pera.

The attempt to carry out the action of the last two Ann. Meetings, in regard to Greek work, has occupied most of my own time during these two years. This has brought me into very pleasant relations with Greek workers in other fields. I have spent some time among the Greeks in Constantinople, Adrianople and Sartovan. The energy & faithfulness of the Greek pastor of Pera, and his assistant residing in Sedik Pasha, and the quality of their sermons are to be highly commended. The kindness and sympathy of the Armenian brethren in Pandorma, towards the new work among the Greeks of their region; of the Armen. protest. church in Adapazar towards the Greek work in Sartovan, and of the Armenian preacher and brethren, in Adrianople, towards the Greeks in their congregation, is indicative of the spirit of the Master, in His teachings, and in his foretelling of the times when "there shall be one fold and one shepherd."

With gratitude to God, that He is permitting us to have some share in this work, which is His, and in the ultimate triumph of which — notwithstanding the present difficulties — we believe and rejoice.

On behalf of Brousa Station W. T. Mission L. S. Crawford.

May 18, 1870

Recd May 31

Annual Report of Cesarea Station.
1894.

As we compress into one view all the events of the year together with our hopes, feelings, and experiences, we see that the sky is brighter than it was in 1893. While the clouds are still lowering, and the atmosphere is still oppressive, the Storm-centre seems to have moved further eastward.

In our missionary circle the changes have been more than usual. The departure of Dr. and Mrs. Farnsworth for what both they and we trust will be but a sojourn in America makes us feel sorely bereft, and had we not had good hope of their return we could scarcely have felt willing to let them go at all. As it is, we hope that they will be back before another Annual Meeting to take their places with us.

We have three additions to our number to report. Miss Tason, who started on two weeks notice in order to get here in the Fall, actually arrived on Dec. 26th. She has received a most hearty welcome which shows

no signs of wearing out. Miss Fowle, Mr. Fowle's sister, though not counting herself in the ranks, has yet done most valuable missionary work in the teaching of the children of the Station, relieving the burden on the mothers, and enabling them to do more outside work. We only mourn that she is already leaving us, for we owe her a very deep debt of gratitude. Miss Bingate, who came in October, has not made sufficient progress in the language to appear here for examination.

More than one danger passed through has led us to feel more than ever how dependent we are on a Father's care, for each one of our families has had special reason for renewed thankfulness. On Oct 16th Dr. Farnsworth was returning from a tour to Akserai and Bigde. He was accompanied by Pastor Kerope of Cesarea. On the day before reaching home, while still in the Konia vilayet, they were met by six mounted Circassians and compelled to give up all that they had with them. The horses and carriage however were not taken. No personal violence was done them except that they were made to lie

down on the ground, a proceeding which gave some of them a chance to bury a little money in the dirt. The total loss was about thirty liras worth. Complaint has been made to the authorities but nothing accomplished.

The Wingate household rejoice in the birth of a daughter and the restoration after prolonged weakness of the mother to health.

Most of you have heard of the serious accident which befell Mr. Fowle and Miss Nason soon after leaving Marsovan on their way to Cesarea. The wagon was overturned on a portion of road in the mountains, and escape from death seemed almost miraculous. Some injuries were sustained by themselves and the driver, and they were obliged to put back to Marsovan for rest and repairs. All injuries are now recovered from, and there is nothing but the memory of the danger to recall that eventful hour.

In the Dodd household two months of the winter was spent in great anxiety over the illness of Wilson Farnsworth the Younger. But that danger too has passed. So the year, especially the latter part of it, has given each one

of us cause for a realizing thankfulness.

Our native force is nearly the same as last year. Two of our old laborers however have been removed by death. Badv. Yeghia Yardumyan died of cholera on June 29th in Soongoorloo, where he was supplying the pulpit for his son the pastor of the church who is still absent in England. Badv. Yeghia was one of the first generation of workers. Educated in Marsovan in the sixties, he had been pastor of the Injirli church for many years, and there and in other parts of the Bozook had continued to labor according to his ability for a quarter of a century.

Lazari Taskali of Germir has long been superannuated, and living on the small amount that was allowed him from the funds of the Board, which was in a certain sense a pension, yet also enabled us to keep a hold there, making his house the headquarters for those whom we sent to preach there. On Mar. 30th of this year he died, and his funeral illustrates a striking change in the sentiment of the old Greek community. Germir has been a place of bitter persecution. Taskali himself has

been repeatedly anathematized. His house being near that of the great nabob of the place, our services were services were frequently disturbed and made almost inaudible by the noises and shoutings from neighboring roofs, instigated from the wealthy house. We were not at all sure of being able to have the body buried in Germis at all. But it was, and that too with a most honorable burial in the court of the Greek Church itself. A Protestant service was held first in the house, after which the priests came, and the whole company, including Mr. Fowle and Pastor Kerope, went to the Greek Church for the further rites. In private conversation none but words of highest praise were spoken. The son-in-law of the old nabob now dead was active in having everything done in good shape. The most influential man however in bringing it about is a young physician who has settled there within the past few years. It is true it has not been without opposition, and there is still much wordy quarrel over the matter. But the fact that such an occurrence could take place at all has seemed to us most marvellous.

Pastor Krikorian of Yozghad and Pastor Haig Yardumian of Soongoorloo are still abroad, and the prospect of their return is dimmer than ever. The former gave up his American citizenship in order to avoid suspicion by coming back as a loyal subject of the Porte. But even so, after long and persistent effort, he has failed to secure a passport from the Turkish minister in Washington. He is purposing to come to Scotland in order to be nearer whenever the way may be open for his return here.

Pastor Haig Yardumyan is still in London, and we have but little hope of his returning under the present regime.

Parsegh Donigyan the Aziziye preacher, having been arrested and imprisoned for eight months in Sivas was acquitted in Dec. and is looking for a place. The Everek preacher, Armaghanyan, who a year ago was without a charge, has gone to Aziziye.

Pastor Adrian of Estanos in Oct. removed to Angora, leaving his charge temporarily to engage in this really new work.

Avedis E. Tighoghaignosyan removed Apr. 1st from Tijde to Everek, and though he has done

as well as could be expected in the former place, we trust that in a place where he has no relatives his influence may be stronger.

The last and most joyous piece of news in regard to preachers that we have to give is already known to every one, viz., the release of Manderos Ef. Kalosdyan from the fortress at Acre where he was under a six years sentence. He had served over two years, one year of the time however having been spent in Sivas, Angora, and Constantinople before going to Acre. He was included in the number of ecclesiastics pardoned in the latter part of March, and he came on to Constantinople where many of you have seen him. Reports as to his future history we must leave to the future. We do not now even make guesses.

From the preachers we pass most naturally to the congregations. Their condition in general is decidedly better than it was a year ago. Politically the temperature is lower, and more rational views are taken. As a consequence the people are able and willing to give more thought to spiritual things. In some places the former political agitation with its barren un-

fruitfulness, except in the way of harm, has been the very means of driving the people to a higher source of help. There is a readiness to listen to the preaching of the truth such as has perhaps never been seen before. In the villages the people crowd in on the occasion of a missionary visit and fill all available space. At Chomakhu, when Mr. Fowle and Mr. Hingate visited there a few weeks ago, it is said that there were present at least seventy-five persons who in all the years of gospel work there had never once been inside of the Protestant chapel.

In Cesarea we are glad to report somewhat of a stirring among the young men with more of life than they have shown for years. One of the most active in this is Karnig Ef. Dalkranyan our book-store keeper and general helper. One manifestation of this is in the support of a Bible Reader in a new and growing quarter of Cesarea, a work which the young men are sharing with Miss Closson.

In Talas there is steady growth in character and power. The Y.P.S.C.E. is doing good work in developing the young men. Last

summer, eight of them under the leadership of Prodromos Ef. the preacher formed themselves into a committee to visit cholera patients. Complained of by the local druggist because they carried and gave out medicines which they had been instructed how to use, they were summoned before the government on a charge of engaging in unlawful medical practice. When the facts were understood they were commended and thanked and the name by which they were then called, the "Talas Cholera Commission", has stuck to them. Of these young men all but one were members of the Christian Endeavor Soc., this one being from the Greek Community. It must also be said, however, that two of our best Christian Endeavorers are not Protestants, but continue to call themselves members of the old church.

Another means of quickening the life of the Talas congregation has been the holding of several meetings of the church members alone, the brethren by themselves and the women by themselves, to discuss what could be better done and what needed improving.

The Yozghad people while holding on remarkably well in the absence of their pastor,

are feeling very weak and broken down after all the vicissitudes of the year. Karekin Ef. Koondoorajian, who acted as their preacher, is in Constantinople, and does not purpose to return. The people have said that they were not able to have a regular preacher, and were getting along with what their two teachers could give them. These young men considering their years seem to have done unusually well. One incident shows how slight a cause may give rise to serious trouble. Hagopjian, the teacher, who feels strongly his deficiencies in the preaching line, went out on Sat. afternoon to the hill outside of the town to practise his sermon for the next day. Having done that he took his Avedaper out of his pocket and began to read. Two Turkish villagers coming along accused him of being an Armenian runaway and his paper of being revolutionary. He tried to show them that his paper was authorized, but they cared nothing for that, and proceeded to attack him. He was compelled then to become a runaway indeed but fled toward the city. There of course the shouting at once brought soldiers who seized him, one of them struck him, at least five of them had hold of him and fifteen more followed. Taken to the

palace he was diligently examined. What saved him was the fact which he was able to prove by Turkish witnesses that he was running toward the city and not away from it. His papers, and to him the saddest loss of all, his sermon was taken away from him.

The congregation there has been indeed a flock without a shepherd. They have now called Yeghia Shamigyan from Nor Shehir, but his acceptance is yet uncertain.

Soongoorloo also, since the death of Badv. Yeghia, is getting along with the services of a young man, their former teacher, Arminag Dakeir-anyan, whose abilities whose abilities are at least up to those of the aged Badvelly who died. The congregation there is greatly distressed over the murder of one of their members, a woman, and the arrest and imprisonment of her husband on the charge of killing her. The charge, as far as we can tell, is entirely unjustified.

Sigde and Nor Shehir have been somewhat unrestful because some in both places wanted to get rid of their respective preachers. Those desires have now received their fulfilment. In Sigde there has long been a dissatisfaction with the

missionaries and the Board because not enough was done for them. Latterly, looking to Mr. Jenanyan with large hopes, they have felt still more like cutting loose from us altogether. They have now with the money of their society, some £55, bought a fine property for the Boy's School which Mr. Jenanyan is expected to establish there. This private and independent work needs to be noticed in so far as it touches our field. In Konia property has been bought by Mr. Jenanyan, a school with three teachers started and boarding pupils received. Statistics I cannot give. We have reason to believe that a good work is being done there, but on what financial basis it rests we do not know.

Akserai, under Kevork Manoogian is doing well. all our reports from there are encouraging. Mr. Fowle has just returned from there and feels that he has breathed more of a truly spiritual atmosphere in that congregation than in any other that he has visited in recent years. There are some seeds of trouble due to the "Perfectionist" idea emanating from the Chettek preacher, Elias Ef, but wherelnto it may grow we cannot tell.

The best news that we have to give is from

Angora, and the very fact that we have anything good to say of that place is Token of great good. The lawsuit in regard to the property is still undecided, though with the prospects of the congregation's gaining its rights in the end. But not waiting for that, it was determined to make a move. Badr. Odhair consented to leave his Estanos congregation for a year and take charge of this branch of his ~~work~~ church. Premises were hired in October, and the people have come forward with unexampled readiness for that place to provide the means. From the first good news continued to come and it has been increasingly good. Their audience room was calculated to hold 150, but 200 are crowded into it every Sunday and others turned away who cannot find even standing-room. We trust that this will yet be one of the strong points in our field. Meanwhile Estanos is without a preacher but looking for one.

The number of members added to the church during the year has been as it was the year before. at the very lowest point, only 14 in all. The number for the year previous was 12. In the first four months of this year however there have been over forty received. The contributions as

might be expected are decidedly below those of the preceding year.

There is a movement among the Greeks in Arabisoon, a village near Yev Shehir, which we regard with much interest. A young man from there, doing business in Constantinople, became interested in the truth, I think principally at Sedik Pasha. Returning home, he came to Talas for a wife and took one of our last year's graduates of the Girl's School. He was anxious to take a teacher back with him promising partial support out of his own pocket. We were unable to give him all the encouragement he wanted, but advised him to go home and write to us. We have since heard that he has gone to work, holding meetings in his house, and that he has brought a storm of persecution about him. We hope that the way will be open very soon for us to really open a work there.

Our schools have kept up about as usual. In Azizije the school has been closed by the Kaima-Kam, and efforts to reopen it have thus far proved unavailing. No other school in our field has been directly interfered with. There was a short-lived attempt to start a girls school in

Booroon Kushla where there is one Protestant man, but he could not stand the onslaught, and the girl left shortly before the government sent to inquire about the business.

At the beginning of the year orders came from the Vali relating to the American schools to the effect that no pupils who were under suspicion by the government or whose parents were under suspicion should be admitted to the schools. We did not however deem it our duty to institute an inquisition on this point. But soon this order was followed by visits of the police to all our Protestant schools in Cesarea, Talas and Zinjirdere, requiring a list of the scholars, that is the boys, with age, & place of residence, and name, occupation and present abiding-place of the father. The first series of questions did not satisfy them and they came around again. Of course if they are seeking suspects they can find them. Two sons of Marderos Ef. are in our Talas schools, and we put down the present abiding-place of the father as, at that time, "In the fortress at Akka." Nothing further has come of this.

The boarding-department of the Cesarea High School

is being conducted this year by Mr. Arrigale. The number received was limited strictly to twenty-five, and of these three have been dismissed for bad conduct. The terms of payment have been made more strict, and the teacher residing in the house has been more successful than usual in keeping up the discipline. The problem of this boarding-department is a most complicated one. The boarding department entirely under missionary control, the High School entirely under native control, the relations between the two are necessarily close, while at the same time the two are absolutely distinct. The High School is adapted and must of necessity be adapted to the needs of the city. It has not succeeded in supplying us with teachers who can do faithful evangelistic work in villages. The religious influence in the school is small. Yet in what way to best make up that which is lacking is a most difficult problem.

In Talas, the preacher, Prodromos Ef. has again as he had last year eight or ten boys in his own house, in his own family as it were, and we cannot but feel that they are under influences which will show much

better fruit. Whether or not this may be the beginning of an academy on a different basis who can tell.

The Talas Girls School graduated a class of 17 last year. The School was disbanded on twenty-four hours notice in June on account of Cholera, and the diplomas were not given until Fall. Of these 17 seven are now teaching. A large number of new girls have been taken in so that we had nearly 100 in all to greet Miss Mason on her arrival. 59 of these are boarders. A large contingent from Istanos and Angora was the result of a visit to those places by Mr. and Mrs. Fowle, and was especially pleasing to us because those places have ~~hitherto~~ rather held aloof from the School in recent years. This year regular instruction has been begun in English, compulsory for the new classes just entering, optional for those who have progressed further and would not have the full course in English before graduating. We have seldom if ever had a better corps of teachers. The coming of Miss Mason has increased our courage and hope a hundred-fold, and we look forward with confidence to a speedy further reenforcement. We feel that Miss Closson who began this school

with Mrs. Bartlett twenty-two years ago by taking a few village girls for absolutely nothing and almost paying them to come, may look upon the present condition of the School and character of the scholars with the utmost gratitude and satisfaction.

The Kindergarten work in Cesarea under Miss Burrage has had a most satisfactory year. The attendance has been about 80. ~~of whom 60 are Sunday~~. It has brought in its train a Sabbath School held in the Kindergarten building which numbers 200 every Sabbath. There has been no training-class this year, but probably will be next year.

The Medical Department has nothing especially new to report that has occurred since the last annual meeting except the Cholera. This to all of us was decidedly new, but we had opportunity before it left us to form a close acquaintance, I do not say friendship. For six weeks, from the middle of June until the end of July we received no in-patients at the Dispensary for the double reason that we wished to avoid the chance of receiving infected persons, and that we might not be hindered in outside visiting. The Epidemic in Cesarea was at first most

virulent, some cases succumbing in two hours after the onset of the first symptoms. In one day the official record of deaths was 175; and yet the whole number, making sufficient allowance for the inaccuracy of the official count was probably not over 750. In Talas there were less than 30 deaths. There have been perhaps five times as many deaths from small-pox there this winter without causing a ripple of excitement. From one Armenian church in Talas there have been 72 burials of small-pox cases, so that the whole number cannot well be less than 150. That the visitation of cholera was a means of turning the thoughts of the people toward divine things we could all see. Turks made the remark to Armenians that this was a judgment from God upon both nationalities for their hostility to one another.

During the year 119 persons were received as in-patients, and the number of attendances given to out-patients amounted to over 5000.

It was a great sorrow to us that touring during so much of the year was of necessity given up. The vexatious quarantine regulations for a long time made it impossible. For the last two months

before Dr. Farnsworth left he was able to go out again as usual, and this Spring Mr. Fowle has made that his work as far as permitted. He has made three trips to Everek, Mutlishe, and Akserai. altogether about twenty days.

Beside this falling short in our touring, it has not been deemed wise to call our preachers together for a Conference since 1892, and we feel that in many places the work lags and does not show the vitality that it would if there had been opportunity to stir up both soil and laborers.

The political condition of the country is a topic most interesting to every one of us, as is evinced by the eagerness with which we read every scrap on the subject, no matter by what crude hand it may be written. In the Cesarea field the year has been one of quietness. In many places there has come instead of the unreasoning eagerness to take up arms a realizing sense of the foolishness of such a course. In more than one place Mr. Fowle has been warmly thanked for the energetic warning which he gave to preachers to keep themselves clear of sedition. He has the satisfaction of knowing that he has thus been the means of preventing

what would have undoubtedly resulted in arrest and imprisonment for more than one who was considered a leader in his village. Two arrests of preachers have taken place during the year, Parsegh Ef. Donigyan of Azizige who spent eight months in prison in Sivas and was released in December, and Toros Ef. Sahagyan of Chakmak, arrested in January of this year. The charge against the latter grew out of enmity on the part of Armenians, and though not acquitted he was allowed to go out on bail and finally to go home until called for. The British Consul in Angora, Mr. Cumberbatch, was most active in seeing that justice was done, and the causeless imprisonment brought to an end. It is worthy of remark that the accusers in this case were Armenians and the befriending ones were Turks.

The regulations in regard to schools have been spoken of before. Opening and examining of all boxes coming to us either at Angora or after arrival at Cesarea was a great annoyance, but this has been done away. The policy of restriction in all matters pertaining to Americans and Protestants has been very plain. Refusal to grant travelling tezkeres without special instructions from

Constantinople was a new and surprising arrangement that prevented Mr. Fowle and Mr. Wingate from going on a tour to Akserai. That matter however was cleared up after reference to our Embassy, and when the two gentlemen called on the Mutessarif they were received with overwhelming cordiality. Tezkeres and zabtiyes and anything they might want were promised them almost eagerly. Yet even after this, objection was made that the permission then secured referred to that especial trip and no other, and each time we wished to make a ~~trip~~ journey we must apply long enough beforehand to have the matter referred to Angora and Constantinople. Now however it is comparatively smooth sailing.

As to the condition of the people in general there is much that might be said. The events of the past few months have brought about a most exalted state of expectancy among the Armenians. The rumors current among them were too wild to repeat. The conditions of trade and business are exceedingly bad. The vexations and sanitarily useless quarantines of last year accomplished little else than to restrict travel and traffic. At present a widespread fear

among the Armenians serves to act in the same way. In the Oozoonloo district belonging to Yozghad there have been outrages and atrocities by the soldiers which have with right caused a sort of reign of terror in that region. It is good to learn that there has been improvement in that respect since the beginning of the year. Near Cesarea there were some cases of violence at first reported to be by Turks but afterwards by Circassians. Later there were undoubted outrages by Turks. These dangers were so greatly magnified by repeating from mouth to mouth that to stir out of the city seemed to some a reckless and wilful endangering of one's life. One of our High School teachers in Cesarea had engaged to lecture in Talas, but when the day came did not consider the road safe enough to venture. A horse sent especially for him with a Turk to guard him persuaded him, and when he got out of the city where he could see the long line of road stretching before him, filled at that hour of the day with an almost unbroken stream of travellers, he left his guard and came on alone. In returning he even forgot the weapon with which he had provided himself before starting. Thus

much of their fear is due to ignorance. Yet there is enough ground for it so that we ourselves feel that travelling in Turkey, always more or less risky, is today much more so than it has been at any time since we have been in the country.

During the last few weeks the ground for fear on the part of Armenians in Cesarea has been certainly increasing. Cases of outrage have become more frequent. It is not that such things are not done in other parts of the world, but that here they are expressly done by Turks to Christians with the feeling that punishment will not overtake them. Repeated instances have been told where Armenians in small bargains have been compelled to sell their goods at less than cost because they feared violence. This fear has not been groundless. The last two months has seen a decided increase in this respect, and we ourselves feel that the atmosphere is much heavier. Whether the prospective breaking of the clouds in another part of the horizon shall serve to clear that atmosphere or to precipitate the storm we cannot presume to forecast.

In conclusion we can say that it has been a year of anxiety, yet anxiety not unmingled with hope: a year largely of compulsory waiting, yet knowing that the Lord still worketh; a year of small apparent reaping, yet with the promise of better things to come.

On behalf of the Station,
William S. Dodd.

Report of the Constantinople Station for the year ~~122~~ ending May 1895.

The Constantinople Station covers the city with its suburbs, the vilayet of Adrianople in European Turkey, and the sub-province of Nicomedia in Asia Minor. Falling between the 40th. and 42nd. paralels of latitude, washed by the Marmora and the Black Sea, penetrated by delightful bays and rivers, and enriched by beautiful lakes, this territory is, for climate and situation, natural facilities and productions, the admiration of the world. It is a compact field, its greatest length being 250 miles, viz:- from Adrianople on the Maritsa in Europe to Adabazar on the Sakaria in Asia Minor, the whole distance being traversed by a railway, while the greatest width is not more than 100 miles. Add to these features the cosmopolitan character of the capital in whose population every race of mankind and every degree of society is represented, and and where are gathered great numbers of temporary residents from all the provinces of the empire, and you have a field for Christian effort unique in the brilliancy of its opportunities and in the almost insurmountable character of its difficulties In the outlying districts the people live in very simple and primitive fashion; their wants are few and their resources undeveloped.

The four towns of some importance are Adrianople(pop. 100,000),Rodosto(pop.20,000),Adabazar(25,000) and Nicomedia(10,000). Out of a Christian population of about 450,000 in the whole field, 350,000 are found in Constantinople.

The main part of the missionary force is found in the capital,but there are missionary ladies at Adabazar, and a missionary family at the village of Bardezag. Besides these points native evangelical pastors or helpers are found at Adrianople,Rodosto,Nicomedia and seven outlying villages. The total working force consists of 5 male missionaries(ordained),4 wives of missionaries,16 female missionaries,and the assistant treasurer; 8 pastors, 8 preachers, 23 teachers,and 4 other helpers,a grand total of 92. This would seem a very insufficient occupation of so important a field. With this small force it is impossible to accomplish any adequate presentation of the Gospel of Salvation to the hundreds of thousands who stand in need of it. It is true that the publication work at the capital,the few well-equipped educational and evangelistic institutions that we have,and the half-dozen preachers of fine ability whose voices are heard every Sunday,backed up by the unsullied record of the missionary work in the past years for unselfishness,in-

tegrity and wisdom, lend to this small army of occupation an importance in the eyes of both government and people, and a moral weight in the land out of all proportion to its size. During the past year high officials of church and state, and the public press, Turkish and Armenian, have paid ~~more or less ungrudging~~ tribute to the importance and efficiency of our work, while it is evident that the affection of the whole Christian population, especially of the Armenians, for the Protestants and the missionaries has been wonderfully increased. With such moral power and mechanical equipment it is a matter of inexpressible regret that the limited means at our disposal confine our direct activity within a very small area. It is like a well built and equipped factory with everything in place, steam up and engines going, but with a rediculously small amount of material to work up. We should occupy more places, should come into direct contact with more souls; our work should be a direct and immediate blessing to very many more people than it is possible for our small staff of workers to reach. So far however from hoping to extend our bounds to the point of adequate occupation of the field, we find ourselves compelled actually to contract them. In the past, several places, once hopefully occupied, have been abandoned. Du-

ring the year embraced in this report we have had to withdraw our laborers from two important villages, and other places are in similar danger, while our hearts have been further saddened by applications for employment made by well-tried workers in other stations who are on the eve of dismissal because of lack of funds. The places we are compelled to abandon do not cease to haunt us. From one such place a beautiful white-haired old lady, who is a savor of life in her village, is always to be found in the audience when a missionary or evangelist visits any village within her reach. From others come t the cry, "You have neglected us long, but we cannot forget our first love. When will the days of the delightful spiritual communion we once enjoyed be again vouchsafed us! Our hearts once tasted the Gospel; we are inconsolable without it now; surely you can't mean that we are cast off for good!" We missionaries are sometimes made to feel like the man who lost a leg in battle. He never ~~coul~~ could get rid of the impression that his foot was still in place; he often found himself moving and counting his toes, and would sometimes reach forth his hand to rub them. Nothing short of the cessation of spiritual life in us can dismiss from our Christian consciousness the needs and the claims upon us of those places which the

gracious Spirit of God has made us 'neighbor' to. Still more, there has been a wonderful drawing toward us of the Gregorian Armenians. We are invited to preach in their villages; we share their joys on festive occasions; we visit their homes in the time of their sorrow; we read the Bible and pray in their homes at their own request; standing side by side with and mingling in the service they also perform their offices for the dead over the bodies of honored Protestant pastors, who, having fought the good fight and laid aside their armor, were freely taken to the heart of the nation and recognized as honored sons and servants of the race. All missionary circles and Protestant communities in Turkey were deeply moved by the beautiful tribute paid by the clergy and laity of Bitlis to the memory of dear old Mr. Knapp. Having ~~opened~~ offered their churches and cemeteries for the funeral services and for the choice of a last resting place in case the friends should see fit to accept the privileges offered, they joined by thousands in the last rites performed over the body of one of the simplest and most retiring, but spiritual and faithful of all the missionaries that have labored in Turkey. Such things as these cause ~~our~~ hearts to rush together. Is Divine Providence thus intimating to us that our mission is to be a spiritual

force in the whole land rather than an organized ecclesiastical institution working within the bounds of the organization? Whatever our andwer to this question two objects must be kept steadily before us, 1. to strengthen the churches already organized and the hopeful outstations occupied and, 2. to prosecute vigorously the purely evangelisticwork in all the towns and villages it is possible for ~~our~~ evangelists and preachers to reach. A vigorous Protestant organization is an essential to the permanence of our influence in the country, and an active band of evangelists is necessary that the Gospel may be preached to the greatest number possible. In both these respects our station has made some progress. Two or three of our churches have this year strengthened their stakes by spiritual growth and improvement in memethods of work, and several have gathered themselves together for the purpose of lengthening their cords. God grant them His rich blessing!

Since August the work in Constantinople has been deprived of the activity and large experience of Dr. Greene. Miss Fensham has also been absent pursuing a special course of study in Edinburgh and Oxford. But we have been cheered by the opportunity to welcome Miss Patrick back to her place at the head of the American Col-

lege after a year of special study in Germany, and Miss Prime to her department in the College after a period of absence in America; Mrs. Seelye to the new work in Hass-
Mrs. Newell left Constantinople last month for a brief vacation in America.
keuy, and Miss Barker to the work at Gedek Pasha. We are happy to say that no serious illness has interfered with the happiness and efficiency of our circle. We thank God for health and strength, freedom from serious accident, safety in danger, and for abundant opportunity to serve Him!

The mission has ~~We have~~ been called upon to mourn the departure from our earthly fellowship of Mrs. Williams who died at Auburndale, Mass. on the 23rd. of January. From 1875 until 1883 she was in charge of the Home School in Scutari, which, as The American College, still bears the impress of her beautiful spirit and Christian power. She is held in loving memory by all who knew her and by those who have heard of her devoted life and eminent services.

And the call "Come up higher" came on March 27th. to the late beloved treasurer of the ~~our~~ Board, Langdon S. Ward of Newton Centre, Mass. Mr. Ward, because of his marriage into the family of an honored and beloved father of this station, the late Dr. E. E. Bliss, and because of his constant and intimate business relations and his deep interest and ready sympathy ~~with us~~ in all ~~our~~ work, seemed like a member of this missionary ~~our~~ circle. We mourn a

brother beloved. Never was man more trusted or more worthy of trust in his business relations, and we know that his prayers had power with God.

Of our native associates in the work, two--Rev. Arakel Aprahamian and Rev. Simon Tavitian--have been called to their reward. The former had been for 46 years a faithful servant of God in the ministry of the Word in Adabazar, Nicomedia and Ovajuk, and the latter was long the pastor of the evangelical church at Bitlis and afterwards evangelist in the Nicomedia field. Men of great simplicity of character, of no mean learning, and wielding facile pens, they had gained in a very unusual degree the love and respect of Protestants and Gregorians alike who mingled together in the funeral services which were performed in most loving and reverent manner after the rites of both churches. These men died in faith leaving upon those who witnessed their departure a most profound and lively impression of the reality of the victory "that overcometh the world".

To take up the work of the departed fathers three young men have providentially appeared among us. Mr. Hovsep Djidjizian, having completed his theological course in The Free Church College, Edinburgh, has taken up the work in Adabazar; Mr. Hovsep Levonian, from Van, is doing

acceptable work in Bardezag, and Mr. Knadjian, a graduate of Hackney College, London, has been preaching in Scutari, but has decided to accept an invitation extended to him by the Ch. at Marsovan. The Rev. Garabed Kaprielian, having severed connection with the Baptist Publication Society of Philadelphia and having modified his views with reference to the administration of the sacraments, has been employed more or less in our work in the capital, and is desirous of full and constant employment.

The Rev. Harutunr Garabedian, who during most of the year served most acceptably the Adabazar church, has taken up the work of an evangelist in the Nicomedia field and has established his residence at Ovajuk. Thus, so far as our existing work and financial resources allow, our field is strongly manned by pastors and native helpers. But the want of a missionary in the station with leisure and strength for touring has been seriously felt. But few of our outstations have this year received the attention and enjoyed the supervision of a missionary. We hope steps may be taken at this meeting to supply this lack. The small and isolated Protestant community at Dardanelles has received but three visits from missionaries of the station during the last ten years. This spring, while access to the place was rendered difficult by the quarantine, Mr. Bartlett of Smyrna kindly visited it by our invitation to perform a marriage ceremony; and he spent

several days among the people holding meetings and visiting from house to house. For this help, which was highly appreciated by the people, we are very grateful. Mr. Crawford has also rendered us much needed assistance by visiting Adrianople and by several visits to the Greek village of Sardoughan. Woman's Work also outside of the city of Constantinople presents an exceedingly interesting and unworked field. A proposition for the location of one or perhaps two missionaries (ladies) at Nicomedia for the prosecution of work among women and children by means of Bible-women, kindergarten and primary schools, and other suitable means will come before the mission.

Evangelistic Work.

Under this head we give first place to the work of the churches. The distinctively missionary organization is but an incident in the work. The founding of churches is the divine plan to serve the triumph of Christianity. All 'mission' work must have in view the gathering of souls into churches, or the awakening of souls already nominally connected with the churches. The missionaries come into touch with the churches and their outstations chiefly through the Nicomedia local conference which will be noticed later, and the general conference of Constantinople, four of whose members are appointed by the Bithynia Union and the remaining four by the station.

This conference is of inestimable value to the work;it possesses the confidence of both natives and missionaries; it cultivates sympathy,secures harmony,and promotes wisdom in counsel. Its regular time of meeting is the first Monday of each month,though a meeting may be convened at any time by the call of the secretary. All its meetings have been full of business and all its deliberations have been marked by the utmost good temper and kindly feeling and all its decisions by unanimity. It deals however with the disbursement of those funds only which belong to the general work and has not yet called to remembrance the exhortation of Paul to the Romans,"I commend to you Phebe our sister,who is a deaconess of the church which is at Cenchreae:that ye receive her in the Lord,worthily of the saints,and that ye assist her in whatsoever matter she may have need of you".

Our churches are 8 in number:-

1.Adabazar--the banner church,self-supporting,self-reliant,abounding in every good work and work;this year ~~pla~~ placed its Sunday School on a better basis with most satisfactory results;opened a preaching station on the Sakaria--1-2 hour from the town--where church members in turn preach twice a month;greatly improved its community school,adding a teacher (a graduate of Robert College); has allotted visiting districts to the members of the

church committee,who faithfully and with gratifying results,perform this duty also;has opened a night-school for young men,which is well attended;through church committee and Y.M.C.A. aids poor pupils in school;initiated a movement among our churches for the contribution of 2 cts. per member toward the liquidation of the Board's debt,making its own contribution of 240 piasters;has 196 pupils in its schools;has added 16 to its roll of church membership;is actively interested in various outstations, and evidently enjoys the blessing of God.

2.Bardezag--has trudged along somewhat lamely because of the lack of pastoral supervision. The Sunday morning serviceis uncomfortably crowded because of the attendance of the High School pupils. This church,for several months,enjoyed the very acceptable ministrations of the Rev.Ohannes Harutunian of Kemakh;in Nov.it welcomed Mr.Hovsep Levonian of Van,whose expenses to the capital were paid by his majesty's government! During the interval the pulpit was supplied by the missionary and the teachers in turn. This church has a most successful kindergarten,has improved its community school,reorganized its ~~Y.P.S.C.E.~~ Y.M.C.A.,has made its ordinary benevolent contributions (having added to them 2 pounds sterling for the Board's debt and a gift of 216 copies of the newly issued Gospel of Matthew in Koordish for the

Koordistan mission),has given up its most active member to be transferred to Nicomedia to become the civil head of the Protestant communities of the province.

3.Nicomedia--under the impulse given by the energy of its new pastor has been "rowling" as they say in Princeton;is full of enthusiasm and courage;has four schools where it had only one the year before and contributes 4 liras per month toward the support of these schools where in previous years it was contributing only 1-2 a lira;is sadly in need of additional room for church and school purposes,being ready to contribute liberally toward the erection of the needed additions;has improved its internal organization;initiated a movement for the formation of a home missionary society and contributed on the spot 7 liras toward the fund;has an active Y.M.C.A. and a class for the instruction of Christian workers;received 10 new members during the year;has no subscription lists but raises all its needed funds by free-will offerings on Sunday mornings,and prays like Nehemiah,"Remember me,O my God,concerning this,and wipe not out my good deeds that I have done for the house of my God,and for the offices thereof."

4.Constantinople . The Evangelical Armenian Church of Constantinople has 4 branches;-1. Pera--homeless and pastorless but enjoying,as for many years past,the emi-

nentpulpit ability of Prof. Djedjizian of Robert College; depends upon the kindness of the Dutch Legation for a place to meet for worship, and holds together wonderfully in the circumstances. 2. Hasskeuy has a church and pastor but the work is purely missionary as there is practically no Protestant community. The mission work carried on there will be referred to later. 3. Scutari--has both building and people; has had continuous but variegated pulpit supply, and is in need of the steady ministrations of a regular pastor. It has a flourishing Sunday school and is a centre for important and successful mission work. 4. The congregation at the Bible House had an average attendance of 140 souls, and contributed to the funds of the Constantinople church the sum of 44 liras. The service at this place, which is maintained by the trustees of the Bible House, is most useful and influential. It is conducted by the Rev. Avedis Constantian who is in the employ of the Am. Bib. Society.

Mr. Karakein Koumrouian has, since Aug. 1st, carried on a most useful work among strangers in the city. He preaches 2 or 3 times each Sunday & visits among the Khans of the city during the week. He has been greatly encouraged in the work. He has received about 1000 pieces for distribution among the poor, and a small sum which has enabled him to distribute useful tracts & books.

5The Langa church,Stamboul,began the year 1894 with a feeling of unusual hopefulness.The young preacher who was called to the pulpit soon after the death of the Rev.Mardiros Shimavonian in the summer of 1892 won the devoted attachment of the entire churchand congregation who united in giving him a unanimous call to the pastorate. The service of his ordination,which took place soon after the last annual meeting of the mission,was very impressive and the congregation which it called together was probably the largest that ever assembled for a Protestant service in the capital. The only apparent drawback to the prosperity of the church was the want of a suitable place of worship and the effort to secure a permit to build was being pushed with new vigor and with the assurance of important diplomatic help. On the Sabbath the place hired for meetings was crowded,people almost sitting upon one another and many going away for want of room. All this prosperity was interrupted by the earthquake shock of July 10,and the church has not yet recovered from the blow. The house used for a chapel was in that ward of the city where the destruction caused by the shock was the greatest.It was there that most of the loss of life took place,and more buildings were thrown down or seriously damaged than in any other quarter. The house used for worshipwas rendered unsafe andthe

church suddenly found itself homeless. For a few weeks a garden, where many of the people had found refuge, was thrown open for meetings which were held twice a day, the garden soon proving too small for the crowds that began to attend the services. There were many signs of spiritual awakening, but it was by and by found inconvenient to continue the plan. Then it was thought that a temporary board shelter might be put up on the lot owned by the church, on which it had for years been seeking permission to build. But government officials soon appeared upon the scene and forbade the work, roughly and with curses tearing down the shelter, whose ruins are at this present moment a sad reminder to to the passer-by of the homeless condition of the church. Thus months passed, the people being shut out from the house of God and afraid to hold meetings in their own homes. The government remains as inflexible as ever and the people are filled with sorrow and despair, to the ~~eternal~~ shame of the so-called Great Powers who are unable, or possibly unwilling, to keep Turkey to her treaty obligations. We are assured that very earnest efforts are being made to secure permission to build. Since December the missionary ladies at Gedek Pasha have, at no little inconvenience, given a temporary home to the church, which has a total of 100 members, with an average Sunday audience of 250, a woman's prayermeeting of from 20 to 30, a general prayermeeting of from 50 to 70, and an income

from contributions made by the people of 88 liras. This church is fighting its fight of faith in the very centre of the Armenian population of the capital. There are 3 or 4 Gregorian churches in the district. The people are friendly, and there evidently exists a great desire to hear the Truth. But this church has neither secular nor Sunday school connected with it, the place being ~~pecuniarily~~ in part supplied by the work of the missionary ladies. This state of things is a heartsore to the church and pastor who naturally ~~feel that~~ are very desirous to have the direction ~~, in being deprived of one of its functions as a leader~~ and training of the lambs of the flock, the church ~~as therefore by deprived of~~ as one of the chief means of growth, consolidation, and perpetuation of the church life. This long-suffering church has our earnest sympathy, and the prayers of all are earnestly entreated on its behalf.

6. The Greek Evangelical Church of Pera has as pastor the Rev. Mr. Michaelides who, with his associate Mr. Demetracopulo, conducts services at 5 different points in the city--the Bible House, where larger audiences gathered than in any previous year; Pera, where the workers were permitted to see some fruits of their labor; Ainale-Charshi, where successful Sunday afternoon and Tuesday evening meetings are conducted with the help of zealous brethern; Koum-Kapou, where interesting services are held on on Sundays and Fridays; Gedek Pasha, where classes are

taught in the Sunday school. The pastor has also made tours to Broussa, Banderma, and Sardoughan where he was greatly comforted seeing the ardent desire of the Greek people there for the Gospel. The average attendance of Greeks at these various preaching services is 130; in Sunday School and Bible class, 51; church members, 39, of whom 4 were received during the year; money collected for church and benevolent purposes, 70 liras. Unity, love, zeal and thankfulness seem to prevail in this church and its missions.

7. Rodosto. Rev. Ohannes Der Stepanian, the only one of our older pastors still in active service, has been at his post in Rodosto the whole year, apparently improved by his temporary residence at Constantinople. One of the discouragements of his work is illustrated by the fact that of the 40 church members whose names are still on the church roll 15 have moved to other places. Besides the 25 members residing in Rodosto the church has a branch of 19 members in Dardanelles, which place the Rodosto pastor visits once or twice a year.

8. Adrianople has been served faithfully by pastor Filian. The Sunday attendance averages 60; the Sunday School, 20; the day-school, 16. The contributions of the people for all purposes amounted to 30 liras.

These are our Golden Candlesticks in the midst of which it is evident He is walking whose feet are as burning brass,and who holdeth the seven stars in His right hand.

In the Nicomedia part of the station there is a local conference which meets twice a year,and ,through its executive committee,exercises a general supervision over the various branches of the work. The annual meeting held last August was a fully attended,delightful,and effective meeting. The winter meeting for prayer and conference was held at Kunjilar in March and a very delight ful meeting it was;especially impressive were whe services held in connection with the dedication of the new chapel there. The executive committee'sreport calls special attention to the following threeitems:-1.It has secured the appointment of a suitable man--Garabed Effendi Condayian--as civil head of the Protestant communities of the province of Nicomedia.This will secure a better organization of the work,a more distinct recognition of the existance and claims of the Protestana peopleby the government,and will tend to develop an esprit du corps which will greatly add to the respectability and moral power of Protestantism in the province. Garabed Effendi will be so situated as to be able to give a portion of his time to the duty of visiting the churches and outstations. 2.It conducts a Summer School for

Christian Workers at Bardezag. This school held its second annual session for one month last summer--July 15 to August 15;lectures wer given on Pastoral Theology, Church History,Biblical Interpretation,Lives of the Patriarchs,Hygiene,and Physics,to which were added classes in Music,English,and Turkish. Notwithstanding political unrest and the danger and actuality of imprisonment,the Summer School for Christian Workers at Bardezag school was a splendid success;all the pastors,preachers, and teachers within the bounds were present,and all returned to their places full of gratitude and enthusiasm, counting the weeks that must elapse until the time come round again for the enjoyment of such an opportunity for Christian fellowship and instruction. The summer session to be held this year expects to present a more varied program,including lectures on the constitution and ritual of the Gregorian church,and a course adapted specially to teachers. 3.It superintends the work of two evangelists whose residences are at Ovajuk and Kunjilar,towards whose salaries it has received pledges amounting to 50 liras per year. It is hoped that the churches in the capital may either join this movenent or start a like work in the city. In the churches must be cultivated a spirit of self-help,and experience shows that they are ready to follow those who are capable of leading them in the way of increased gifts and direct responsi-

bility for the work among their own people.

Under the care of this committee are several out-stations with their little church buildings, their few Protestant members, their most interesting little schools, their distressing poverty, their lively appreciation of the aid granted and the care bestowed upon them by the Board, and their strong desire for 'more'. Ovajuk is pestered by Seventh Day Adventists and by over-anxious opponents of them; Sabanja is deserving of encouragement; Tamluk has contributed 16 bushels of wheat for repairs on the chapel, has allotted a room to Rev. Apraham Boudayian --now evangelist without salary except that the Tamluk sisters do his washing for him and the brethern contribute 10 piasters a month toward the paymnt of his touring expenses in the villages. Our teacher in Tamluk, a practical and very unselfish man, seeing the pupils in the Gregorian school starving with cold, stirred up the village authorities to transfer the coffee-shop stove to the national school building. That was a worthy act but the comfort thus added to their building resulted in dropping the number of pupils in our school from 30 to 22. Kunjilar, after much tribulation, has now a really beautiful little chapel, and the cordial good will of the villagers. At the dedicatory services 500 people were crowded into the building, some of them actually remain-

ing all day for fear of losing their places,and 500 more stood without the chapel anxious to get inside. The attention of the people was most marked and reverent,and there seemed to be a great eagreness to hear the Gospel preached. After the services the senior priest and village council in a body paid a visit of congratulation to the chairman and members of the conference.It was a memorable day for Kunjilar. The permit for the building was perhaps an indirect result of the imprisonment of the preacher on his way to our summer school last July. Sardoughan has enjoyed the services of a recent graduate of Marsovan and is to be licensed this year by the Bithynia Union. Chengiler is like the definition of a stone in an old school book,-'Stones grow but do not live'. Kartsi and Koordbeleh we have had to abandon on account of lack of funds,while Haskal,Armash,and Akhissar cease not to beg for a share,however small,from the King's table.

Miss Zimmer's opportunities for work in Scutari are bounded only by the strength and energy of the workers, with a somewhat unusual share of which God seems to have endowed them. Daily lessons in sewing,fancy-work,dress-cutting,machine-sewing,manual work,Armenian,German,English,French--reaching 172 women,girls,and boys,besides 50 young men in the evening school,and including Armen-

ians, Jews, Frenchmen, Germans, Greeks, Bulgarians, and Turks --with a Sunday School of 60, a Junior C.E. society of 20 helping the poor, a Bible-woman hard at work, several friends helping in the evening school, and all this activity made to serve directly the spread of the Gospel leaven, is a showing which attests the abundant energy of the missionary, the large opportunities opening before her, and the high appreciation of her work by those benefited thereby. Miss Zimmer has also carried on diligent house to house visitation among the poor, the sick, and those injured and discouraged by the destruction wrought by the earthquake and adds, "These things things wear on the soul and mind, and make me feel daily more and more how much help and work are needed, especially since we have no pastor to help us".

Miss Gleason and Mrs. Seelye at Hasskeuy have 40 pupils in their Kindergarten school--the full extent of the capacity of the building to receive--and 100 attendants at the Sunday School service. Assisted by the Rev. Mr. Asdadourian their work in Hasskeuy seems to promise success. Ch. attendance 40; Evening School 70; Evening School 18; contributions for all purposes (including tuition fees) 82½ liras.

Mrs. Newell and Miss Jones at Gedek Pasha were gladdened by the arrival in September of Miss Annie M. Barker This year authorization for the school was received from

the Minister of Public Instruction.Rev.Messrs.Tchorigian, Kerovpian,and Demetrakopulo have had charge of the Bible lessons for men in Turkish,Armenian and Greek;the Amr Armenian youths and boys have been in the charge of Armenian young ladies who deserve praise for their courage and for the able way in which they have conducted the classes entrusted to them. The attendance at Sunday School has rarely been less than 250 and often as high as 500.There is a grand field for Sunday School work in that region of the city.The Y.P.S.C.E.with 34 active and 40 associate members has had a deep spiritual influence among the boys and girls of the school,and,together with the Sunday School has contributed 15 liras for charitable and religious enterprises in the provinces of the Empire.Of the 100 persons present at the last mother's meeting 20 were Turkish women. From one to two hundred men (mostly young men) visit the coffee-house at Koum Kapou daily,wher on Sunday afternoons there are services in Turkish and Greek.In the week-day school 73 Greeks and 154 Armenian pupils were enrolled.More attention has been given to the English and Turkish languages than formerly,and the first hour of the morning is given to Bible study.The evening school,with a membership of 90 (three being students in the Imperial schools of law and medicine,and 8 being teachers in Orthodox Greek,and Gre-

gorian schools). The destruction of the Grand Bazaar at Gedek Pasha by earthquake and the ruin of the native industries which centred there brought extreme suffering to a people already impoverished. When winter came hundreds were living in rude tents--penniless and without work. Among such much charitable work was done, and many hearts were opened to our missioaariy ladies and their helpers. That a notable work hath been wrought in Gedek Pasha is manifest to all who dwell in this city.

In ~~our~~ the missionary churches and the missions connected with them are found 719 members, 38 of whom were received during the year; an average Sunday attendance of 2000, the Gospel being preached in 27 different places; a college and 13 schools for girls with over 600 pupils; 11 schools for boys with 582 pupils in them.

Of our educational institutions three deserve special mention. The Am. Col. for Girls, Scutari, will present a separate report. But we cannot refrain from congratulating that institution upon the noble work done during the year, and expressing our gratification that the long looked for firman has at last been granted and with even more favorable provisions than we had hoped.

The High School for Girls, Adabazar, has had busy and prosperous year, with 47 boarders and 32 day-pupils, and a graduating class of 11, of whom 10 are engaged in teaching.

Thirty two of pupils are active members of the Y.P.S.C.E 6 are associate members, and 18 belong to the Junior society. This school has a noble record and is a power in the land.

The Bithynia High School at Bardezag had 127 pupils of which number 102 were boarders. A new teacher was added to the staff, the standard of the school was raised, additions were made to the physics room equipment, and various other improvements were made. The class which graduated in June had 8 members, of whom 3 became teachers, one entered Robert College, one is stusying dentistry in New York, and the others are engaged in business. Of the pupils now in attendance 60 are from Constantinople, 22 from Bardezag, and the remainder from 25 different towns and villages. The amount of cash paid by pupils for board and tuition for the current school year now amounts to 925 liras; to this we must add more than 10,000 hours work in the self-help department which ~~we~~ is taken in lieu of the payment of 100 liras; there is a further sum of about 135 liras still due from pupils and now in process of collection, making a total income from pupils of 1160 liras. Of this sum the boarding department (including provisions, servants wages, boys' washing, kitchen, ~~dining~~ dining-room, and dormitory furniture etc. comsumed 600; ~~repairs on buildings~~ ; maps and physical apparatus 63;

contribution th the self-help dep artment 100;paid on teachers salaries 103 paid debt left from last year 72 liras; leaving, when the outstanding dues are collected, the sum of 225 liras with which to lay in stores for the ensuing year. The charge for board and tuition has been raised to 15 liras for the school year, and several applications for admission to the school in Sep. next at that price have already been received. The self-help department has not succeeded in keeping out of debt. It has no pecuniary aid from any quarter. The trustees therefore decided to remove it to Nicomedia, where by employing only skilled labor, it is believed that an income may be secured from it.

Treasury and Book Department.

Mr. Peet, with the assistance of Mr. Heizer, has well performed his work as Treasurer of the 4 missions in Turkey, and banker of the Presbyterian missions in Persia, while keeping at the same time separate accounts for the Constantinople station, the American College for Girls, and Robert College. The net cash transactions in 1894 amounted to $251,405 (57,137.50-100 liras); bills of exchange negociated in Constantinople, 44,326.60-100 liras ~~pounds sterling~~; drafts drawn on the treasurer of the Board at Boston $45,421.08-100 (8,050.24-100 liras); cheques drawn on London bankers in payment of purchases, advances on traveling expenses etc. 7,754 pounds, 14 shillings, 10 pence

drafts given to parties remitting money to the interior of Turkey 4,372.36-100 liras. Two hundred and five orders for purchases in Constantinople were received and filled.

"The total number of mission books sold in 1894 was 33,679, of which 4,559 were Bulgarian books"; tracts sent out, 19,225; Golden Texts, 82,160; picture cards, 3,012.

The total of cash received for books sold was 1,064.83-100 liras of which 204.44-100 liras were received for Bulgarian books sold. The cash received for sales in 1892 was 880 liras, and in 1893, 860 liras. The expense of freight, packing, etc. was 77.24-100 liras.

The Literary Department.

The anxieties and complications arising out of the political situation have furnished Mr. Dwight with a great amount of exacting labor for all the missions. Mr. Barnum & Dr. Herrick, with what aid Mr. Dwight could give them, have succeeded in issuing an unusually large number of tracts & useful booklets, for which there has been a most encouraging demand. The Weekly Avedaper, in three editions, shows a gratifying increase in the number of subscribers. The list has grown from 1700 in 1892 & 1750 in 1893 to 1825 in 1894. The Child's paper shows a falling off; a Greek brother who used to subscribe for 200 copies did not renew & 100 copies formerly taken by the Smyrna Kindergarten were not subscribed for this year. The Avedaper Editorials & the Sermons have been highly appreciated & the latter are used at Sunday services in the absence of a preacher.

We cannot but refer to the painful tension of ~~feelig~~ feeling that has existed throughout the country during the past few months. The heart of the Christian population has gone out in strong crying and tears toward God. The ready sympathy of the missionary body has proved a refuge to a suffering people, whose minds have thereby been wonderfully opened to appreciate the spirit of evangelical Christianity. It seems evident that the country is on the eve of great religious changes. There is a preparation among high and low which calls for gratitude to God for the many signs of his gracious purpose to save, and for courage and zeal on our part to prosecute a work whose need the people are conscious of and for the application of whose methods they are waiting. May we not take up the words of Job and say, "Did I not weep for him that was in trouble? Was not my soul ~~grieved~~ grieved for the poor?" May we not express our faith in the words of David, "The Lord sitteth upon the flood; yea, the Lord sitteth king for ever. The Lord will ~~bless His people~~ give strength to His people; the Lord will bless His people with peace."

Notwithstanding the insufficiency of the appropriations for the work actually in hand, notwithstanding the difficulties and anxieties incident to the nature of our work and to the state of the country, yet we feel

encouraged to say with the Psalmist, "I am helped: therefore my heart greatly rejoices; and with my song I will praise Him."

On behalf of the Constantinople station,

Bardezag, May 15, 1895.

R. Chambers

AMERICAN COLLEGE FOR GIRLS

President's Office

Constantinople, Turkey, May 14, 1895

The subjoined report is for the year 1894-95, the fifth academic year of the College.

Notwithstanding the disturbed state of the country during the past year, our college has been well filled.

The number of students being 161 of the following nationalities. Armenian 88, Greek 19, Bulgarian 18, English 15, American 6, German 7, Italian 1, Russian 1, Israelite 5, Turkish 1,

Boarders 84. College department 47.

The president of the College returned in September, after a year of study one semester of which was spent in the University of Zurich, and one in Leipzig. Miss Fensham, the Dean of the Faculty has been absent during the year studying at Oxford in England. She will continue her work in the department of history on her return, and also have charge of the Bible study, for which she has been especially preparing herself. Miss Dodd has occupied the position of Dean during the absence of Miss Fensham. There have been no other changes in the Faculty.

The corps of instructors has been reinforced by the return of Miss Winifred Seager from Dresden where she spent a year and a half in the study of music. Miss Clopath's place at the head of the French department was filled this year by Miss Rosentover.

An improvement in the organization has been towards specializing in the work of the teachers, giving as far as possible all the classes in the same subject to the same teacher, and especially in language work to have all the language classes taught by those to whom the language is vernacular.

In the present age of scientific investigation it is the teaching in science that seems to furnish the keynote to the thought of an institution, and without success there a college cannot be built up. We are very grateful to Dr. Julia Snow, a graduate of Cornell and Zurich Universities, for the work she is at present doing in our science department, although she has been greatly limited by want of proper science rooms and apparatus. A chemical laboratory has been established during the year, and furnished by the Alumnae Association of the College. It is placed in the old " konak"on our premises for want of a better place but so arranged that all the outlay can be utilized in a science building when that becomes an established fact. A science building is the most pressing need of the College at the present time.

The Self Government Association continues to be a success, and proves an important factor in developing a spirit of self reliance and independence on the part of the students. All the internal order of the institution is in the hands of this association. The president this year is Miss Araxe Matteossian one of senior class, assisted by an executive committee of the students chosen by the association.

A change in the course of study of the College has been partially put into effect this year, leading towards the establishment of three elective courses, classical, literary, and scientific, instead of one general one as at present. This change is in the line of college growth elsewhere, as the more the different departments develop, the more impossible it becomes that each student should undertake all the work offered by the curriculum. It will also facilitate the preparation of any students who wish to enter American Colleges, or to fit themselves to take special courses of study in European Universities.

The most discouraging feature of the problem of higher education in Turkey, aside from financial limitations, is the difficulty of securing students who have been properly prepared to do college work.

We are accordingly obliged to provide a full course of preparatory study, and even then unable to include in it all that should be demande for entrance to the college course. This difficulty can only be removed by improvement in educational oppottunities in Turkey.

The usual courses of public lectures have been given, a course of afternoon lectures by the faculty and instructors, and an evening course by outsidefriends of the College.

Preaching services have been held regularly every Sabbath morning conducted for the most part by the gentlemen of the Advisory Board of of the College.

The Christian Endeavor Society has held weekly meetings which have been well attended, and the College missionary Society continues to do a good work.

One event of the year has been the granting of an Irade for the College by H. I. M. , the Sultan of Turkey. This Irade is unusual in that it exempts the College property from all taxation. It was obtained through the persistent efforts of Hon. A. W. Terrell.

The College has met with a great loss this year in the death of Mrs. Kate Pond Williams, who was at the head of the Home School for nine years, from 1875-1883, and who has kept up a close connection with its growth since her resignation from official connection with us.

Her life and work shaped the growth of this College more than any other influence of the past, and whatever is good, and true, and beautiful in the present atmosphere of the place is largely due to her.

The plans which we are at present trying to carry out in building up out College are among the results of her thought for the future, and in their execution, and in the spirit of growth that she gave to this place, we feel the power of her constant presence with us. Her life here and her efforts for the College were because she realized the power of Christian education.

M. M. Patrick.

ANNUAL REPORT, MARSOVAN STATION.
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THE SITUATION.

We have continued to labor through the past year under serious restrictions and disadvantages similar to those which prevailed during the preceding year or two, and which have been felt, more or less, throughout the country. Political disturbances of a very serious nature have resulted in depression in business, disintigration of social confidence, and unhealthy excitement. These in turn have acted unfavorably, not only on our work, but on the general moral condition of the people. The widespread depression in business has diminished the self-supporting power of the churches and congregations, has caused much actual suffering, and a general feeling of despondency and discontent, and has left those who should be most busy in compulsory idleness, the great breeding-ground of all mischiefs.

The breaking up of confidence has not only put the various parts of the social community into a wrong attitude towards each other, but it has led to a deeper scepticism and pessimism most inimical to religious feeling and to right thinking on all lines. The principles of a pernicious socialism lie deeply imbedded in the training and life of the people of this land, and manifest themselves in these days in contempt for authority, ignoring of fundamental moral principle, and in an overweening self-esteem. By reason of this loss of confidence the government has felt constrained to adopt towards its own subjects a system of the most irksome restraints, checking legitimate enterprise, and generating a seething discontent most dangerous to the state. Many of these restraints have applied even to foreign residents, and have rendered our position often painfully uncomfortable. They have directly and indirectly hindered our touring and limited our facilities for holding religious services. They have also virtually paralyzed the efforts of traveling colporters, and have made impossible meetings of preachers and station conferences. The folly and wickedness of some individuals connected with revolutionary plots have brought upon us most unjust suspicions of being in sympathy with the same , and have attached a widespread odium to our name, from which it will be very difficult to recover. The excitement incident to such disturbances, is far more than a mere transitory symptom. It turns the attention away from religious things, dulls the susceptibilities in moral matters, makes listening to sermons a mere form, and, in a word, it is death to spirituality. Moreover, it has revived and intensified the old feeling that the adoption of evangelical views is equivalent to giving up one's nationality, and has thus checked aggressive evangelistic work.

Such is the tainted atmosphere in which our work has had to struggle for existence through the last twelvemonths, and we are very thankful that it has not only survived but still looks hopeful.

Another dark cloud which rested low on our horizon for a while was

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THE CHOLERA.

of last summer. A strenuous effort was made by officials to keep the name of Marsovan out of the lists of affected towns, and few outside of the place know how much of an epidemic it was here, nor can we give anything like reliable statistics, but for weeks we were under the suppressed excitement of that solemn realization of the nearness of death when we waited in suspense from hour to hour to know whose turn would come next. Aside from the numbers of victims among the communities about us, stroke after stroke fell upon those very near and dear to us. Our College baker, our photographer, our cabinet-maker's child, our colporter's wife, and one of our preachers, were called away in quick succession, beside other neighbors, friends, and members of our church and community. The helplessness of the people generally in such a crisis, and their inability or unwillingness to use preventive and curative means, was abundantly illustrated. Some not over-wise efforts at nursing and the use of remedies, were made by the Catholic nuns: otherwise there was scarcely an effort made aside from what was done from our premises. There the efforts were systematic, quiet, and efficient. One of our ladies in particular, (Mrs. Tracy,) devoted herself to this business early and late, till her vital powers were almost exhausted and her own life seemed in danger, and then, she could only be induced to withdraw to a summer retreat for a little rest when the violence of the epidemic had abated. Two men were employed and instructed in the symptoms and the use of remedies, and they ministered faithfully from house to house, while another aided the ladies in preparing medicines and distributing to the large numbers who applied at the Mission premises. These ladies, under the guidance of the local physician, manufactured considerable quantities of medicines, and sent supplies of them, with directions for their use, to several of the surrounding towns. These labors saved many lives, but in many cases aid was not sought for till it was too late to be of any avail.

With all these untoward circumstances, we yet have great reason to thank God for His providential care over

THE WORKERS IN THE FIELD.

The most important change in our missionary circle is the departure of Miss Bush, after a year's temporary service here, to her permanent field in Harpoot. We wish again to express our gratitude to her and others who shared in the self-denial of sparing her for the effective service she rendered at a critical transition period in our Girls' School, and for the cheery and inspiring spirit of devotion which she showed in all departments of work and in the personal interests of all. On her return to Harpoot in November, she was escorted by Mr. White, whose visit served also to renew and strengthen the bonds of sympathy between our stations and missions, and we do not lay up any grudge against our neighbors for their efforts to steal away one of our number, inasmuch as the efforts were unsuccessful.

Aside from Miss Bush's departure, the missionary circle in Marsovan is unchanged since the date of our last report, save that the home of Mr. Smith is brightened by the presence of his daughter and granddaughter, on a visit from Caesarea.

We have not been called to suffer any severe or long-continued illnesses nor other special hindrance from pursuing our usual labors.

We note with great regret the continued absence of Dr.Herrick and his family, whom we still hold to be a part of Marsovan station.

We also record with sorrow the death of our brother, Rev.J.Y.Leonard, so long a sympathetic sharer in our labors. (This should have been mentioned last year.) He is remembered with deep affection by many of those for whom he labored, both in the town, and among the outstations, several of which he was instrumental in establishing, and among which he was much engaged in touring.

We would mention also with tender affection our absent sister, Miss A.E.Fritcher, who now, in the United States, in much physical weakness and in deep affliction, yet maintains her cheerful interest in all that pertains to Marsovan.

Our corps of preachers and teachers in the field is also much the same as last year. We have lost one preacher by death, and one by removal. The places thus vacated have been occupied by two members of the last class graduated from the Theological Seminary, who had not been finally located at the time of our last report. For several years these preachers and teachers have not been permitted to come together as formerly, for a yearly conference. This is a serious drawback, and must soon be remedied, or they will grow permanently apart to the great detriment of the work.

THE FINANCIAL PROBLEM.

This inexhaustible theme is like Banquo's ghost in more respects than one, and we do not propose to settle it, but we cannot present this report without a brief statement of how it affects us. The short of it is that the scheme of retrenchment as applied for the past few years, is slowly but surely killing our work. We have made a faithful effort to accommodate the work in our field to the successive reductions but this has been simply because we have had no alternative, and no appeal, and we continue to do so under protest. There are three sets of circumstances which have contributed to enable us , after a fashion, to accommodate our expenditures to our reduced resources, and we desire to call attention to the kind of economy involved.

1.In some cases a church or congregation, by some act of unwisdom or some difference of opinion, is left for a time without a preacher, or with an inadequate supply, towards whose salary we do not feel called upon to contribute. In former times in such cases we have kept the place on our lists, feeling assured that soon a change of circumstances would demand our aid toward the salary of a useful man. But now, from the very force of the pressure which is upon us, the name is struckoff, and so a triumph of reduction is achieved !

2. In other cases death or removal leaves a community clamoring for a first-class preacher, but the dearth of good men, and the unpopularity of the work, partly caused by the uncertainty of the means,keeps the place vacant for a while. Again the unwilling pen is dashed through the name, and the prospect of ever getting the needed preacher is also dashed.

3. Most touching of all are some cases where we have been aiding

the people in a fixed ratio, say one half, or one third. Political or other circumstances beyond their control, suddenly cripple their ability to keep up their contributions, and they appeal piteously to us for a temporary relaxation of the law of proportion. But our hearts are of steel, and this is impossible. After tearfully balancing the question whether to amputate the right arm or the left, they conclude to cut off their school, and, dont you see? an economy is effected! We dont have to pay so much!

We have only to add that such economy is like calling in the jackals to save the expense of a funeral, or, more accurately, it is casting out our helpless children to wild beasts to save the expense of bringing them up !

TOURING.

We have never been able to vie with some of our neighbors in the systematic and efficient touring of the whole field, and we have been peculiarly hampered this year by governmental and political restrictions Some few out-stations have not been visited at all during the year, in accordance with some of our best native advice, in order to avoid a possible ground for suspicion and interference. Yet most of the field has been carefully visited and some very interesting tours have been made. We have made a good beginning at facilitating this work by the use of what we call the Zimmer wagon, a generous, easy-running vehicle, which saves many a jolt and many a headache. And we have plans for its much more extensive use.

SUNDAY SCHOOL WORK IN THE CITY.

This is a vigorous and spontaneous growth which seems to us like the fruitage of long years of labor, and a hopeful omen for the future. The busy hive of the afternoon Sunday-school at the church has overflowed and swarmed in one or two directions, and new centres of activity are organized, reaching many children who would not come to the central school. The same is true of the large local Sunday school, which has been formerly reported. Little schools have sprung up about it, like thrifty scions from a vigorous root. A Sunday school has been organized in a little Greek colony which has, within a few years, located just outside of our gates, and its somewhat precarious existence seems to have been confirmed by gratitude for the kindly nursing of a burnt child, and other such acts. Beside these a score of young women and young men connected with our Boarding School and College have organized independent little Sunday schools in private houses at various points, and are pouring out the treasures that they have for years been accumulating. And now about twelve hundred persons, mostly children, are thus gathered weekly for systematic instruction in the Scriptures. When it is considered that the whole nominally Christian population of the town is not over seven thousand this proportion is an encouraging one. Naturally persecution and opposition have been roused from time to time, and it has been feared that political hindrances would be encountered. But the simple, sensible, scriptural character of the teaching has disarmed suspicion, and the honest and widespread demand of the people for just such instruction has enabled them to hold on without serious interruption. Thus the mind of the rising generation is being

to a considerable extent saturated with biblical truth. Nor do we need to look only to the future to see the moral fruits of this effort. Not a few reports have come to us of certain streets and alleys where the sound of profanity and brawl is not heard as it was before the boys and girls had committed to memory the tender, trenchant verses of Scripture in their own vernaculars, and individual cases of self control and conscientious right-doing give pleasing testimony to the practical value of such instructions.

THE MARSOVAN CHURCH.

This large and central church ought to be a bright and shining light, and we are glad to say that it is free from scandals and dissensions, that the Sabbath audiences are full and attentive , the ordinances are administered, and a fair number of persons are added from time to time to its membership. But its great misfortune has been its lack of a pastor for four years past. They have made efforts to secure a supply, but have experienced several disappointments. We have just heard with pleasure that a Mr. Knadjian, originally from Oorfa, but recently returned from an educational course in England, has accepted their call to serve them as preacher, with a view to eventually becoming their pastor. We hope there may be no failure in this plan, and that he may prove the right man in the right place.

THE OTHER CHURCHES,AND THE OUT-STATIONS.

VEZIR KEUPRU CHURCH is another that has suffered from being without a pastor, as also indirectly from political disturbances. They have lately not been in a very amicable mood with themselves, with the missionaries, or with any one. They have now as a temporary supply a very inadequate man, whom also for economy, they have been allowing to run their school, and from what we hear we judge he has run it into the ground,and with it his own course there. This seems to be one of the ups and downs which a really Christian body of men and women may have to experience when they fall into the mistake of relying more on their own wisdom than on the indications of Providence, and we trust they will soon swing back into a more perpendicular attitude.

The church in AMASIA continues without any important change. Its life lacks vigor, and has suffered from the prevalent disturbances.But they have their acting pastor, and they maintain their schools as usual. We sent an experienced woman there this year to work as Bible reader, but her going about from house to house led to suspicion of political doings, and the governor insisted on our removing her.

The church in KAPOO KAYA is also rather feeble, though the pastor toils on in his loneliness. Their schools have gradually died out, on account of the deep poverty of the people, and they actually send some of their children to the Campbellite school. The Campbellite influence however, which caused a serious schism there, appears to be waning. This is one of the places which we have not succeeded in visiting during the year.

The church in SAMSOON continues quite a vigorous existence under the leadership of its faithful pastor. The pressure of retrenchment, however, has constrained them to give up the nice school for Greek children which they conducted so successfully for several years. Instead

of being obliged to close this school, they ought to be able to conduct one also for the Armenian children.

A Bible woman has been at work there successfully thro' the winter.

FATSA has had a long and severe trial in the closing of the schools and chapel. It does seem very strange that there should be no power anywhere to right such a palpable wrong as this oppressive act of the government in support of persecution. The very promising young preacher who was located here, found the climate unsuitable, and had some other reasonsfor accepting a pressing invitation to a wider field, and is now preaching in Athens, Greece. His place in Fatsa has been taken by a member of the last class in the Theological Seminary. When visited recently the brethren were found brave and hopeful, despite all their troubles.

UNIEH has had the ministrations of only a layman, but his exhortations have not been without result, and quite a little band come together regularly for worship and study of the bible. They are to have now for a few months the spiritual guidance of the only Greek in our present Theological class during his long summer vacation. A little school is conducted by the Armenian wife of the Greek lay exhorter above mentioned. Her Greek is not very classical, but enough to give Christian instruction to the children.

ALA CHAM holds on its independent way, doing liberal things, supporting its own preacher, and giving right and left to benevolent and evangelistic objects, giving scores of liras where others give piastrs. This is chiefly through the liberality of one devoted brother. These brethren are very anxious to open a little school, but permission is withheld.

BAFRA also has long been trying to build a chapel. The ground and the money are ready, but permission is refused. This little community has changed its preacher during the year, getting a Greek in place of an Armenian. This makes less difference here than in some places, as the services are all held in Turkish. The preacher now there is another member of our last Theological class. The preacher who left them has gone to AVKAT HADJI KEUY. A recent visit there found the little community harmonious and happy. At the communion service held at that time ten persons united with the church on confession of their faith, and ten children were baptized.

Zille is another place where the meeting house is shut up by the government on the pretext of the lack of the official recognition which the same government refuses to give. The brethren hold their services in another room, but this hampers their progress very seriously, and they cannot have the school they very much desire for their children. The preacher who was there last year went last summer for a visit to his home a few miles away, and immediately on arriving there fell a victim to the cholera. He probably contracted the germs of this disease in the course of his devoted ministrations for the relief of those attacked by it in Zille, before he left that place. His successor as preacher there is a last year's graduate from the Theological Seminary.

In HEREK the chapel, long kept closed, is allowed now to be used, but without regular authorization, and the brethren are still in great fear. Near there is a Greek village which is holding out its hands

for the gospel, and we weep because we are unable to respond to the call.

In DERE KEUY the chapel is daily threatened with being closed, and while the brethren have with great self-denial collected the means and material to complete at least a further part of the building, they have received stringent orders from the local government not to lift a hammer or trowel upon it. One of our recent College graduates has a thriving school there, and though entirely without theological training is obliged to serve also largely as preacher, as the brethren are not able to employ two men. He is to be relieved in this line for the vacation months by a member of our present theological class.

KASTAMONI puts us in a strange position by a noble challenge. The few friends of evangelical truth there offer to pay fifty pounds a year for a preacher, if we will add twenty to it, and give them a worthy man But the churches in America say "No, we have no money to help you," and the churches in Turkey say "We have no suitable man to send you"!

Without mentioning other out-stations, it remains to say a few words of our higher educational institutions, which necessarily occupy a large portion of our time and attention, and , we believe, with increasingly valuable fruit.

ANATOLIA COLLEGE.

Last year's report gave some account of the fierce storm of undeserved opposition which had been brought upon this institution by the persistent folly of some and the determined ignorance of others. This the College has not only survived, but public opinion has begun to turn. We have had very recent and very marked evidences of the sincere confidence and respect felt by some important officers of the local government toward the College, and we trust that the public sentiment, which has been so widely poisoned against us , may in time become thoroughly rectified, though this is a slow process.

Instruction has been regularly given in all the departments, with the exception of a portion of the more advanced lessons in the French language, and a class of fair average excellence was duly graduated in July. The number of students had been a little under a hundred. The tone of studiousness and deportment among them has been unusually high in spite of the trying nature of the times, and the moral and religious condition is good. We have also much to be thankful for as regards the preservation of life and health among the students.

TheSELF HELP DEPARTMENT in connection with the College is an institution which we could not consent to dispense with. It is apparently a success, and on the way to greater success. The furniture manufactured is finding better and better market. The income from sales was, in 1892. thirty per cent. of the outgo, in 1893. fifty-two per cent., in 1894. sixty-four per cent. and as far as the first part of 1895. indicates, it will be this year over seventy per cent. We aim at, and hope to reach self support. Indeed if the salary of the master workman be left out of the account, it is just about self supporting now. The desire is to afford place and work for fifty students in this department. The funds for its enlargement are short as yet, and we are able to employ only thirty.

Four points deserve special attention in the history of the College as characteristic of the year under review:

1. The first is the very welcome return of Mr. A.G.Sivaslian, Instructor in Mathematics and Astronomy, from a four years stay in the United States, where he had pursued an advanced course of study in his special branches, and took the degree of Doctor of Philosophy at Carleton College, Minn.

2.Secondly, soon after his return, the Trustees of the College,in Boston, conferred upon Dr.Sivaslian and two other experienced instructors the title of Professor, giving them their proper standing with reference to the full departments which they have in charge. We feel great satisfaction in the thorough way in which our four native professors and three assistant instruhtors have handled their work, and the deep interest they manifest in all that pertains to that work and to the College.

3.Another point is the public and proper recognition of Anatolia College by the charter granted to it by the Legislature of the State of Massachusetts. A Charter from the Ottoman Government, that is, an Imperial Irade, to officially recognize our College, was categorically promised by His Imperial Majesty to the United States Minister for a given day nearly a year ago, but this promise has not yet been fulfilled.

4.The last item to be noted is the provision this year for a long felt need in the establishment of a special Home for the younger pupils in the Preparatory Department of the College. It was decided to devote to this purpose the building vacated last summer by the Girls' Boarding School. With a little remodeling one end of this building was fitted to accommodate a missionary family, while the dining hall, dormitories, and main study hall, formerly occupied by the young ladies, serve the same purposes now for the boys. The Home is under the special superintendence of one of the missionary ladies, who has the assistance of suitable Monitors. She sits with the boys at their meals, meets them in their study hall, supervises their kitchen and laundry, their dormitories and their wardrobes, tends them when sick, warns them when wandering, instructs them in the Scripture, and guides their employments, occupying, in short, as nearly as possible the position of an efficient and faithful mother to each and all. It is pleasing to see the thorough appreciation of these efforts , both by the boys themselves and by their parents, and it seems likely to be a very popular and useful adjunct to the College work. There are now eighteen boys in this Home, but a considerable increase is anticipated at the opening of the next term. During the regular school hours the boys are at the College class-rooms, where they have all their lessons, as before.

GIRLS' BOARDING SCHOOL.

(Report prepared by Miss Gage.)

This has been a year of new things for the Marsovan Girls' Boarding School,--new building, new girls, new teachers. The natural results of such a condition may range all the way from a mere exemplificationof the proverb about a "new broom", to a general state of confusion. God has mercifully kept us from either extreme , as the sum to-

tal of the year's work, though perhaps both dangers have singed our skirts at times. The year must especially be counted as one full of God's wonderful mercies.

Our new building, so long needed and anticipated, is at last a beautiful reality. On July 2nd. 1894. the first public exercises were held in the assembly room, the rest of the building being still largely in skeleton. An audience of about five hundred filled the room to witness the graduation of the Senior Class of six bright Armenian girls. It was a glad day , not one of exuberant gladness in any sense, for in any case a beginning is a solemn thing, and with the memories of the last few years' experiences for the school in our hearts our joy , tho' deep was sober. The graduating class was agood one, and most of them are proving useful Christian workers. (One of them has been----omitted)

During the summer the building grew as fast as such things do in Turkey, but more rapidly as a means of grace to some of us,--however, thanks to Mr.Tracy's constant devotion and energy, we were able to begin school in it on date Sept.12.'94. although at the time not one room was entirely completed.

The building is a delight in every way. The plan seems exceptionally suited to the peculiar conditions of a school in interior Turkey. It is not yet entirely completed, partly because we did not quite cut our garment to suit our cloth, and partly because there is purposely room left for us to grow into, but after the cramped quarters of the old building it is especially delightful to us. We cannot too strongly thank the good people in America who have made it possible for us to have it.

During the year we have had in attendance 114 pupils, 100 Armenians, and 14 Greeks. Of the total number 50 have been boarders and the rest day-scholars from the city.

The general spirit of the school has been excellent, both in the desire of the pupils to be diligent and obedient, and in the constant Christian purpose of the large majority.

The course of study has been revised during the year, introducing more history, making the study of Turkish obligatory, and increasing the English requirements. Perhaps the greatest advance in scholarship has been along the line of English acquirement.

The standard grade for passing from one study to another has been raised from sixty on the scale of one hundred to seventy, and the same system of marks for misdemeanors adopted as in use in the College.Both changes seem to have worked well for the spirit of the school. Compulsory Sunday School attendance has been made a rule of the school,and has also been successful in its practice.

The King's Daughters Society has been doing very good work, the responsibility for the work having been thrown largely upon the girls, their growth in Christian experience seems to have been largely affected. The desire to do personal work for Christ has increased all the year. Some of the results of this purpose are seen in a weekly meeting of the daughters of ministers to pray for their fathers' sermons and work of that week,-in a band of girls pledged to work for some soul each week, and which has met all winter before sunrise to consult and

pray over their difficulties. 31 of the King's Daughters teach in Sunday Schools in the city,-16 of them gather groups of children from their streets into their own houses, and are exerting a strong daily influence on the lives of these their neighbors, as well as giving them instruction in bible truth. The Sunday Schools in the houses of the girls are visited in turn by the American teacher upon the S.S.Committee of the King's Daughters Society, while the restteach under the supervision of the ladies in charge of the large neighborhood Sunday Schs. The Day of Prayer for Colleges was a day of power for the school. As last year, the regular school exercises were omitted, and the day spent in religious services of varied character. The result has been felt increasingly ever since in the more complete consecration of the Christian girls, while in individual cases it was truly a being born anew. One of the best results of the day is seen in one of our Senior girls who steps boldly out from her wealthy, influential Gregorian home, and joins the Protestant church.

Six members of the school have become church-members during the year, while others are earnestly desirous to confess Christ publicly, but are waiting for a little fuller growth.

One of our greatest causes for thankfulness has been the perfect harmony in the work and spirit of the teachers of the school.

Miss Bush was providentially kept among us long enough to make a good beginning for the year, and among pupils and teachers her helpful influence is still felt. Miss Anna and Miss Prapion, so long and so faithfully connected with the school, and upon whom most of the wear & tear of the change of quarters has come, have been, if possible, more faithful and more earnest in their work.

Though both of our younger Armenian teachers were entirely inexperienced, they have been acceptable in every way,- a power for good in the school. The Greek Department has much improved, partly due to the increased faithfulness of the Greek teacher, and partly to the connection of an American teacher with the Department. We greatly need a a competent music teacher, but in the emergency Mrs.White has taken the work under her supervision.

Especial thanks are due to Professors from the College for their practical interest and sympathy, four of them having taken regular work in the school,- without pay,- during the year.

We have had good health all through the year, though cholera,damp walls,and windowless rooms have been causes enough for the opposite condition,-- have been free from all alarms, though dangers have not been so far away as to make their reaching us improbable. Indeed we have passed a peaceful, hopeful, truly useful year, for which we earnestly return thanks to the Guide of all our work.

(Signed) Frances C. Gage.

(Signed) On behalf of Marsovan Station,

Marsovan,May 8. 1895. Edward Riggs.

ANNUAL REPORT
of the
MISSION THEOLOGICAL SEMINARY,
Marsovan, Turkey.
1894-1895.

We reported last year the graduation in May of a class of six members, two of whom at that date were not permanently located. These two with one of those previously located, are now at work as preachers in the Marsovan field, and seem to be doing good work. The other three are similarly at work in three other fields of the Mission, and we hope to hear good news from them in the respective station reports.

In September a new class was organized, consisting of three Armenians and one Greek. These have now completed the prescribed studies of the first year in the course. They are promising young men of good parts, and are not in the Theological Seminary because other occupations failed to give them a support, as any one of them could readily find employment if he chose to seek it. They have done well in their studies doing better work in Hebrew than any previous class has done in the first year, and work which we think would compare favorably with some of the best done in Seminaries in the United States. Their moral and spiritual influence on the students in the College has been excellent.

The instruction in the Theological Seminary is now given entirely by the missionaries. We shall be very thankful when we can have suitable native associates to share largely in this work.

We wish this part of the work of the Mission had more of the sympathy of those interested in the evangelistic work in this land, and we ask for the prayers of all that the work may be more thorough and efficient. On behalf of the Trustees of the Theological Seminary,

Marsovan, May 7. 1895. Edward Riggs.

Rec'd June 10. 1895.
1894-5.

Report 1894-5.

Rec'd June 10. '95

		Bible.	Math.	Science.	History	English.	Turkish. (Arabo-Farsi)	Armenian (Studied by Armenians)	Greek. (Studied by Greeks)
Lower Prep.	Fall Term	in vernacular. Old Testament	In vernacular. Mental Arith.			First Reader		Grammar	Spelling and Reading.
	Winter "	" "	" "			Second Reader.		"	" "
	Spring "	Through Moses' Time	" "			" "		"	" "
Middle Prep.	Fall Term	Old Testament	Mental Arith			° Exercises. and Translations.		Grammar	Grammar
	Winter "	" "	Written "	In Vernacular. Geography		"			
	Spring "	Through David's Time	" "	"		"			
Upper Prep.	Fall Term.	Old Testament	Written Arith	Geography.		Selections. First two Sahomel-books.			
	Winter "	" "	" "			"		Grammar	Grammar
	Spring "	Through Daniel's Time	" "			"		"	"
Freshman.	Fall Term	Old Testament	In English. Algebra.			Grammar		Grammar	Grammar.
	Winter "	" "	"			"		Selections.	"
	Spring "	Itinerary between Old & New Test.	"			"		"	"
Sophomore.	Fall Term	Harmony of gospels.	Algebra.	Physical Geo.			Primer.	Literature	Literature and Syntax.
	Winter "	" "	Geometry.	Physiology.	in vernacular Turkish and Greek or Arm.		I Reader	"	" "
	Spring "	" "	"				" "	"	" "
Junior	Fall Term.	in Turkish — Acts and Epistles.		In English. Physics.	in vernacular Ancient.		Grammar	Ancient Literature	Literature and Syntax
	Winter "	" " "		Geology	In English. Greece and Rome.		"	" "	" "
	Spring "	" " "		Botany.	Medieval.		Selections.	" "	" "
Senior	Fall Term.	* In vernacular — Handbook of Bible.		Astronomy.	Modern.		Selections	Milton.	Literature and Syntax.
	Winter "	Moral Philosophy		Pedagogical Psychology.	† English.		"	"	" "
	Spring "	" "		" "		Literature.	"	"	" "

* Probably this will soon be taught in English as also Moral philosophy.

† By lectures and references. No textbook authorized.

° In Greek and Armenian and English or Turkish and English. according to the language known by teacher. This year it is in Arm. class or Turko-English in the order.

Course of Study
Rec'd Jan. 22, 1895.

Course of Study as at present taught in Marsovan Girls' Boarding School.

For Mr. Judson Smith.

Report of Sivas Station, for the year 1894.

With profound thanksgiving to the Author of life do we note the fact that, during the year covered by this report, notwithstanding the Epidemic of Cholera, the lives and health of the Americans of this Station have been preserved.

Mr. Hubbard followed his family to the United States, leaving Sivas Sep. 18th.

Of the Missionary force, only Mr. and Mrs. Perry and Miss M. E. Brewer remain.

The Result of Retrenchment.

Three outstations were reported last year as being "under the discipline of retrenchment". No relief came to Divrik. The boys school still remains closed. The larger Protestant boys were received in the Gregorian School. For the smaller ones a place was found in our girls' school. The pulpit remains vacant, or nearly so, being supplied in part by a disabled ex-pastor.

Even amid these very great discouragements, the congregation was not badly scattered; and in one respect at least a positive advance has been made. Within the recently built walls of the large Church yard, a parsonage is now nearly completed. For this purpose £. 10 were paid by the Protestant physician, and £. 5 more by the others; to which were added a grant of £. 15 from elsewhere. As often as a preacher appears at Divrik he is met by a large and interesting audience especially of the young.

During the two weeks of the visit of Mr. Perry and Miss. Brewer there in march, in addition to crowded congregations on Sundays, we led the prayer meetings twice daily, once at sunrise, and again an hour before sunset. The numbers of those attending increased from day to day, and the spiritual fervor deepened, until the conviction was forced upon us that the movement was from the Lord, to quicken His people.

Had we the means we should consider,

the opening of a boy's school, and the locating of a pastor in Dirik, to be good investments.

Another place under the discipline of retrenchment is Derende - far away South East, in the Euphrates basin. A good school for boys was closed there in 1893, and has not been reopened. This main sinew of our strength in that place is now cut.

We have been able however to send a young man (Muggrditch Lusigian) to preach in this place, and also in the neighboring village of Ashude, supplying each place on alternate Sundays. In Ashude we have also a school for girls, in the neat village chapel. Both of these means for the truth seem to be blessed.

The third retrenchment slash was at Pocat. All our schools there are closed; and educational interests are left in the hands of the Jesuits, who in this particular place, have been for some time more than willing to avail themselves of such an opportunity.

First Cholera, and then political upheavals resolved Society there into its original elements. The Missionary premises were rudely searched; and the Protestant preacher twice imprisoned.

his large congregation was scattered; but a few Protestants under the leadership of our faithful Colporteur Bar. Kevark Jurjurian, came together every Sunday for worship.

No charge being sustained against the preacher, after ~~than~~ more than three months confinement, he was liberated, and restored to his work. He is now listened to by larger audiences than have ever before attended worship in that chapel, and the usual subscription to his salary has been renewed. He most earnestly pleads for the opening of the Schools.

A good pastor cheerfully and efficiently working with a good church, and a complement of good schools made the visit of Mr. and Mrs. Perry at Gurun in August last one of great rejoicing to all concerned. Few if any changes were needful to be made. The people though poor and discouraged in material things were doing their best to support their beloved pastor and schools; and the church in all its departments was like a fruitful vine of the Lord's planting.

The contribution of £T. 67. toward selfsupport, in such a year of oppression, stagnation of business, and short crops, as this has been, is in itself good proof of the hold which the Gospel has upon the hearts of this people.

The same may also be said of a village congregation, nine hours distant from Gürün, that of Manjaluk - where in harvest time, for the lack of a harvest to gather (on account of the drought) the farmers loaded their empty carts with the thistles of the fields, to be used for food for their cattle - a few Protestant farmers, clothed in rags, by giving full tithes of everything they gathered, paid £T. 7. to continue the salary of their preacher another year.

Such gifts as these, though the amount is small, in such a time as the past year has been, manifest the faithside of Christian service in a way very interesting to witness.

Another of our village congregations has won a place on the roll of honor - that of Enderes near Kara Hissar - for building a chapel and school rooms, and paying £T. 44. for them.

At Sivas the distinctive feature of Evangelical work during the past year, has been, - full audiences and full schools, responsive to the truth of Jesus Christ, Our Lord, who has been constantly preached and taught. Our Chapel is usually full, sometimes crowded at the Sunday morning sermon. Following this a second congregation is immediately formed. It was started off last year as a young men's meeting, and has grown till now, both men and women, either remain from the first service, or come in later, nearly filling the house. One of the young men gives a simple, brief sermon which is followed by remarks and prayers.

Probably three fourths of both of these congregations are Gregorians.

The Sunday School on Sunday afternoons, is divided into seventeen classes. After the giving of the lessons in the various schoolrooms, the women gather in the New Normal School Building and the men with the children in the chapel, for

the closing exercises. These two audiences number about 400 people, chiefly Gregorians. The result is manifest more particularly in the mid-week prayer meetings, where Protestant and Gregorian, alike show equal enthusiasm and fervor in the service of prayer and testimony.

Of these devout Gregorians a few come forward to unite with our church on profession of faith; and more do not.

We leave them to act entirely as they choose in this matter; and have the conviction that in this informal way, the great problem of Christian progress, in the Old Armenian Church, is gradually reaching a solution.

At least we may say, that great changes are surely being wrought in the lives, and hearts, of large numbers of Gregorian people, by the power of the truth.

The boys school is divided into three departments, the Primary (115 pupils), the Intermediate (40), and the Normal (21) making a total of 176 pupils. The teachers are all from our own School; the Normal teacher being also a graduate of the Central T. College Aintab.

In the Normal department are two classes, of which the first will not graduate till next year. A class of five were graduated last summer. In all these Schools English is taught, especially by the object-lesson plan in the lower departments. One third of all expenses for teacher's salaries is collected from tuition. The teachers are all Christian men, and their influence and discipline over the boys, is very good.

Mr. Perry is very anxious to open an <u>Industrial Department</u> in connection with the Normal School, to aid the poorer students by self-help. In putting up the Boy's new School building last year we made the whole basement sufficiently high to admit of being used as carpenter and blacksmith shops. A large double chimney arises from the foundation to the top, through the center of the building. Over this basement is a strong double floor filled in, according to the custom in this city, with a mixture of clay and cut straw, so than the noise of the workshop may not disturb the quiet of the School above.

The entrance to the School is from the yard, but the front door of the basement opens from the street.

The situation of the building on a main street, and near both to the center of the city, and to the markets, is favorable for the carrying forward of some business. We wish to set the boys at work making chairs, school room and office desks, doors and window frames, locks and steel fixings, tools and Kindergarten material, &c, &c. If we had the money we would like to employ two good foremen, one for the wood, and another for the steel and iron departments, with materials and appliances. If all this is considered too much we ask at least for the means to supply one foreman.

A peculiarly interesting feature of the work in Sivas during 1894, was a noonday prayer meeting for women, which sprang into existence upon the appearance of that terrible pestilence - the cholera. This meeting was continued daily until the abatement of the cholera, late in August. It began and continued as a cottage meeting in Gregorian families, being led by Gregorian women, who have long been members of our congregation. Sometimes there were three or four hundred women present,

The results have been permanent. Talents previously undeveloped, have been brought out and consecrated to the Lord; and from that company have arisen women manifestly baptized of the Holy Ghost to "preach the Word".
This meeting has merged itself without any effort on our part, into the regular midweek noonday prayer meeting for Protestant women, which has been held every Thursday for many years, and brings together from 100 to 150 regular attendants. The Gregorian sisters take part as freely as the Protestants. It is now just one year since the Movement in Connection with the Cholera, was commenced. In yesterday's meeting during a soulful address by an enlightened Gregorian woman, she said: "You have been sitting down at the Lord's table for one year. Have you been fed at your Father's table? If you have put up your hands." A cloud of hands at once appeared, and many with tears answered audibly, "yes, we have been fed."
The leader referred to is a product of this peculiar work, and has developed especial Evangelistic power for it. We are convinced that it is of the Holy Spirit, and portends great blessing for Siras. She gave her time to the work without pecuniary compensation.

Under Miss. Burrage's efficient management, one of our former graduates was prepared to open, and successfully operate, a Kindergarten School, which now numbers thirty six pupils, all paying tuition. This is the only new feature of Educational work, in the Woman's department. Five girls graduated from the High School in July, three of whom are doing good work as teachers.

About two hundred and fifty girls, are under instruction in the Schools of Sivas; and seventy more receive their lessons at home, from the Bible Readers.

Five girls from the Boarding department, have united with our Church, two of whom were suddenly called away in November, one dying on Thanksgiving day from Typhus fever, the other, the day following, from Rheumatism of the heart. She was the first and only student we have had from her village, near Endres.

We have had our dormitories finished, and our whole house nearly roofed with tile, during the year, which adds greatly to the comfort of the family, and gives us constant cause for thankfulness. In behalf of Sivas Station,

Sivas April 27th 1895. Henry T. Perry.

Rec'd June 10. 1895.

Smyrna Station
Annual Report - 1894-95.

The review of the past year furnishes abundant occasion for devout gratitude to the Giver of all good, for His mercies to us, one & all, & for His blessing upon the work committed to our hands.

In October last our mission circle was reinforced by the arrival of two new laborers, Miss Ilsie Pohl for the Girls' Bdg & Day School, & Miss Isabel Saunders as an associate for Miss Bartlett in the Kindergarten & both have already shown themselves well qualified for the work wh. they have undertaken.

We are glad, also, to report the uniform health of all the members of our circle, though some are much worn & in great need of rest, wh. they hope to secure during the Summer months. It is an occasion for gratitude that Miss Harlow, whose health was so precarious last year as mentioned in our last report, is rejoicing in good health, & has been able to do good work ever since her return from Scotland last October.

The Mc Naughtons continue to reside in Menissa & their labors there are being crowned with the divine blessing. Mr & Miss Bartlett & Miss Saunders occupy the upper rooms of the new Kindergarten

building wh. was purchased early in the year through the efforts of the W. B. M. It is located next to the Gartali house, with the boys' play-ground between, & stands unconnected with any other building

These two spacious & beautiful houses, standing side by side, on one of the broadest & pleasantest streets, & in the healthiest quarter of the city, devoted, the one to the Boys' School, & the other to the Kindergarten, are so admirably adapted, each to its special object, that it seems like the result of a divine plan, to this very end, in their first construction many years ago, & calls for profound gratitude. Especially do we rejoice for the Kindergarten, that after eight years of patient waiting, in insufficient, & inconvenient quarters, it is at length rewarded with this roomy & delightful home. Its name, "Huntington Kinder Garten & Training School" is inscribed in letters of gold, upon a beautiful marble slab, just above the door.

The progress of the Lord's work in Smyrna, though not rapid, is very manifest & encouraging

Both the Armenian & Greek pastors are very much beloved by their respective congregations, & entire harmony of feeling prevails. The Armenian congregation made up its proportion of the pastor's salary for 94 more promptly than usual, & their contributions for all purposes amounted to more than sixty liras.

Like all seaport towns, our congregations are changeable, & comparatively few ~~members~~ persons remain as

permanent members, but the attention to the truth is very encouraging, & may carry away impressions made by the truth upon their hearts, to bear fruit in other & distant places -

About three months ago, an English Service was begun under the direction of the Missionaries. The principal object was for the benefit of the older pupils of our Schools, who have made good ~~progress~~ progress in the language, but aside from the schools, a goodly number of English speaking friends have been glad to attend, & the audiences have been very encouraging, equaling in number those at the Greek & Armenian Services.

There are held, in the American Chapel, every Sabbath, five Services, one in Armenian, one in Turkish, two in Greek & one in English, besides an Evening Service at which both Armenian & Turkish are often used.

Some of the most encouraging meetings held are the weekly Evening Services, especially those on Sunday & Friday Evenings, when the attendance often, nearly equals ~~that~~ at the regular Sabbath Services -

In the month of March, we were favored with a visit from a noted Evangelist, the Rev. G. C. Grubb, of Ireland. He is a man of rare spiritual power, & has been eminently successful in evangelistic labors for several years. He conducted fifteen Services in our Chapel, besides several at Bournabat & Bonjah, but only four of his Sermons were translated into the native languages, two into Greek, & two into Turkish.

the house was crowded at nearly all the services; many Christians were quickened in their Christian life, & a goodly number were, as we trust, truly ~~the house~~ converted, among whom were several from both the Boys' & Girls' Schools. We have much occasion for gratitude for this visit.

Our Bible Woman in Smyrna is doing an excellent work. She reports more houses open to her than she can possibly visit, & finds an increasing readiness to listen to the truth. The Women's meeting, held in one of the rooms of the Kindergarten building, is well sustained, & of much interest.

Schools. We have much pleasure in reporting the progress of our Schools.

The Boys' Boarding & Day School has 150. pupils in regular attendence, of whom 30. are boarders, and ten others take the noon meal with the school.

Of the whole number of pupils, 50. are Greeks, 80. are Armenians, 5. Jews, 4. Roman Catholics, & 16. English. Every year brings a better class of boys; more mature in respect of age, & from more prominent & influential families, & as might be expected, the yearly income of the school is increasing, the report of the present school year, for board & tuition, being about £1100. as against £700. last ~~bad~~ year. With a building well adapted to its purpose, & with an able corps of teachers, comprising graduates from Kings College, Canada, the University of Athens, Cambridge University, Yale College & Law School, America

College at Marsovan besides other able instructors. much excellent work is done, & the pupils are well fitted for business, if that is their choice, or for a higher course of study, if they desire to pursue it.

Thorough instruction is given in English, French, Armenian, Greek, & Turkish, but for all the advanced studies, English is the common language.

The moral & religious atmosphere of the school is also quite encouraging. All the pupils engage in Bible Study for one half hour every morning, & this course, continued through successive years, will insure, at least, an intellectual knowledge of the Word of God, & prepare the way for an ~~intellectual~~ experimental knowledge of the same - These Bible lessons present a most favorable opportunity of teaching the essential truths of Inspiration, in a plain & simple manner, & the work thus done will not fail of good results.

For the accommodation of the increasing number of boarders, the large house adjoining the school, has been rented for a period of five years, & its rooms are used as dormitories.

The Girls school, also, has had a prosperous year, with 110. pupils on its roll, & 101. in regular attendance. Of the whole number, 71. are Armenians, 21. are Greeks, 7. are English, 9. Jewish & 2. French. The number of boarders has been 18. With a complete corps of teachers, & all able to do full work, the best results may be expected, & are being realized. Here, as in the Boys' School

Bible lessons are given for one half hour every morning. 76
The King's Daughters & Temperance Society have continued their work as last year, the former having collected & distributed to the poor & suffering, about... £2.

The Smyrna Kindergarten keeps on its way rejoicing, each year, making some advance towards its ideal, which is perfection. The coming of Miss Saunders, as an associate for Miss Bartlett, has served to place the Kindergarten on a higher plain than it has hitherto occupied, & the present training class of seven young ladies, are receiving a course of instruction quite in advance of their predecessors, by the introduction of what is called the "Mother Play" studies, which are given by Miss Saunders, & translated by Miss Bartlett. Miss Saunders has also had the care of the daily programme of Kindergarten work, besides giving a portion of her time to the study of Armenian.

The number of the children has been 85: with a regular attendance of only 65! This diminution of numbers is owing to the adoption of stricter rules in regard to the tuition. The income has been about 75 £.

The Kindergarten is deservedly popular wherever it is known, & good teachers in this department are in demand, & will be, for some time to come. & from this demand, arises a danger, from the fact that some who have rec'd a course of instruction, but have little knowledge of the practical working of the system, will, too soon, assume the responsibility of training others, & their pupils,

will, in turn, attempt the same work, & thus, the value of the system, as a developer of character, will in a few years, be greatly reduced.

No other system of instruction for children, possesses equal facilities for the moral & religious development of character, but the character to be developed in the child must first be possessed by the teacher, else the system becomes little more than a means of entertainment with games & play-things. Great care shd be taken in the selection of candidates for teachers, & also ~~that~~ persons with a partial & inadequate training shd not be employed. Thanks to a kind Providence, the Kindergarten has made a good beginning in Turkey. Let us strive to keep it up to a high standard of excellence, for only thus can its full capabilities be known, & its richest blessings be enjoyed

Marisa gives us more & more hope, from year to year, & the residence of the McNaughtons there has given a new impetus to the work. Congregations are far more encouraging, a good number of young men being much interested, & constant attendants at the Services. The upper village, especially, shows much interest in the truth, & a regular service is maintained among them, while a number of persons from there, always, attend worship at the Konak.

The School in Marisa has been very successful, notwithstanding the inconvenience of having the

boys & girls in the same building. This however, was required by the government, if both departments were to be included in one permit. But we are now endeavoring to secure permission to transfer the girls department to Malta, & if this is accomplished, the McNaughtons purpose to reside in Malta, in more direct contact with the Armenians in their own quarter. The teacher of the Boys' department has labored with rare fidelity & success, & is to be employed next year, in the preparatory department of the Smyrna Boys' School, & we must find another to take his place in Marsiza. The Bible Woman has continued her quiet faithful work with much encouragement.

The little flock at Ak Hissar (Phyatira) have a new shepherd, who began his labors among them last August. He has peculiar qualifications for this parish, wh. comprises both Armenians & Greeks, having a familiar knowledge of Greek, Turkish & Armenian, & while his principal work will be in Turkish, he will conduct one service on the Sabbath, in Greek, hoping, in this way, to reach a class who prefer their own language, & will not readily listen to another. Here we have a good school, made up, mostly, of Greek pupils, with the language of instruction Greek, with some separate lessons, for the few Armenian pupils. The Chapel room has undergone important repairs, & has been re-seated, wh. makes it much more attractive. We hope, next year, to give a much better report from Ak Hissar. Of Aodemish we have but little encouragement

to report. Last year the school was pronounced a failure, & it is not a success this year, partly owing to want of adaptation on the part of the teacher & partly to the superior attractiveness of the Gregorian schools.

No doubt, the gospel is faithfully preached, but though every body knows the truth, none seem ready to commit themselves to it. The most hopeful sign of progress, is an enthusiastic Temperance Society, referred to in previous reports. Its members pledge themselves not to use either spirituous liquors or tobacco, & they contribute to a common fund, sums supposed to equal what they would otherwise have expended, in these indulgences, & by trading with this fund it is considerably increased, so that they have, now, some hundreds of Medjedeas. What good will be accomplished with this money, remains to be seen, but in a town where drinking habits so extensively prevail, such an object lesson cannot fail of good results.

We long to see a step in advance in this place, in work for the Master wh. shall tell in the salvation of men. Bourdour has held on the even tenor of its ways, with but little of marked interest, during the past year. The Congregations are fairly well sustained, but such is the stress in business that but a few of the brethren are able to meet their pledges to their pastor.

To a certain extent friendly relations exist, between the Protestants & their neighbours, so that no open opposition is shown. One case of defection sadly illustrates the fearful temptations which Smyrna presents to a young man

who comes to the city for business. A young Greek, member of the church, in whom all had confidence, came to S. & engaged in business as a Commission merchant, & for a time, prospered. but finding bad company, he fell into irregular habits, & by a too free use of money contracted heavy debts, & finally, returned home in disgrace, leaving his father in very serious financial embarrassment. He forsook the Protestant community, & returned to the "Mother church", with his young wife, who though not a Christian, had become hopefully interested in the truth. This case has brought much sadness to the little church, most of whose members are exceptionally true & sincere in their Christian profession.

A good school is much needed here, but orders for retrenchment do not favor the opening of new schools, nor the reopening of old ones. Then we have no government authorization. A few months ago, we secured formal permits for four schools in the Smyrna vilayet, outside of Smyrna, but this happy result was secured, after a persistent & persevering effort, continued for nearly two years, & then, only by extra pressure from the Consulate. Where, then, is the hope for schools far away in the interior, where business is done by slow correspondence, through unreliable officials, & where consular pressure is impossible?

Our efforts to reopen our school at Para Hissar have been without avail; in fact we were directly refused a permit, & that without any understandable reason.

as reported last year, & learning from Constple that the renewal of the effort this year, wd, probably, be equally futile, we have been waiting impatiently for some change of circumstances, which may encourage our hopes. We have the heart-ache whenever we think of Kara Hissar. Here is the largest Armenian community in the field, outside of Smyrna, where schools are appreciated, & money is paid for education, as no where else, where many friends are urging us to open a school, with promise of their patronage, but we are denied a school.

This place is growing in Commercial importance, for it will soon be connected, by railroad communication, both with Constple & with Smyrna, & already the market value of property is greatly advanced, & for rentals, upon which we are wholly dependant, nearly double the former rates are demanded. The brethren are very poor, & the burden of expense upon the Board is heavy. Without a school in a place like this we labor under very great disadvantage, & if the ordered retrenchments are enforced, it will become a serious question whether we shd not abandon this place altogether, however great the sacrifice must be. Yet we shd be very reluctant to take such a step.

When our appropriations for 95. were rec'd, we were informed that we must retrench to the tune of 18½% wh. meant 14 S.E.T. After we had been working three months, we were again informed from Boston, that we

must cut of 132. £. more, to make room for certain grants from the W.B.M. These two sums amount to more than we are expending for all Native Agency work, outside of Smyrna, except the work of the Greek Alliance, & this wd nearly wipe out our outstation work at a blow, except two or three schools -

But the Master of the vineyard is better to us than our fears, & while we were contemplating the sad case, & fearing to strike the blow, he put it into the heart of one of His faithful Stewards, to send us a check for 100. pounds sterling, wh. will in part relieve us in respect to the first order, while the second still remains. But, even so, we will "thank God & take courage", trusting that though it may not be in our way, "yet in His own way, the Lord will provide

In behalf of the Station

Lyman Bartlett

Rec'd June 10, 1895.

Annual Report
of
Trebizond Station
1894-5.

A year ago the hope that stimulated and cheered us was that in a few months our daughter would join us, giving not only joy to our hearts, but also and especially a new impulse to our work. This hope has not been realized. On the contrary, invalidism, attended by intense suffering, has hedged up the way of the would-be worker, and our hearts are filled with anxiety as to the issue, while the waiting work has been delayed another year. Yet we are not discouraged. The Lord is only trying our faith, but this, we trust, will result in more patient and persevering effort in the work of evangelization.

The most exciting events of the past year pertain to the Greek chapel at Ordvo. At the time of last year's report an order had been secured for the temporary use of the new building for schools and worship. The stoning which occurred on the 20th of May last when the brethren met for the first time for worship has been so often reported that I need not here allude to it in detail. If the government had firmly defended its own position and resisted the mobs at that time, the Protestants might have gone on in the enjoyment of their rights. But instead of this, the authorities weakly yielded to the dictation of a mob ~~authority~~ and refused to allow the further use of the building. Then followed a long period of diplomatic effort in Constantinople, during which it was arranged that an unobjectionable site should be secured on which to build a church. Such a site was bought, but the question remained what to do with the building already erected. The government was urged to permit its use for schools. But as the old=church looks

violently opposed this, it was proposed to them to purchase the building paying full price, or to permit its use for schools. As the purchase money was not forthcoming the government ordered the opening of the schools. When the opposing Greeks observed preparations for school occupancy, they began to gather stones for the warfare which, the year before, had gained them so marked a victory. In the judgment of some, the government might, at this point, have nipped the rising opposition in the bud, and the schools would have moved on. However that may be, the authorities did nothing but send to Tarbizond for additional police. Meanwhile, until the arrival of reinforcements headed by the Chief of Police and the Public Prosecutor, the rioters continued their work of destruction. For two full days they had it their own way; they broke windows and doors; they smashed everything inside the building that they could lay hands on, and the poor bible reader, Kiria Sophia, who was

caught in the building, was rescued with difficulty in a fainting fit. But the moment the fresh police arrived the rioting ceased. Probably, until that time, the opposing Greeks supposed that the Government would yield as it had done the year before, but now they discovered that there had been a change. The chief opposing Greeks were called, and one of three things was demanded of them, that they buy the building paying full price, or that they repair all damage and permit the opening of the Protestant school, or that they pay 150 liras ($660) damages, whereupon the government would purchase the building. The Greeks attempted to delay a decision, desiring to send the case to Constantinople. But the authorities displayed a commendable degree of firmness, and insisted on an immediate decision. At last, after a day's consideration, they agreed to pay the 150 liras damages. This money is to be paid to the government, which it pays 600 liras ($2640) to the Protestant community. The land on the sea beach, which had been bought for a church was enlarged by an additional purchase, and a school

building planned in addition to a church. A large expenditure is necessary for land and enclosing walls, and the brethren cannot hope to do more than put up the school building with ~~with~~ the money received for the old building and all they can add in gifts. Unfortunately, also, the payments by the government are to be made in four installments extending over a year. As the construction requires haste, the building being urgently needed, and also to prevent new complications, there is a pressing need of funds. Some money has been advanced them ~~at~~ the instance of the Constantinople treasurer in anticipation of future payments, the people are giving and borrowing what they can, and the work goes bravely on. The zeal of the people is something remarkable to behold. Considerable numbers of them are constantly on the ground, digging, mixing mortar, carrying stone, and helping in all possible ways. The hope is that they may be able to complete the school-house without delay where worship may be held and the ~~church~~ building

of the church await the gathering of money at some future time.

This apparent conclusion of this long controversy is not all that we could desire, as the work of building must be gone over anew. But the opposing Greeks are greatly chagrined that they should be compelled to pay damages, and that the Protestants should be permitted to occupy a site and put up buildings in a central and conspicuous location on the sea-shore. They are exerting themselves to check the course of affairs, but without success. For the issue of this question we are greatly indebted to Mr. Dwight and the members of the Alliance Committee in Constantinople; to Hagop Effendi Boyadgian; and very especially to Sir Philip Currie, whose interest in this case, and whose firm course with the government also to the Dutch Ambassador who took a warm and active part have been of great value. Nor should I fail to recognize the kind offices of Mr. Longworth, English Consul and American representative at Trebizond. He has always shown the warmest interest in this case,

as in fact in all others that involve the rights and welfare of the people, and merits our warmest thanks.

It is worthy of special note that the Greek Protestants have suffered no apparent loss during these years of irregular services, interrupted schools and fierce persecution. They have the rather decidedly increased in numbers, this year 402 adherents being reported in place of 320 the previous year. Apparently, the patient bearing of the Protestants under persecution, and the fierce and unchristian conduct of the opposers, have aided to effect this result.

During the summer, at Chambashi, the Ordoo congregation enjoyed full freedom for worship and schools. There were three overflowing gatherings, the Lord's Supper was administered, and twenty-three new members were received to church fellowship, eight being from the village of Semen.

At Semen the work has gone forward about as usual. The preacher, Kir. Antreas, with his family, has continued there, and since September a teacher, who has studied in

Marsovan has had charge of the school. It is difficult for the Samsun congregation to increase in strength, as it is constantly drained of those who remove with their families to other places. Naturally the most well-to-do remove and the poorer ones remain. Hence the necessity for greater and prolonged assistance.

At Bey Alan the work is in a most prosperous condition. A change of teachers has resulted in providing them a man of more years and experience, though imperfectly educated, who is so well received by the old-church people that they desire to close their own school, and send all their scholars to the Protestant school. This is hardly practicable as one teacher cannot care for all the scholars, nor would the school-house hold them, but the friendliness is a hopeful sign. The people have worked with zeal to provide a house for their new teacher, and have also fitted up a more suitable place of worship at their summer village, and are earnestly working for the complete evangelization of their village.

On account of emigration to the United States, and the defection of one family, which a second time has returned to the Gregorian church, the Armenian adherents in Ordoo are somewhat less than were reported last year. But the congregation is in a harmonious and active state, the brethren not only contribute liberally towards current expenses, but the young men are accumulating a fund with which to provide more suitable quarters for worship and schools. The people in Ordoo have never had anything that could properly be called a chapel or school-house. The upper story of a house where the ceiling is so low that the head of a tall man standing in the pulpit clears it by only a few inches, has for years served as chapel. In the lower story of the same building, equally low and stuffy, from fifty to a hundred boys gather to school. For the girls another and even less convenient place is rented. Very appropriately the young men are securing

to provide something more suitable for the needs of the congregation. In due time they will ask assistance, for the task will be too great for their unaided efforts.

The extreme prostration of business hinders every enterprise in which our people engage. In former years it has seemed as if the lowest depths had been reached. But lower depths have been found. To the steady pressure of increasing taxation, and the extortions of unfeeling tax-gatherers, has been added a short harvest, so that, instead of large exports of corn and beans the people of Ordoo now get their flour from Odessa and Marseilles. The same is true of Trebizond. Certainly a country which has nothing but agriculture to depend on is in a sorry case if it cannot feed itself. This is exactly the state of large portions of Turkey. Is it surprising that self-support makes no more rapid progress?

During the entire past year Trebizond has been free from cholera. There has therefore been no interruption in our

schools, and the business of the town; such as it is, has moved on undisturbed. Though our people suffer from the general depression, and though the harmony of seven and ten years ago has not yet been fully restored, still by means of weekly contributions, and a more strict collection of tuition in the schools, the income of the community from these sources has only once been greater during the past thirteen years. It was more than double the average for the previous four years. It is true that a sum less than thirty-two liras ($140.80) is not very large, but when compared with the less than seventeen liras ($74.80) of the previous year, we are greatly encouraged.

Another incident of the last year has been very gratifying. The bookseller, Kir. Morghi Simonopoulos, at the close of a prayer-meeting held in a private house, offered to give a bible to any one who would agree to read it through in course. Immediately thirteen young persons accepted the offer and are reading

the bible through. After this incident I saw one of our young men reading ~~read-ing~~ the bible in his shop. I said to him, "So you are one of those that accepted the bookseller's offer." He replied, "What offer?" not knowing to what I referred. When I explained the matter to him, he said he knew nothing of it, but had been regularly reading the bible for a long time, that he had finished the New Testament and was already well along in the Old. It only remains for the Holy Spirit to so work on the hearts of these bible readers that they may all become devoted followers of the Blessed Master. Pray for them!

In some respects the present political agitation has resulted favorably to our work. The friendliness of the Armenians is very marked. They have very generally become convinced that the work of evangelization carried on by missionaries and Protestant communities has been and still is a benefit to all and a harm to no one. This new attitude of friendliness is quite no=

tirable in the Erzingan field, but was very strikingly brought to view on my late visit to Erzingan. From the moment I entered the missionary house in that city until I mounted my horse to leave, there was an almost steady stream of callers. Every ecclesiastic and many notables, besides many others, of the Armenian community called during the four days of my stay. Many from among the Protestants recalled incidents connected with my visits to the city twenty and thirty years ago. But the greater part of the callers were Gregorians who wished to show their interest in and hope from the work which I represented. ~~This friendliness opens wide the door of opportunity~~ We know well that these people are thinking chiefly of relief from certain forms of oppression and political hardship, still their friendliness opens wide the door of opportunity which if rightly improved, we may believe, will lead to happy spiritual results. On the other hand, the increased attention given to political questions is,

in some respects, a distinct loss to the highest spiritual interests. The Armenian pastor at Urdoo feels this very keenly. He is a man who has the definite purpose of winning men from outside communities to the acceptance of the truth. But, he says, he cannot now as formerly arrest attention. All are interested in and excited by other things. They are more ready to justify a standard of morals, which is sometimes tolerated in war, that involves deceit and outrage, than to accept the pure and upright standard of our blessed Master. The wide demoralization that results from the present political agitation is painful to witness. Let us hope that a satisfactory solution may soon be reached, so that, with newly opened doors, the good work of evangelization may go on as never before.

M. P. Parmelee

Erbizonde
May 8, 1895.

Tabiguid Report.

Copy for Boston

1894-5.

Annual Report of Cesarea Station.
For year 1895.

In general the history of Cesarea Station for the past year differs very little from that of other Interior Stations.

During the first three months of the year there were no serious disturbances of any kind, but our work was seriously hampered by the difficulties which we experienced in trying to tour. Teskires were refused and it was only after considerable correspondence and much delay that this difficulty was removed. The following six months were months of comparative quiet and our work proceeded as usual, tours being made by Mr. Fowle to Akserai, Nev Shehir, Nigde, Aziziye and Gemerek.

Early in October however reports of disturbances began to reach us from various quarters. As these reports increased the members of the ruling race became more and more insolent and threatening, while the Christian population became proportionately fearful. Several

times the shops were closed, the Christians rushing home in terror. The government assured the people most emphatically that no serious disturbance could possibly take place, and that every thing was in readiness to check any movement at a moments notice. As a result of these representations confidence was somewhat restored only to be cruelly taken advantage of on Saturday Nov 30., in a way calculated to shake ones confidence in everything except in the existence of demons on Earth.

It is beyond the province of this report to describe the scene. Suffice it to say that after three days, quiet was restored and has continued comparatively undisturbed until the present time. It cannot be said that confidence is restored altho the Christian shops were gradually reopened.

The progress of our work is so closely connected with the political situation that it will be impossible not to refer to the latter occasionally; but keeping this in the background so far as is

possible I proceed to speak of our work somewhat in detail.

Cesarea.

In Cesarea, the church has suffered seriously from various causes.

Early in May the church committee, having become fully convinced that it would be for the advantage of the church to dismiss Badveli Aristarkes, the assistant preacher, communicated this fact to him, promising to continue his salary for two months, but giving him the privilege of ceasing work at once if he wished so to do. He chose this course, ceasing to preach, but at the same time denying the right of the church committee to dismiss him. This precipitated an unfortunate division. The friends of Bad. Aristarkes were in a minority but they were strong enough to make trouble. An informal council was called and every effort was made to settle the matter amicably, but to no purpose. Bad Aristarkes began to preach to his followers in a hired house and has had well attended services without causing any serious

diminution of the regular church attendance. Soon after this division the massacre occurred and for over a month all churches were closed. Since January however services have gone on as usual, altho we regret to say that there has been no special religious feeling manifested. On the contrary there was for a time a feeling of coldness, perhaps I should say <u>numbness</u>, which it was very hard to overcome. Some were asking in despair and bitterness "Why has God so afflicted us"?, "Are we so much worse than all other peoples on the face of the earth that He should so punish us?" We can only reply, "Not so, God's ways are inscrutable, yet happy are they who can accept what He sees fit to send, as a chastening for sin." Many indeed have so accepted it and the people are being driven gradually to a reliance on God alone as they see that help can come from no other source.

There is one branch of Christian

dis work in Cesarea, with which we have no
on official connection, but which it would
be both unfeeling and unsympathetic not
to mention. I refer to the independent
work so long carried on by Dr. Aridis Yeretzian
who died barely ~~defendding~~ defending his family and
his neighbors. His services and his school
were always well attended and there can
be no doubt that he wielded a powerful
influence for good. What will be the
future of the congregation gathered together
by his personal influence is at present
problematical, but whatever the outcome
may be, the name of Dr. Aridis will be
cherished long by many who knew him.

igh
ool. The boy's High School in Cesarea has been
as successful as could be expected under
the circumstances. As in previous years
there has been a small boarding department
(16 boarders) under missionary control, sup-
ported mainly by contributions from
personal friends in America; while the
school proper has practically been under
the management of the church.

It labors under three marked difficulties. First, the lack of any clearly defined organization and responsible administrative head; Second, very inadequate and inappropriate quarters; and thirdly, the attempt to cover too wide a course of study with an inadequate teaching force. It is simply an impossibility for two teachers — strictly speaking, the time of one teacher and half that of another is given — to do with any degree of success all the work of a High School and half that of a college course. Yet this is what our school in Cesarea has been trying to do. It has succeeded in a greater degree than could reasonably be expected.

Yet we are far from being satisfied and in spite of the dark outlook we cherish a hope that in the course of time funds may be forthcoming with which to establish a Boy's Academy worthy of the name. So far as I can judge the young women of Anatolia are far better provided for in the way of educational institutions than the young

men. Now we are not sure that this may not be as it should be. We believe in the education of young women, and we are pushing for another lady teacher from the United States to help us in our Girls' School at Talas. Yet all of us desire better things for the young men.

Kindergarten. The Kindergarten work in Cesarea prospered under the care of Miss Burrage until we were forced by external circumstances to close the school on Nov. 30. From January to April the boys' school was held in the kindergarten building owing to the unsuitable location of the buildings formerly used. On April 9th, the boys removed to the church and the kindergarten went on as formerly. Owing to the fact that the Gregorians opened a kindergarten in September employing one of our former teachers, the attendance at our school was but forty - considerably less than that of last year. This fact, together with the added fact that our teaching force ~~has~~ remained unchanged, has crippled

the school financially. Altho the kindergarten is one of the most important branches of our work, it has never been put on to our regular list of estimates but has lived almost solely by money received from tuitions and from personal friends in America.

Talas. At this place the work goes steadily forward along the usual lines. All are devoutly thankful to have escaped from the scourge which has swept over the land, and there has been a disposition to do everything possible in aid of those who were less fortunate.

The church passed safely and quietly through that trying experience, a change of preachers. It was with sincere regret that we learned of Prothromos Effendi's determination to resign his position as preacher, for he had labored earnestly and successfully with the people for nearly ten years. He was firm in his determination, however, and during the summer he made his way to the

United States where he is now studying theology at Union Seminary, New York.

The congregation shortly afterward called Mr. Garabed Adanalian, then preaching at Kerek, in the Marsovan field. He accepted the call and has thus far done thoroughly good work. The people are united, pleased with their preacher, and he with them. For a few weeks the church was closed owing to fear of an outbreak, but services were conducted regularly at the Girls' Boarding School.

The community school at Talas has improved steadily during the past year and is now prepared to fit for college. While Prothromos Effendi was here he made an effort to attract to the school Greek boys from the villages, and succeeded with the help of the missionaries in establishing a small boarding department in his own house. On his departure however, the Greek scholars failed to come; and altho the boarding department has been continued this year, the special call for it has ceased to exist, in as much as all but one of the boarders are Armenians who might be accomodated

at the Cesarea school, or vice versa the Cesarea boarding department might be removed to Talas. This latter plan has manifest advantages altho it would meet with opposition in the city.

Talas Girls Boarding School.

There is no event of special importance to record in regard to this school. Miss Closson's failing health necessitated a vacation and at annual meeting time she left her work and spent the summer in Constantinople and vicinity. Her wonderful recuperative powers triumphed and she was able to return to her work with renewed strength at the beginning of the school year.

Miss Nason's presence has been a great stimulus to both pupils and teachers, and largely through her efforts the standard of the school is being raised. The number of pupils (fifty) is not so great as in some years past, but the teaching force is good and the school is in every way fitted to do better work.

Out Stations.

During the past year we have had work in some degree, in thirty one (31) out-stations, including Talas; Altho in many cases there has been nothing more than a few months of school. Only four ~~villages~~ outstations, Boorhan, Dendil, Chepni and Gemerek, suffered directly from the raiders who swept over the Eastern portion of our field. But all have suffered indirectly in the general ruin. Gemerek was not plundered but many flocks and herds were driven away. The community there was rejoicing over the return of Mardiros Effendi Kaloostyan who accompanied us on a relief tour and who consented to remain alone at his post, when orders came from the Sivas Vali that he be taken to Cesarea under guard. On arriving at that place he was liberated but forced to give security that he would not leave Talas.

Concerning Dendil, Boorhan and Chepni there is nothing of importance to record except poverty and suffering.

We include Sharkushla in our list of Outstations this year, altho the work there has never received a para of assistance from the American Board. It has been absolutely self supporting from the beginning and may be said to be the result of the earnestness and consecrated zeal of Siraclian Krikor Agha, a brother of Prof. Siraclian of Marsovan. On visiting the place early in January of the present year we found a congregation of some sixty (60) souls, a good school building and school under the management of a competent teacher. The Sunday spent there in converse with these few earnest Christian friends was one long to be remembered with pleasure. Would that we had more such places to report.

Moonjooroon, Roomdigu, Mentishe and Sarii Hamza.

In these places the work has gone on quietly in the usual channels.

At Mentishe a Gregorian priest is preaching to good audiences and is doing a real Evangelistic work.

Soongoorlvo, Jozgat, Injili and Chakmak have all undergone various changes.

At Soongoorlvo the Gregorians endeavored to break up our Girls' School, enticing the teacher to leave. The former Gregorian teacher immediately took her place and our school gained by the exchange.

At Jozgat the Sunday services were conducted for some months by the High School teacher, Hagop Effendi Kabalgian a graduate of Anatolia College. In October however, Krikor Effendi Yardumian preacher at Injili was called to supply the pulpit. He accepted the call, his own place being supplied by Toros Effendi Bohagian of Chakmak, thus leaving the latter place without a preacher. The most notable incident in the whole transaction was the paying by the Chakmak community of a large part of a forty eight lira debt to Toros Effendi. For some five years they had failed to pay their preacher but when they saw that they were to be left alone they raised nearly

over half that amount in a short time. Nevertheless they are left alone for we have ~~neither~~ no man or money with which to carry on the work there.

At Ixtanoe the long standing quarrel in the Church continues to disgrace the cause. Mr. Fowle accompanied by Karnii Effendi Dakeranian and Bad. Odian visited the place in October and after long and wearying efforts a formal reconciliation was brought about, but it was not permanent. The pastor remains for the present at Angora where the work continues to be encouraging. The law suit concerning the church property has been decided in favor of the Church and there is every reason to hope that the building will be delivered over in a few days.

Danek Madeni.

This place and Soongoorloo illustrate opposite states of feeling which exist between the Gregorians and Protestants in our field.

At Soongoorloo the Gregorians

were outspoken enemies endeavoring to ruin our schools. While at Denek Madeni the spirit of friendship was so great that the Gregorians were desirous of combining their schools with ours and of putting both under the superintendance of our preacher. Furthermore the Y. P. S. C. E. is held alternately in the Protestant and Gregorian schools under the guidance of the protestant preacher.

New Shehir, Ak Serai and Nigde.

Mr. Shamigian, the New Shehir preacher, having received an urgent call from Mr. Jinanian to assist the latter's work at Kanish, removed to that place in June. The vacant place was soon occupied by Pareegh Effendi Donigian, formerly of Azizieh.

Concerning Ak Serai and Nigde there is nothing of importance to record. The latter place seems to be dead, with no present prospect of coming to life.

Azizieh, Erenek, and Chomakli finish the circle of our Outstations. At Azizieh we have at length succeeded, after much

difficulty in opening our school.

The Ewrek congregation seems to be prospering under the care of Aridis Effendi Nighoghighosian, formerly of Nigde.

Chomakhi was visited early in the year and we found evidence of steady progress. Six persons united with the Church on confession of faith and several others desired to do so but were asked to wait. The preacher is not a brilliant man but he is an earnest, faithful example to his people.

Before leaving the subject of Outstations I ought to say a word about Tergili. This village is one of the oldest towns in Asia Minor and was for centuries quite a religious center.

We have had no regular work there but when Dr. Dodd visited the place last fall he was delighted to find a few young men who were meeting regularly for prayer and for the study of the Scriptures. These young men were anxious to have a preacher or teacher sent to them and were ready to assume a portion of his support.

The Sulae congregation generously gave two Liras for their work and we were able to add a little more.

The Outlook for the Future.

In view of the uncertainty of the political situation it seems about useless to plan at all for the future. Yet assuming that we are to ~~be allowed to~~ remain and that we are to be allowed to work it is not only right but necessary that we should take our bearings and endeavor to steer our course accordingly. The first fact of importance which we must all recognize is that in many quarters the walls of partition are being ~~breaking~~ down. By this I do not mean that the Gregorians are any more ready to become Protestants, or that the Protestants are any more willing to return to the mother Church. The idea of Organic church unity is in this land as in every other land a phantom. For if there were no Protestants are there not Roman Catholics, Armenian Catholics, the Greek Church and

Baptists? But what I mean is that toward us as American Missionaries and toward those Christians with whom we are officially connected there is certainly a greater friendship on the part of Gregorians than has existed in bygone years. In many places there is a most refreshing spirit of fellowship and what may be called practical Christian unity founded on ~~the basis of~~ mutual service. There is also a readiness to listen to the presentation of the Truth and we might open new work in various places if we had the means and if we saw fit to do so.

I have no doubt that to some persons it may seem that the work of the American missionaries is about finished. But to us, the facts above stated seem to mean a wider opportunity for service, altho they also doubtless point to the necessity of reconstruction or rather readjustment of our work. We have not deserted nor do we wish to desert the churches which we have so long fostered

Yet we do not seek to make people accept the name Protestant. The good leaven has begun to work in the old church and it should be the part of all missionaries to ponder well how they may encourage and strengthen that working. The man who can do this will, in the end have accomplished more than he who builds independent churches.

The real question at issue is this, "Is there any practical way by which we as missionaries can exert a direct and powerful influence in that direction?"

We are not likely to be accorded the privilege of preaching and teaching in the Gregorian churches to any great extent for some years to come. I say "to any great extent, because we do occasionally have such opportunities.

There is however a branch of work which we Americans can push with more success than any one else. Viz the Educational. Our schools are already centers from which an enormous influence for good goes out into the old church. Pupils of whatever denomination or grade leave our best

schools with a better knowledge of the scriptures and a truer conception of practical piety than can be procured in any other institutions in the country - to say nothing of an equally good or better secular training. But the spirit of Skepticism is spreading among young men and our schools must be manned with men who are thoroughly abreast of the times and who are imbued with a deep Christian earnestness.

But why talk about our schools when our finances are in the condition in which we find them today? The reply would be another question, viz. Our financial condition being what it is, is it not time to do readjust our working policy as to insist on the perpetuation and development of our Educational institutions at all costs, even if it be the gradual cutting loose from the founding and direct support of protestant churches?

This is radical policy, but it does not mean to cease preaching the gospel. It might possibly be a step

toward a wider opportunity to preach.

It would certainly gradually open the door of the Old Church.

Again it does not mean any letting down of a straightforward presentation of Christian truth in our schools. To do this would be folly. On the contrary our schools must handle the scriptures fearlessly, straightforwardly, and enforce its teaching upon the consciences of all.

~~That~~ I have perhaps exceeded the proper limits of an Annual Report in the above discussion, but my justification is simply this. We are looking to the future. We desire and need a first class school - Academy I would call it - in Cesarea or Talas to do the work outlined above. We do not want a college. There are colleges enough. The great lack today is the lack of competent academies to fit for the existing colleges. It is not a question which concerns Cesarea alone, but rather it concerns every college in the land, from Robert College to Anatolia, Harpoot and Aintab.

Cesarea is in the center of a fruitful

region and has in former years sent many good men to college. The number ~~and quality~~ ought to be increased and the quality improved.

I am aware that this may seem an inopportune time for presenting new work but we are ready to sacrifice much along the lines already outlined. Difficulties have been overcome in the past and can be overcome in the future. We still have hopes for this land and we believe that the Kingdom of God is to be established here. Who can doubt that when it is established one of the most potent factors in accomplishing the result, if not the most potent, will be seen to have been the establishment of missionary schools and colleges?

So in spite of the darkness of the past year we look forward with hope and courage to the future, believing that God rules and is working out his own purposes in this land.

In behalf of Cesarea Station

Henry K. Wingate.

June 1896.

Report of the Constantinople Station for the year ending May, 1876

By the mercy of the Lord the missionary workers in the Constantinople Station have been spared through another year, and have been blessed with almost uninterrupted health. Mrs. Newell spent a few months in America, but returned to her work in Sept., very much invigorated. The writer, after a little more than a year's absence, returned on Nov. 4, accompanied by Mrs. Mathilde Meyer Greene, and by advice of the Station Mr. & Mrs. Greene established their residence in Pera. Mrs. Marden, after twelve years of fruitful labor in the Central Mission, joined us on Nov. 21, and by invitation of the Station has entered into the labors of the Ladies at Yedik Pasha. By vote of the Committee Ad Interim and with the approval of the Prudential Committee Mr. Dwight in April left for America, and during a visit of six weeks succeeded in laying before the authorities of the United States and various influential bodies

very important information in regard to the defence of American rights in Turkey.

The past year has been a year of unparalleled distress to the Armenian population of Turkey. God in mercy grant that we may never see the like again! Our station had a comparatively small, but very lively, experience of the distress in the brutal attacks of Turkish officials and private persons on the Armenians of the Capital on Sept. 30, and in the bloody assaults of Circassians and Turks on the unarmed Armenians of the village of Akhissar on Oct. 3. Though no public mention has been permitted of the massacres which subsequently swept over Asia Minor, the whole population of the Capital, especially the thirty thousand temporary Armenian residents from the provinces, have been profoundly agitated by the reports, constantly arriving, of the murders, rapes, robberies and forced conversions which have occurred in the interior. The sudden and terrible panic which seized the entire Christian population on Thursday Dec. 12 was symptomatic of the situation, and forcibly showed

how near to bloody scenes we have been during the past months.

Under such circumstances there is occasion for profound gratitude to God that our ordinary missionary enterprises, whether evangelistic, educational or literary, have been continued without interruption. Indeed, our Sabbath services and our schools have been, on the whole unusually well attended, and in some parts of our Station field the friendly regard of the Gregorian Armenians has been manifested in a remarkable manner. The Dutch chapel in Pera, the large chapel on the Bible House premises and the temporary structure thrown up in a night on our lot in Gedik Pasha have been filled with most attentive audiences, and our preachers have generally spoken with great appropriateness and no little power. God's Word, in its promises and in many of its incidents, has never seemed so precious, and the ministrations of God's House have greatly helped to calm the spirits and confirm the faith of many Christians.

The Church of Constantinople

During the past year this church, in its three central preaching stations (Pera, Stamboul and Scutari), has enjoyed

the preaching of Professor Hagopos Jejizian, Rev. Avedis Constantian and Rev. Jarabed Kaprielian. The latter has recently removed his family to Scutari, and has entered with zeal upon regular pastoral work. The attendance in the three places mentioned has averaged between 350 and 400. The total membership in the church of Constantinople numbers 150, and 8 persons were added during the year. The total receipts of the church amounted to £t. 215 11/100, of which £t. 72 were paid for preaching, and the remainder was used for incidental expenses and for benevolent purposes.

The Langa Church in Jedik Pasha, Stamboul, wearied with waiting for the permit to put up a meeting house on the beautiful lot purchased in 1880, undertook, without permit, the past summer to provide for itself a place to worship God. After a supply of boards, tiles, wooden shutters and a door had been secretly prepared, certain male members of the church and congregation aided by carpenters, in a single night put together a temporary wooden structure.

and had even put in position a part of the tiles before they were discovered by the police. The Turks were very angry, and threatened to tear the structure down, but, through the prompt interposition of the English Ambassador, it was allowed to stand, and, while the Government stationed policemen to see that no further work was done on the structure and not even an additional tile was put on, our native brethren and sisters watched by day and by night to see that the building was not torn down. And in this make-believe for a house of worship, without a floor, or ceiling, or glass-windows or stove, with nothing, in fact, but board walls and roof and wooden benches and a pulpit, the Langa Congregation has continued to worship save when severe rains and cold forbade. Even under these circumstances the congregation has held wonderfully together, and the place has been too small for the crowd of worshippers. Indeed had the able and fervent pastor, Rev. Arakel Bedjian, a suitable place to preach in, we make no doubt that he would have an audience of four to five hundred. The membership of the church numbers 69, and the total

collections the past year amounted to £c. 89.

While the congregations in Pera and Jedik Pasha are still severely tried, and are waiting, with hope sadly deferred, for suitable church homes, they have this to cheer them that the funds gathered and given for their respective houses of worship are safely invested and ..... so are gradually increasing. God grant that the faith of our brethren may not fail, and that the set time to favor these branches of Zion may soon come.

The Greek Work

The Rev. S. Michaëlides and Mr. S. Demetra-Kopoulos, working together in perfect love and harmony, have been able to maintain the services in Greek in Pera, Galata, the Bible House and Koom Kapoo, to take charge of Sunday School classes in Pera and Jedik Pasha, and to lead regularly two weekly prayer-meetings. Mr. Demitrakopoulos has given religious instruction to one of the classes in the day school of the Ladies at Jedik Pasha, and Mr. Michaëlides has made visits for preaching, with happy results, at Buyukderé and Ban-derma, and both of these brethren have been faithful in house to house visitation in the city. The average attendance on the Sabbath services

has been about 700. Two new members have been received to the church, and the whole number of members from the beginning has been 31 men and 6 women. The total gifts of the Greek brethren amounted to about £ 294. Our Greek brethren render special thanks to God that amid great excitements and perils they have been spared and richly blessed, and acknowledge with gratitude the kindness which the Christians of America have always shown them.

The Pastor of the Church in Rodosto reports that while there has been no massacre or robbery of Christians in Rodosto, a city of 35,000 inhabitants situated on the northern or European shore of the Sea of Marmora, even there there has been much fear, and great depression in business. The Protestant community has had its full share of misfortune, and more than half of the entire community, that is to say more than 500 persons have gone to America or have removed elsewhere. Yet the Protestants collected for church and school and benevolent purposes £t. 46½, or £ 204, though much of this was received from Gregarian

Armenians for school tuition. Since January last the Protestants have raised by special efforts more than 1000 piasters (over $40.00) for the repair of their chapel. Four persons were received to church-membership, and two more have been proposed. There were 65 pupils in the two schools and 9 received private instruction. The schools have been highly esteemed and largely patronized by the Gregarian Armenians, and both the teachers and the pastor have given regular Scriptural instruction in them. In his pulpit ministrations, in the schools and in house to house visitations the pastor has labored with zeal and wisdom; and very happy relations have subsisted between Protestants and Gregorian Armenians. Poverty, business depression, general unrest and, lastly, the reduction of aid on the part of the Board are the discouraging features of the work.

The branch church, of 21 members, in the town of the Dardanelles has had a year of experiences quite similar to those of the mother church in Rodosto. Here too the relation between the Evangelical and Gregarian Armenians has been very friendly,

but the Protestants have suffered in their school by reason of a large and well-equipped Armenian school in the near vicinity, and in their church attendance by reason of the low and uncomfortable character of the chapel building. A little aid, solicited in vain for years, would have enabled the brethren to raise the roof of this building, and make it more suitable for school and worship. Including children, there are 52 Protestants in the place, and the attendance at the Sabbath services has numbered 38. The gifts of the church amounted to ₤63.80. We regret to add that unless special aid arrives, the young man, Mr. Samuel H. Kendigian, who has labored zealously in this place for several years both as teacher and preacher, will be obliged to discontinue work at the end of July.

Adrianople

The pastor of the church in Adrianople has labored indefatigably on the Sabbath, in private houses and in the market, and has had a happy success in securing confidence and awakening religious interest in not a few individuals. A goodly number of outsiders, — Armenians, Greeks, Jews and Bulgarians — have attended the

religious service, several have purchased copies of the Scriptures and have read the same diligently, and in some persons the spirit of inquiry seems to evidence the dawn of a real religious life. Among the 40,000 Greeks, the 30,000 Armenians, the 18,000 Jews, the 60,000 Mohammedans and several thousand Bulgarians and Catholics of Adrianople there is a wide and open door for Evangelical effort, but a single Armenian preacher, saddened by the dissensions of some of the members of the church, and himself disquieted by the inadequacy of the support for his family, constitutes an Evangelizing force so meager and insufficient as to be almost ridiculous. As in material, so also in spiritual things, those who sow sparingly will, ordinarily, reap sparingly. Even the one little Evangelical school in this great city is soon to be discontinued. The number of church members is 22, the average attendance on the Sabbath, 50, and the gifts of the congregation, £21, or $72.40.

The total sum which the Constantinople Station was authorized back for the above-mentioned Armenian work, superintended by the Station Conference, for 1896, was £t. 1035

or $4554. The amount actually promised is but £t.650 or $2860. Alas that this alone is the sum for the present year which American Christians can afford to give towards the maintenance of native preachers and teachers in the great city of Constantinople and in three outstations. God grant that even this small sum may be so supplemented by the faith and consecration of both native laborers and missionaries as to bring forth abundant fruit to the praise of His name!

Woman's Work.

From the Report furnished by Miss Jones on behalf of the Ladies at Gedik Pasha we summarize the following:-

The edges of the black cloud which has rested over Turkey the past year have shadowed us, but we have very much for which to be grateful.

The first week of Oct., during the massacre in Constantinople, nearly all the children were taken out of school, or if they were brought in the morning, the distracted parents would send for them early in the afternoon. Yet the native teachers bore up bravely, and carried

out their daily program. For months we felt as if we were living on the side of a smoking, throbbing volcano, which might burst out at any time. Our American flag always hung ready, to unfurl at the first outbreak. The great tension under which we lived was pitifully revealed by the terrible panic of Dec. 12, when many schools were emptied as by magic, and the people rushed through the streets in a mad stampede.

In spite of all fears and the consequent business depression, however, we have enrolled in our four Armenian rooms 140, and in our two Greek rooms 70, pupils, in all 217.

One of our greatest blessings is the addition to our force of Mrs. Marden, who comes with a good command of Turkish and twelve years' experience in Marash. Her decided improvement in health gives us hope that Constantinople air will drive away her enemy, the malaria, and that the Prudential Committee will see the wisdom of transferring her to the Western Turkey Mission and the Gedik Pasha work.

Mrs. Newell's resignation was to have

taken effect at the close of this school year, but she has consented to remain another year in order that Miss Jones may visit the United States.

Good faithful work has been done by our nineteen teachers in the Sunday School. The average attendance has been 263. Sunday is so devoted to visiting and pleasure that it is difficult to keep up the attendance, especially as many of the children now come from well-to-do Gregorian and Greek families.

We were not disturbed this year by the police when we had our Christmas entertainment. The children learned a little of the pleasure of giving, as well as of receiving in sending oranges, picture cards and a little money to the Armenian and Greek orphanages at Yedi Koulé. The adults of the Sunday School sent to the Brousa Orphanage 356 piasters, and to the sufferers in the interior 455. The Christian Endeavor Society, consisting of the lady teachers and most of the older pupils, gave also for the Brousa Orphanage 130 piasters. Thus the total contributions of the Sunday School was 941 piasters or $41.40. Six hundred

garments for the sufferers in the interior were also made in the homes of the pupils of our day schools. Mrs. Newell, and, later, Mrs. Marden cut out and superintended the work. Much to the regret of ourselves and of many native friends, owing to the suspicious attitude of the government, our night school for young men was not opened. Nor did we venture to hold any evening prayer-meetings until the first week of January. Since the people were in great need of spiritual comfort and encouragement we had invited the native friends to meet with us for prayer once a week an hour before sunset; the men, however, were not able to leave their work and come at that hour. So for the week of prayer we opened our drawing-room, and night after night the people gained courage to come out. One night as one of the brethren, formerly a preacher, was going to the meeting, he was arrested by a policeman and taken to headquarters, but being able to show the list of subjects with the government stamp upon it, and to answer all questions satisfactorily, he was was quickly released and escorted to

our door. Since the week of prayer the evening prayer-meetings have been continued without interruption, and have been well attended. We wish that amid present trials there had been awakened a deeper feeling of trust in Christ.

The Sunday afternoon services at the Rest in Koomkapoo, the Greek service conducted by Mr. Dimitrakopoulos and the Turkish by Dr. Greene, have been well attended throughout the year. The Keeper of the Reading Room reports an unusually large number of readers, averaging, sometimes, 75 a day.

Rev. Stepan Hovhannesian has rendered very satisfactory assistance at Jedikk Pasha in house to house visitation, in the Sunday School and evening meetings and in occasional services at Koomkapoo.

The following is an abbreviated statement from the Report furnished by Mrs. Seelye on behalf of the Ladies at Hass Keuy.

The Sunday School held in the chapel in the afternoon has been one of the bright features of the Hass Keuy work. Until Easter the attendance averaged 100. The singing is a great at-

traction. Many who come only for the singing remain through the Bible Lesson. After the singing the younger children withdraw with Miss Gleason and her staff of four native teachers to the school-room, and there with picture helps study the lesson in separate classes. After the lesson they have regular drill in the singing of hymns, than which there is no sweeter or more effectual way of carrying the Gospel into the homes. The older pupils are divided into four classes;- two classes of boys, one of young women and one of men, young & old. The latter class, under the charge of the pastor, often numbers as many as sixty, who are well behaved and appear to enjoy Bible study.

The average attendance at the morning preaching service has been 3[illegible]. This is not so bad a showing when one considers that outside of the Pastor's family and the staff of teachers there are no enrolled Protestants in the village. One Moslem has regularly attended both the preaching and the Sunday School services, and not infrequently three or four Jews and as many Turks are present either in the morning or afternoon.

The evening school for young men opened as usual, but after the event of Sept. 30 had to be closed for political reasons. Throughout the year it has not been deemed safe to be out after dark.

A training class for Kindergarten teachers, consisting of seven young women, under Miss Saunders, has done efficient work, and promises to give a new impetus to Kindergarten work in Constantinople and vicinity. Miss Saunders has also had a weekly class for teachers at Jedik Pasha.

On account of the political disturbances and unrest the day school, held for many years beneath the audience room of the chapel, was removed to the residence of the Ladies, and has been under the special care of Mrs. Seelye. The number of pupils has been 28; excellent progress has been made, and all expense has been met by tuition-fees, save £t. 2 a month towards the salary of one of the teachers.

The Kindergarten under Miss Gleason, with 45 bright and merry children, — all from the best Armenian families of Haskeuy — has had a year of unusual success. It has given great satisfaction to parents and friends, has paid

(The sum of the tuition fees received from both schools was £t. 74.)
all expenses save for rent. In both schools there has been faithful Bible teaching. Assisted by the pupils of the day schools, there was given at Easter-tide a very interesting Sunday School Concerts, at each of which more than four hundred persons were present. Both Mrs. Peet and Miss Gleason have given no little time to house to house visitation.

It is a remarkable feature of the work in Hassbeny, that, with a preaching service averaging 35 in attendance, with two day schools of 73 pupils, with a Sunday School whose attendance has ranged from 100 to 200, almost all the friends and supporters of the work are non-Protestants. Here the lady missionaries and the estimable pastor are in close touch with the whole Gregorian Community, and thus have a very hopeful opportunity, not to gather a small and separate Protestant church, but to evangelize, with God's help, the whole body. We trust that no diminution of help or laborers may intervene to hinder the work.

Miss Zimmer furnishes the following Report, somewhat abbreviated, of her work in Scutari.

The year has been a fearful one to the Armenians, and a hard one for church work

everywhere, but with us, thank God, it has proved a blessed year for leading souls to Christ and for winning the confidence of the people. Though our hearts have often been sad and worried for the safety of the people and the heavy burdens they have had to carry, our work has gone on uninterruptedly, not one lesson nor call having been lost. More than ever the people have needed spiritual and temporal help. The Turks have wished to kill both body and soul of the Armenian race, but, if sustained by our friends across the sea, we hope to save the survivors. The continual reductions, however, not only forbid all enlargement, but take out the heart and spirit even from the work in hand. How can we inspirit our fellow-laborers, when obliged to disappoint legitimate hopes? Besides praying and caring for the sufferers, the heart has been continually overburdened by the necessity to devise ways and means. Besides the full work of the day, many an hour has been spent in writing to friends, to inform them of the fearful situation here and try to open their hearts and purses.

During the past year 175 scholars have been

enrolled, and, on the average, 75 have come to the house for instruction every week. Not a few have been refused for lack of strength to instruct them. The one great object has been to give Biblical instruction, especially to those who have no other opportunity to hear the Bible in their spoken language. To get in touch with the non-Protestant boys and girls, however, and to win their confidence, lessons have been given in Armenian, French, English and German, and instruction has been given in dressmaking, sewing and manual work. On account of the political troubles the evening school was not opened, though lessons have been given to a few persons on three evenings of the week. More time than usual has been given to the visitation of families and individuals. The work has been almost exclusively among the poor, for whom there is almost no work, no hope, no outlook. Many of them, especially the women and children have listened to the Word of the Lord with more ~~interest~~ than ever before, and have learned that trouble is the very thing that draws them to God. There has been a great deal of sickness, and many have died, and in the case of not a few it has been our

privilege to make their last hours easier by some bodily comfort and spiritual consolation. In all, over 700 calls have been made and received. Our Bible reader has also made, on the average, 22 calls a week. She loves the Lord and the people and is everywhere a welcome guest. For about a month her work was interrupted by sickness, but even then her time was not lost, for she read and spoke much to those whom she met in the Hospital, and since her recovery she has visited the sick in both the Armenian and the German Hospitals from time to time.

Owing to the great want we have tried to teach the women and girls certain kinds of work. With money furnished by a friend we have purchased material, have had it made up and then have sold it. This form of effort also has brought us closely in contact with the people, and has afforded many opportunities to do good to both body and soul.

The Sunday School, with a list of some 300 names and with an average attendance of 80, has been very successful. The scholars have improved in regularity, in order and in study of the lesson, and teachers as well as scholars have

been blessed. The Junior Society of Christian Endeavor has gained in numbers and interest, and the children, according to their poor means, have tried to help the sufferers. The Sunday School reviews have proved a great attraction to both children and parents. Mrs. William Bliss and Mrs. Peet have rendered not a little assistance, and the young Armenian lady who has been a fellow-worker for years has done all she could. She, however, will leave the work in Sept., and there is more work for head and heart and hands than one person can endure. The outlook is hopeful, but the need of help is imperative.

The Aved aper

According to the report of Rev. H. S. Barnum, the editor, the subscribers for the weekly papers number a little over 1500, against about 1775 last year. Considering the the present condition of the country, this is a very favorable showing. Not a few of the readers of the Aved aper have apparently come to look upon their paper as one of the necessities of life. Owing to their exceptional circumstances the paper is sent free to some 15 persons.

The falling off of subscriptions for the

monthly papers is more serious. The whole number of subscribers is about 950, of whom fully 600 prefer the Armenian edition. The circulation of both the Armeno-Turkish and the Greco-Turkish monthly papers is so small as to suggest the question of their discontinuance after the present year.

The total receipts from subscriptions in 1895 were 490 Turkish liras. The receipts the present year, thus far, are 320 liras.

It is but fair to add that it is entirely due to the wisdom and watchfulness of its editor that the Avedaper has not been suppressed during the year past, and that under all difficulties and restrictions it has afforded to its readers rich and varied instruction and consolation. Its discontinuance would seem to the native Protestants like the beginning of the end of the Evangelical work.

The Literary Department

Dr. Herrick and Mr. Dwight have been occupied with literary work as usual, though the Department has been greatly crippled by the lack of adequate means. They will present a separate report of the work actually done.

We must not, however, fail to mention the valuable service which Dr. Herrick has rendered as Secretary of the Committee ad interim. In the trying circumstances of the past year the meetings of the Committee have had an importance hitherto unknown; indeed, in many respects the Committee has acted not only for the W. T. Mission, but for the other two Turkish Missions as well. And in his capacity as secretary Dr. Herrick has been in close touch both with all the interior stations and with the Rooms in Boston, and his letters have frequently conveyed timely warning and very important information to both the interior missionaries and the Officers of the Board.

In the crises of the past year Mr. Dwight's position as political representative of the missionaries has been extremely delicate and important, and both the missionaries and the Board are greatly indebted to his legal knowledge, his political insight and his indefatigable efforts. We are especially thankful that during his short visit in America he was able to lay the real facts of the present situation not only before the Officers of the Board, but also before the

President and the Secretary of State and many other influential persons. The questions upon which he touched are not yet settled, the crisis is not yet past, and we rejoice that Mr. Dwight is again with us, to watch the current of events, and to offer advice and guidance as the occasion demands.

Since Nov. last the writer has resumed his work as city missionary; has come again into intimate relation with the native Protestants, the churches, the pastors and preachers, and the schools. He has visited native families, especially the poor and sick, in all parts of the city, and particularly in Pera; here too he has conducted the weekly prayer-meeting, and has preached occasionally in Armenian. He has preached regularly in Turkish at the Rest in Koom Kapoo, and on Mondays has had a Bible class of the city colporters. Regular attendance on the Sunday prayer-meeting of the Young Men's Christian Association and on the Monday Ministers' Meeting have afforded opportunities which have been highly prized.

The Treasury

The labors of Mr. Peet the past year, both as

treasurer of all the missions and as joint manager of many large Relief funds have been peculiarly responsible and onerous. The net cash transactions in 1895 amounted to ₶275.822 70/100 (£t. 63.596); the bills of exchange negotiated in Constantinople amounted to £t. 43,803 34/100; drafts drawn on the treasurer of the Board in Boston amounted to ₶31,570 33/100 (£t. 7175); checks drawn on London bankers in payment of purchases, and advances on the travelling expenses of missionaries &c amounted to £t. 8037 49/100; drafts given to parties remitting money to the interior of Turkey amounted to £t. 7082 38/100, and 259 orders for purchases in Constantinople were received and filled.

Mr. Peet has also been the Book Agent of all the Turkish Missions. The total number of mission books sold in 1895 was 25.206, of which 1214 were Bulgarian books. The number of tracts sent out was 13.380, of Golden Texts 166.400, of picture cards 120. The total amount of cash received for books was £t. 524 29/100., of which £t. 129 were for Bulgarian books.

A large amount of Mr. Peet's time the past

year has been given to the receipt and distribution of funds for Armenian Relief. Up to May 1 the receipts from the Duke of Westminster's Fund amounted to £t. 51,283 (omitting fractions), from America and Europe, £t. 42,076; from the Armenian Patriarch, £t. 14,679; from Armenians in America for their families, £t. 4,752; in all, £t. 112,790. The total expense attending the distribution of this large sum was £t. 321 36/100. So far as is known, not a piaster of the funds given for relief has been lost in transmission. The reception, rewriting and distribution of letters pertaining to relief have involved an amount of labor impossible to describe. In short, the work for the relief of the Armenian sufferers, voluntarily undertaken and gratuitously performed by Mr. Peet and his very quiet but very efficient assistant Mr. Heizer, has saved thousands of lives and constituted these friends chief among the benefactors of the Armenian race.

Native City Missionary

Mr. Karekeen Koundourajian has been indefatigable in his labors among the Protestant

and Gregorian Armenians from the provinces who are temporary residents in the city. Many of these are men whose homes have been destroyed and whose families have been robbed of all things, while in many cases members of their families have been either killed or forced to apostatize. Among men with such sad experiences, and indeed among the poor and sick generally, Mr. Kozundourajian has been most welcome, for he has not only a warm heart and gentle ways and an earnest Christian spirit, but himself unjustly exiled from home, he has felt the iron of oppression in his own soul. Mr. Kozundourajian has conducted a Bible class and prayer-meeting, and his labors have been of advantage generally to the Evangelical cause. He has himself collected £23 for the relief of the suffering poor of the city.

The Nicomedia Section of the Constantinople Station Report.

Adabazar.

Thirty seven years ago this summer, the writer, on the occasion of his first visit to the city of Adabazar, found a small and struggling evangelical church, which was receiving as aid from the Board the larger part of its expenditure both for preaching and the school. Invited by the native board of trustees of the Girls' Boarding School to preach the Baccalaureate sermon on Sunday, June 21, and to preside at the Commencement exercises on the following Wednesday, striking and happy contrasts impressed the writer's mind.

1. The fourteen evangelical brethren and sisters organized into a church fifty years ago this summer have increased to 354, of whom 148 constitute the present membership. Among these is one of the original members, Mr. Kavalgian, a patriarch of 90 years, held in reverence and love by the whole community, a man who, according to the Divine promise, has been permitted to see and rejoice in his

great grandchildren. This church has been greatly blessed in its ministry, having had but four pastors, and the third one of these, Rev. Alexander Jejizian, after a most successful pastorate of more than thirty years, is now succeeded by a son who is greatly beloved and useful. This Jubilee year the church rejoices in 114 new members, in an average congregation of more than 300, in a Sunday School numbering 150, in three day schools with 113 pupils, and adherents in both the city and the neighboring villages numbering 710, in having paid the past year, for preaching, schools and benevolent work $748, and in having paid during the past fifty years about $14.500. Organized in 1846 and self-supporting from 1862, the church has raised from the beginning about four times the total amount of money expended on it by the American Board.

2. From the beginning the Adabazar church has been distinguished for its interest in education as well as in evangelical labors. Its common schools have sent out many bright and well-instructed boys and girls, not a few of whom have obtained a thorough collegiate

education in Robert College and in the American College for Girls in Constantinople and in European institutions. One of the boys of this community, Professor Hagopos Jejizian, brother of the late venerated pastor, has held a high position both as teacher and preacher for some twenty five years, and not a few other boys and girls have acquired an honorable reputation in various pursuits.

But the crowning educational glory of Adabazar is its Girls' Boarding School, the one institution of the kind in Turkey entirely under the care of a native board of trustees. Founded twenty three years ago, for the past eleven years this school has been located in Adabazar, and, whether owing to the wisdom and grace of its original and principal lady teacher, Miss Laura Farnham, and her associates Miss Sheldon and Miss Hyde, or to the good sense and courage and sacrifices of its native trustees, or, as seems probable, about equally to both parties, the school has been an eminent financial and educational success. The Woman's Board has paid the salaries of

the American lady teachers, and has given $176 a year towards the expenses of certain poor pupils, and the trustees have met all the expenditure for native instructors, board and incidentals with the tuition fees. A few girls have been aided more or less by outside friends. The trustees have not only provided for the management of the culinary department and squared all accounts, but in all their relations to the lady teachers have displayed uniform courtesy and consideration. The price of board and tuition has been raised from $22 to $44 a year, and the number of pupils has steadily increased. In spite of the troubles and fears of the past year, the pupils numbered 75, and there were more boarders than ever before. Of the pupils one was a Catholic, 28 Gregorian, and 33 Protestant, Armenians. Of the 67 graduates since the school was established in Adabazar 37 have been engaged in teaching. At the commencement exercises on Wednesday in the presence of an audience of 600 souls, eleven mature and well-instructed young ladies read excellent essays, eight in Armenian,

two in English and one in Turkish. The exercises, continuing for two hours, were enlivened with good vocal and instrumental music. A representative of the governor, an officer of the general staff of the war department, and the leading members of the governor's council and of the Mohammedan community were present, and after the missionary presiding had made an address in Turkish to the graduating class on their obligations to their parents, their teachers, the government and to God and had presented the diplomas, the two leading Turkish officials delivered brief complimentary speeches. Leading members of the Gregorian community were also present, and the entire exercises passed off most happily.

The Girls' Boarding School, however, is pretty cramped for room, and though the Woman's Board some three years ago made a grant of money for a new building, and though the local authorities seem favorable, the central government still refuses the permit to put up the building. In these circumstances, by a gracious Provi-

dence, a new and large and very suitable house, on a lot immediately contiguous to the lot of the existing school, is offered for sale, at a very reasonable price, and it is greatly hoped that the Woman's Board will not refuse the supplementary grant needed to purchase this building. Then, with the expenditure of a few hundred dollars, the new building could soon be made ready, and the Adabazar Girls' Boarding School would enter on a career of permanent and greatly increased usefulness.

3. The influence of the evangelical and educational work has been deeply felt by the Gregorian Armenian community of some 10,000 souls and by the neighboring Armenian villagers. The suspicion and hostility of early years have long since disappeared, and during a week of prayer observed some months ago in behalf of the sufferers in Asia Minor crowded union meetings were held every evening. On a recent tour of the native evangelist every Armenian church in the neighboring villages was opened for fervent Gospel preaching and for earnest appeals

in behalf of the suffering Armenians. The ritual of the Gregorian Armenian church has not been changed, but the Bible in the spoken language is everywhere welcomed, and people now generally understand that men are saved, not by the sacraments and services of the church, but by the grace of God evidenced through a holy life. The Protestant community and the Girls' Boarding School also command the respect of the Turkish authorities and the leading Turks. Throughout this troublesome year few, if any, Protestants in Adabazar have been arrested.

Bardezag

The remainder of this report is made up from notes furnished by Rev. R. Chambers.

Bardezag has had no regular pastor, and the evangelist, the teachers of the High School and the missionary have filled the need as far as they could. But nothing can make up to a church for the absence of a regular pastor. And never in the history of the Bardezag church was the need of a pastor greater, or the opportunity for work half so great.

The chapel has been crowded beyond its capacity, for a spirit of inquiry and a desire to hear the truth have prevailed generally. The discussions in the coffee-houses and the market-places, as well as in the homes, have contributed to send people to the chapel. Every door is ours to enter; no Gregorian is so bigoted as to resent our reading the Scriptures and offering prayer in his house, and most of the people welcome us with joy. Apart from the ordinary prayer-meeting of the Protestant sisters, two weekly prayer-meetings for Gregorian women have been sustained, and the attendance has been limited simply by the capacity of the house in which the prayer-meeting was held. Sometimes from 150 to 200 persons have been present. These meetings have been marked by great fervor. Hymns of the Gregorian church, called Sharagan, have been freely used in all the meetings. In the reading room in the Gregorian school building a modern Armenian Bible, the gift of the American Bible Society, is used, and in the Sunday gatherings in the reading room Protestant preachers and the high school teachers are at a premium as speakers.

A few children had been in the habit of coming to Mrs. Chambers' room on Sunday afternoons, - Gregorian children. Last year they began to crowd in in such numbers that Mrs. Chambers was compelled to take them to the chapel. They immediately filled the chapel, 90 of them in the infant class, and nearly 200, upstairs. An average of 250 golden text cards are given out every Sunday. Once a month these are taken back from the pupils, and a picture is given to each one who succeeds in repeating the four texts of the month. It is not uncommon now to see in the streets companies of little ones, such as Jesus would have felt like taking up in His blessed arms, holding in their hands the texts and repeating them in unison or singing some hymn they have learned, such as, "Jesus says today, Come unto me".

Bardezag did nobly in the matter of collections for the starving in Armenia. Of the 250 liras in cash and the 25 boxes of clothing forwarded by Mr. Chambers & Mr. Peet, or directly to their destination, up

to March, the lion share was contributed in Bardezag.

Ovajik has enjoyed and greatly profited by the ministrations of the evangelist and his wife who reside there. The meetings have been crowded; and the evangelist, when present in the village, has visited the Gregorian young men's reading-room every Sabbath, and has regularly preached there, to the pleasure and profit of the hearers. The day-school has been full, and the teacher out of gratitude to the Board's friends for sending so much money to feed the starving in Armenia, has served at half-salary. The chapel is utterly inadequate. Surely the little sum asked in aid of a building for this place ought to be granted.

Nicomedia has trudged along somewhat lamely, being uncomfortably accessible to vexatious supervision on the part of the authorities. Hence business has been paralyzed and the people not a little disheartened. The pastor, however, has labored with zeal, and not without cheer.

On account of lack of funds Chengiler

has been dropped from the list of out-stations.

The evangelist has done noble work not only in Ovajik and Bardezag, but also in other villages. With the cooperation of Gregorian Ecclesiastics he has preached in several Armenian churches, has collected money and clothing for the starving, and has had his travelling expenses paid by the places he has visited.

Akhissar was about wiped out by the massacre, so far as the Protestant element there is concerned.

There has been a good school in Kinjilar, and the teacher has also rendered valuable service as a preacher. Most happy relations subsist between the Protestants and the Gregorian Armenians.

The Bithynia High School, Bardezag

The school year of 1895-6 has, in the spirit pervading it, the work accomplished, and the financial results, been a most pleasant, profitable and prosperous year. As compared with last year there has been, on the part of the pupils, a marked advance in the

matter of obedience to the school rules and in devotion to study. The general condition of the country has made a profound impression, and has given rise to an earnest spirit of prayer and sacrifice. Certain articles of food were at times abstained from and other sacrifices made in order that the pupils might be able to contribute to the relief funds. In all about fifteen Turkish liras (+66) were contributed to relief. The Week of Prayer, proposed by the Evangelical Alliance for the suffering Christians, was observed by daily prayer-meetings, in which many pupils took part.

The Literary, Athletic and Temperance Societies, and the Society for Spiritual Improvement have done good work.

The number of pupils with which the school year closed is 109, of whom 82 were boarders. The attempt made last year to accommodate 100 boarders in buildings quite unsuitable showed us that that number was beyond our capacity. We therefore decided to limit the number received this year to 80, greatly to the comfor

of the pupils. We are arranging rooms, however, for the accommodation of 20 additional pupils for the coming year. The rise made in the charge for board and tuition from 13 to 15 liras has worked well. To very poor pupils and to the sons of pastors and preachers a discount, amounting in all to 200 liras, was allowed, thus reducing our income by that amount, as we have no scholarships to provide for such cases. Notwithstanding that large discount, we have received from pupils 1000 liras ($400) in cash. The American Board's appropriation towards the payment of salaries was 250 liras, being just one half the sum used for that purpose. Thus the entire income of the year has been 1250 liras, and so we have been enabled to close the year without debt, and with over 100 liras' worth of provisions in the cellar for the coming year.

The senior teacher, Mr. Armenag D. Hagopian has spent the year in Edinburgh and Oxford and is to return in time to take up his work in the school in Sept. His year of training abroad will no doubt result in a decided

accession of strength. Dr. Der Stepanian was added to the teaching staff at the beginning of the year. His presence in the school has proved so valuable that the trustees have invited him to remain permanently as teacher and physician, which invitation he has accepted. Thus the teaching staff for next year will be an advance upon any the school has ever had.

On account of the advanced course of study, adopted a year ago, there has been no graduating class this year, and the pupils who would have graduated this year will remain for another year's course of study.

Two of our buildings, namely those which accommodate the family of the missionary and most of the boarding pupils, are available for only one year more. The leases then expire, and the owners require the buildings for their own use. It is therefore necessary for us to bestir ourselves and in due time make provision for the future.

In lieu of the ordinary graduating exercises we have arranged for an exhibition by the Alumni Association on June 30th.

great interest attaches to this meeting, as it is the first exhibition of its kind in the history of any of our schools. About forty of the graduates are expected to be present, and it is hoped that much good will result from the gathering. On the whole this has been one of the most satisfactory years in the history of the school, and we have never had more cause to be cheered and hopeful for the future.

On behalf of the Constantinople Station
Joseph K. Greene

Constantinople, July 7. 1896

Report

Consul's Station

Apr. 1896

For Boston

Rec'd July 7th 1896.

Report of Marsovan Station.

The report of Marsovan Station for the last year must be in the form of history. No doubt a preface, setting forth the conditions at the time of the last annual meeting would answer equally well for most of our stations : let it be omitted therefore.

During the whole six months following annual meeting we were under a cloud whose electric tension was extreme. Occasional bolts fell before the storm burst in its fury. Evangelical and educational operations went on in the usual form, but there existed a state of mental excitement and moral debility -rage of passion and swoon of conscience, which seemed to render moral teaching nugatory. Gospel exhortations , warnings, and entreaties were reiterated in the midst of wild enthusiasm and sullen hate, naturally, with slight effect. The law of truth and righteousness was held up before the people but passed by with little regard, as inapplicable to the times. Faith in God seemed to be supplanted by faith in the powers of Europe. In one part of the population ecstatic hopes prevailed ; on all sides moral distinctions lost ground fast; crime was becoming virtue, and rectitude, crime. A little before the date of our college commencement we were shocked, one morning, by the horrible murder of the most prominent man among the evangelicals, before the church door. He was mangled with knives in a way that is best not described. Soon after this an extensive conflagration took place in town, in which the new Turkish school was destroyed, and, the following morning, another horrible murder in the street. The Christian conscience could bear all this in the name of patriotism. The sense of insecurity became extreme, in all the region. The murderers were not found, tho the deeds were committed in open daylight in the Christian quarter

The closing exercises of the schools were gone through with as usual, and pupils generally scattered. It was hoped that quiet might be gradually restored. The missionaries went here and there for vacation, or to labor in the field.

Rec'd July 27, 1896.

White and family, with Miss Gage, spent the summer in Castamouni, where they found the situation in many respects interesting and promising as concerns Gospel work, but a moral condition exhibiting decided need of improvement. There seemed to be great desire for regular Gospel ministration, and for education, a single man, formerly a pupil in Anatolia College, promising thirty Turkish pounds a year for the support of preacher and school, actually paying in the thirty for the first year, and giving his note for the same amount for the following years.

Mr. Tracy and family, with Miss King, spent ten days in Akvat, where fourteen were received into the church. This is quite a fairly prosperous outstation.

Mr. Riggs and family spent two weeks in Azaşbaghi and Herek. These places were found to be in a more hopeful condition than would have been expected, considering the irregularity of direct Gospel labor there bestowed of late.

The towns on the coast have held their own evangelically Alacham has continued to prosper, Bafra shows some life, Samsoun holds on the even tenor of its way. The Fatsa brethren have been ousted from their place of worship, but are plucklily endeavoring to build another. It should be remarked that, in Zille, the place of worship long closed by government, has been opened by order of government, and large attendance upon the services is reported.

Some members of the station spent part of the vacation at the Greek monastery, our mountain retreat seventeen miles away. On our return in Sept., we were prepared for small attendance at the college and Girls' Boarding School, but were surprised, at the opening, to find an unusually large number applying for admission to the college. They continued to pour in, till the number was twice that of the previous year. It would have been still larger if we had not felt obliged to use post and telegraph to prevent the coming of any more, as there was no accommodation for them. There seemed no difficulty in the way of having any number of full pay students. Before the College and the Girls' School a door of unlimited prosperity appeared open. As the weeks passed there was a growing uneasiness, becoming alarm at last. This increased, as the unfriendly disposition

became more manifest. Terrible reports filled the air. Then came the news of the acceptance of reform, wakening much joy. This was succeeded by depression and fear. At last, on Nov. 15th, the storm burst.

The noon cry had been heard, when, all at once, there was a rush for the market by townspeople and villagers, with all sorts of weapons. Terror had siezed upon the whole Christian population. The bang of guns began to be heard close to our premises, and some bullets rattled against the new Girls' School building. Shrieks of women were heard by us just outside our walls, and soon a wounded and dying woman was seen in the street through one of our doors. There was a rush of the mob toward our gates, but officers of government hastened to divert it from our premises. There was great terror among our two hundred and fifty or three hundred defenceless people on the college premises. The students were crowded into our rooms under the impression that the college would be destroyed. The girls were taken into one of the houses. We soon discovered that soldiers were drawing about our premises and turning away the crowds gathering in from the villages with their axes and weapons. Four terrible hours passed, when the governor of the city came in with thirty soldiers to protect us. Rough a company as it was, they seemed like angels. A soldier guard has been with us, excepting four weeks, from that time to the present.

We hoped, at the time of the outbreak, that the mob had been satisfied with the plunder of the market, without shedding much blood. But, the following morning, when waggon loads and waggon loads of the dead were brought out to the burial ground in front of our premises, we realized the ghastly results of the outbreak. Ninety or more bodies were brought out, and lay there in sight all day. The mob had been brought under control, but clouds of villagers were hanging about the outskirts of the town like vultures hungry for prey. They were driven off at last by police and soldiers. The whole market was one scene of ruin and blood, from end to end. Most of those who perished were the more innocent and unsuspecting people. Almost every Armenian shop was looted, except some in a large stone

khan. The papers and account books were torn up and destroyed, vastly increasing the loss. In two or three hours, the Armenian part of the community here had to a great extent been reduced to poverty.

In Vezir Keopreu, twenty-four miles away, somewhat later, still worse things occurred, and, at Zille much worse still, one hundred and fifty men being killed, in a place containing Christian families, perhaps three hundred and fifty in number, nearly all whose house were looted and badly damaged. At Vezir Keopreu where there were perhaps one hundred and sixty Armenian houses, possibly a third escaped plunder, but fifty-five persons, mostly men, were killed. In Amasis there was an outbreak, but the pasha, with strenuous effort, put a stop to it before a very large number of lives was lost, and saved a considerable portion of the market from looting. At Hajikeoy, by herculean effort, the Kaimakam prevented massacre, tho he could not prevent looting. At Gumush and at Avkat, both murder and looting were prevented by the kind and virtuous efforts of officers and noble minded Turkish residents

From the time of the massacres on, for months, there was constant fear of their renewal. Indeed the terror has only lately ceased. Occasionally a tremor is felt still as after an earthquake. The governor of Marsovan, from the time of the outbreak, so long as he remained here, was thoroughly friendly to us, came almost daily to look after us, made every effort to keep quiet in the city, and won the esteem of the people. So of the colonel and other officers. The present governor has done well in bringing the city to a quiet and orderly condition.

Immediately after the outbreak came the call for relief. Distress was extreme. Winter was at hand, and many hundreds or thousands were helpless, all their property, and even food and fuel in many instances, having been carried away. In Zille and Vezir Koepreu many had neither a rag to lie on or cover themselves with, nor a morsel of food. As soon as possible we began to furnish relief, and that has been to the present time a hard task and a weighty responsibility upon us. Generous aid has come from different parts of the world. The

rally of Christendom to the relief of the distreessed has seemed to us grand.' Besides relief money coming from organizations and individuals, distributed by our hands, many small sums have come from relatives of sufferers residing abroad, passing through our hands.' Two hundred and twenty liras from Germany have been distributed by Prof. Manissadiian.' In order to make the most of relief funds, they have been used in the following manner:-wherever aid was given, it was to a reliable committee organized for the purpose.' This committee investigated every case, and gave weekly aid , from a few cents to a dollar to every family, expecting them to make every effort for themselves, and to find all possible aid from among their own friends. A complete report of all the families, and every piaster given was required by us, we also, sending reports to headquarters, or to individual contributors. Waggon loads of bedding and clothing have been given out. Tho, in spite of every effort, there was terrible suffering during the winter, we are happy to say that the worst was relieved, and that now there is not much actual starvation, tho there is no end of pinching poverty.'

One, and one of our best methods of relief, is through the resuscitation of weaving. That was the chief occupation in this city, as in several towns in our field.' It almost utterly perished with the massacre.' We have set looms at work whereby fifty families earn their bread instead of receiving it as charity.' The effect of this is excellent, reviving the spirits of the people, giving them occupation, and encouraging revival of business.' Partly in consequence of this and partly from restoration of some degree of confidence, the weaving business has been resumed to a moderate degree. The product of the looms under our control is selling so well that this charity is practically self supporting .' We consider it the best of our methods of rendering aid.'

To the honor of the Turkish government let it be said that ever since the massacre it has distributed bread to the sufferers , at one time , and for a considerable period , to about two thousand persons in this town.' The same has been done in other towns, tho not to so large an extent.'

At present there is much less suffering and much more hope of quiet than at any time since the outbreak, tho heavy clouds still hang over. The sense of uncertainty broods over all classes, and the Christian population would gladly find habitations in other lands The question will be asked ,-What effect has this condition of things on spiritual life and work? It seemed at first as if the heavens had fallen. The collapse of hope, the horror of the situation, the loss of confidence in man, if not in God, were among the deplorable effects. Gradually there has come a chastened-feeling, a sense of the evil of past doings, a return to God with confession of sins. There is now much hunger for the truths and consolations of the Gospel. Among the poor-and nearly all are poor now-there is much awakening of desire, and readiness to listen. City mission work in one quarter of Marsovan has been very cheering and successful during these hard months and has shown a strongly modifying influence in that quarter. The contrast between the attention given to moral considerations now, and that given a year ago is wonderfully marked. Tho congregations, in most places are much disheartened and demoralized still, there is a hope of progress toward a condition sounder and better than any existing in previous years. It is devoutly to be hoped that, with the loss of earthly goods, the worship of mammon has received a blow. It sometimes occurs to us that the spiritual prosperity for which we have labored and longed may begin its development in the midst of these afflictions.

Self support among the churches and congregations has, apparently, met with a set back, but it may well be doubted whether it is any thing more than apparent. It is not at all unlikely that the peoples' experience of how much they can lose and yet live may serve ~~and yet live~~ to teach them how much they can give and live. Forced sacrifice may teach the possibility of voluntary sacrifice. This is not all-some faithful souls in our field as in others have laid down their lives rather than deny Christ. Such have been found in more than one communion. The faith that is faithful unto death cannot die. There can be no better proof of the permanence of Christianity than the fortitude of so many in facing death for its sake.

The good and wise Lord has required the station to bear other sorrows, in addition to those indicated in the foregoing portion of the year's history.

On Jan'y 22 our dear young associate, Miss King, was taken ill with what proved to be a case of confluent variola-this notwithstanding recent vaccination. Her dear friends, Miss Gage and Miss Willard, devoted themselves to her, using every means and sparing no effort, but, after eleven days of great suffering she passed away in the evening of Feb'y 1st. The blow was a terrible one, for she was beloved among those who knew her, without exception, so far as we know. There was lamentation among the girls in the school, among the people in the town, in the outstations which she had visited. The governor of the city came to offer condolence and spoke touching and appreciative words to the assembled teachers and pupils. He expressed reverence for the spirit of a young lady who would leave a country like her own to come to a land like this, for the sake of the people. The name of Martha A. King will be sacred here, as long as any who knew her remain in the field.

Within seven weeks of Miss King's death, we were assembled about the dying bed of our eldest member, Mr. Smith. He had been ill for about ten days with influenza. At the same time, Mrs. Smith was very ill and fears had been entertained for her. As she became better her husband grew worse. As he neared his end, he spoke incessantly to immaginary congregations, classes and guests. He ceased not night or day to exhort them with loving and earnest words to faithfulness in religion and rectitude in life. If ever a preacher of the Gospel stuck to his text to the last it was Brother Smith. Tho utterance was very indistinct, we could gather much of his meaning. However much his mind wandered, it did not wander from the truth as it is in Christ, nor from sound Christian common sense, in his dying counsels. During his sickness, to save a life so valuable, every effort had been made, almost literally moment by moment. Nothing availed. On March 20th, at about noon, he passed peacefully away, after thirty-three years of missionary labor. The funeral was such a one as has not been seen in this city within the

memory of any. The crowd could not by any means get into the church. A guard of honor from the governor preceded the procession to the cemetary. This procession filled the street for a long distance. Mr. and Mrs. Wingate, the daughter and son-in-law of Mr. Smith, who had just lost their little daughter in Cesarea, arrived three days after the funeral. It seemed as if our cup of affliction in this station was almost full. We have had to bear the pain of separation from three of the children of the station, gone to America, and have had to part with Mrs Smith also, who has passed the Atlantic, with her invalid child. In all our sorrows goodness and mercy have been with us, and we would not make one complaint.

We desire to record our unfeigned gratitude to Carleton College for the loan of their valued teacher, Miss Charlotte Willard, and to Miss Willard herself for coming to spend most of the year with us. The friend who has so heartily identified herself with us, has rejoiced with us in our joy, and wept with us in our sorrows, and given us such efficient help in the work, bearing a full share of burden with us, cannot henceforth but be regarded as in spirit a member of the station, and an associate in evangelical work, with whom it is hard to part.

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Anatolia College .

The large attendance in Sept. has been alluded to already. The number rose to one hundred eighty-seven, tho there was no sufficient accommodation for so many . Of these, over fofty were day pupils. Probably no one reason would account for the sudden influx of students .

At the time of the massacre it became impractible to continue the day pupils. As the days passed, it became more and more evident that the coming and going of so many young people daily would be the source of irritation and danger At length they were notified that further attendance this year would be impractible As some boarders also withdrew, the numbers finally became reduced to one hundred and twenty-six, quite as large a number as ought to be housed in the present buildings.

A class of nine graduates this year.

In the face of difficulties sometimes appalling , the college has held on its way. We hope it has passed quite through the typhoon. Whether it has or not, the Power which has saved the ship thus far can bring it safely through any storm.

We are slowly but steadily taking the steps of progress . Decided advance has been made in classification, and in various requirments. It is not our desire to have a large attendance next year. In times of such difficulty and complication, it is thought better to have limited numbers, under strict discipline and careful surveillance.

A better spiritual condition seems to exist now, than at the beginning of the year . The college is highly respected by the people.

The Girls' Boarding School.

At the opening in Sept. the attendance was large, the number reaching one hundred and twenty. On the occurrence of the distressing events previously narrated a considerable number of day pupils left. The present number is ninety-eight, of whom thirteen are Greeks. Full pay pupils are thirty-three. Of the remainder a large number are nearly full paying. A few were received at half price. The number of boarders is fifty per cent. larger than than during the previous year.

We are glad to report that the debt remaining on the new building is paid in full. The building which at the time of erection seemed rather large is now used to its utmost capacity. No considerable increase in the number of boarders is possible without enlargement, for which the present is not the proper time.

A class of six graduates this year, one of them a Greek, the first of that nationality to graduate from the institution.

The religious condition of the school seems to be especially good at the present time. Four of the girls have united with the evangelical church during the year. The devotional meetings among the girls are of an earnest and tender character, and a serious spirit prevails among the pupils.

The heavy affliction which fell on the school in the loss of Miss King has already been spoken of. Miss Riggs has been in Athens, Greece, during the year, but expects to return in Sept. The presence of Miss Willard has been a very great help and comfort. She seems to have been providentially provided for the emergency.

The door of extensive influence is open before this institution.

Marsovan, June 24, 1896. [Signed] C.C. Tracy.

1895-96

Rec'd July 30, 1896

Report of the Smyrna Station.
1895 – 1896.

The past year has been one of exceptional solicitude and anxiety to the station.
Early in November Miss Bartlett experienced a serious nervous colapse. For several years she has been living under too high a pressure of work. At length the crisis came and to her very great regret and that of all the members of the station she was compelled to suspend work and retire for a well earned rest. Miss Harlow whose health has not been robust for some years reluctantly abandoned her work. Mr. Bartlett accompanied Misses Bartlett and Harlow to America. The loss of these three earnestly devoted associates very greatly weakended our missionary force. As it was decided last Summer not to conduct a training ~~a training~~ class in Smyrna during the current year, Miss Saunders in her enthusiasm for the cause she has so deeply at heart accepted an invitation to Constantinople and has had charge of a training class in Haskeuy.
Although our missionary force has been so largely depleted we have great cause for thanksgiving in the acquisition of two very efficient young women to supplement, at least to some extent, our serious loss.

Last September Miss Mellinger, of the Central Turkey Mission joined our Station. Her arriva was timely, for shortly after her coming Mr Barlett was prostrated and she was able to render invaluable services in relieving Mis Barlett of a large burden of household a social responsibility. She has devoted h time for the last 8 months to teaching, work and Armenian Relief Work. For ma years we have felt the great need of a American Bible Woman in our large fe There has been no lady member of our c who whose duties permitted her to enga in work of that character to a great exte On learning that reasons of health comp Miss Mellinger to relinquish her work in C we gladly welcomed her to Smyrna. Mis Mellinger's purpose is to spend most of th year in Smyrna, but she will also visit th outstations as opportunity affords.

We must express our thanks to Brousa Station and especially to Miss Cull for th generous surrender of Miss Griswold to our Smyrna Girls' School. Miss Harlow's dep ure for America increased the burden

the ladies that remained to an unsafe extent. Miss Griswold's arrival was most opportune and the excellent service she has rendered, and the happy manner in which she has been able to adapt herself to the work of our school makes us unanimous in the desire that she become a permanent member of our circle.

Early in February Mr. McNaughton was invited to go to Erzroom to assist Mr. Chambers in Armenian Relief Work. He left Manisa on the 4th of Feb. and returned on May 26. During his absence an unreasonable burden was borne by Mr. McLachlan, who besides his own onerous school duties had to direct the general missionary work of the Field.

During Mr. McNaughton's absence, Mrs. McNaughton remained in Manisa superintending the schools, teaching and carrying on her regular Bible & S.S. work. Small pox has been epidemic in Manisa during the winter. It was with difficulty we were able to protect our schools from its ravages. Several of the pupils contracted it and were dismissed. This however did not prevent it entering the McNaughton household. The baby became a

victim of a severe attack. This was followed by bronchitis. At one time her life was despaired of but a gracious Heavenly Father stretched forth His hand of healing and restored her to health and strength. ~~A second~~

A second cause of anxiety was the general state of extreme insecurity due to the disturbed condition of the Empire. While the Province of which Smyrna is the centre, was preserved from actual outbreak and massacre, yet in the case of some cities & especially Smyrna and Manisa, the probability of scenes of bloodshed and pillage, for several months bordered on certainty. Signs of a very threatening character were so evident that the people lived from day to day in terror. In Smyrna, Armenian houses were marked for plunder. Large quantities of arms and ammition were purchased. These were concealed in Mosques, coffee shops and other convenient places. It became a common saying among certain classes of the Turks "We are awaiting the order from Constantinople to attack." In Manisa a similar state of things existed. I believe our preservation

under God was due to two causes 1st. The presence in Smyrna Bay of several foreign gun boats during the winter & 2nd. To the able and energetic administration of the Gov. General Vamil Pacha.

The distress throughout the country due to massacre and pillage, while to be deplored and condemned without reservation, yet presented the opportunity for missionaries to appear under a favourable perspective to those whose sympathies were not enlisted in our general missionary educational & philanthropic interests. The effect produced upon foreigners resident in the country, who never interested themselves in our methods or objects and who were inclined to look askance at all missionaries & missionary effort, have been led to see and admire the unselfish lives and ungrudging service of the Protestant missionaries of the country. In illustration of this permit me to quote from a letter written by a newspaper correspondent, who though a foreigner has been a resident of this country for most of his life & who never manifested any particular interest in missionary work.

"If relief comes in whatever form to those oppressed victims of Turkish lust and violence, they will have to thank primarily for their emancipation you gentlemen of the American Mission, and Europe also owes you a debt of gratitude for giving her the opportunity of redressing, even at the eleventh hour the wrongs that have for so long been heaped upon this Christian people +++ You and your colleagues I know well, do not labour for fame, or recognition or even gratitude. But I greatly wish that I were not debarred by the consideration of your own position in this country from letting my English readers know deeply the civilized world & especially the oppressed Armenian race are indebted to your fearless, & tireless efforts on behalf of truth and justice." Although the hopes suggested by this letter have not been realized yet, the sentiments of the writer respecting the missionaries I believe to be an expression of feeling shared in by many foreigners who formerly regarded missionaries with some suspicion

A second and much more important result of the effort put forward by the missionaries for the oppressed Armenians is manifested in the confidence won from the Armenians themselves of all grades of society & shades of opinion. I think I may venture to say that the words of the following letter written by a functionary of the Armenian church to a missionary, very fairly reflects the general feeling of the Armenian people.

'Revd and Gracious Sir. Seeing your devoted and solicitous benevolence toward the Armenian people I am unable to remain insensible and unappreciative. The weighty importance of the difficulties and sacred work you have undertaken compels me in the name of thousands of my unhappy countrymen, with my weak pen, to declare my admiration and gratitude to you who without complaint and unwearingly continue to wipe away the tears of multitudes of people and that in the midst of heart-breaking circumstances growing out of the condition of those who are distressed and famine-stricken. Yes I know also that the Lord, our Saviour, in the time of trouble, raised

up great and devoted men for the protection of his people. To the poor, the fallen, the disheartened you have given bread, the n[illegible] you have clothed, the sick you have cared f[illegible] In one word you have wiped away the tear[illegible] of the wretched and sorrowing. What can be the recompense of such benevolence? In the name of the little flock that has been given into my care, in the name of the suffering people with deepest feelings, I express heartfelt gratitude to you and through you to all those generous persons who have been pleased to help with their substance and upon whom the Heavenly Teacher [illegible] has pronounced eternal blessings."

Having thus won to a large extent at least the love and confidence of the Armenian na[illegible] may our faith grasp happy results of gigantic magnitude in the future progress of evangelical christianity in this country!

A third cause of anxiety and solicitude has been the disastrous retrenchment of [illegible] made by our Board on what was already an altogether inadequate amount for the efficient prosecution of the work in hand

The sad results of this method inaugurated within the last 2 decades of the history of this mission have been so often dilated upon that reiteration here would seem superfluous. Work established at the cost of money consecrated effort, earnest prayer, and persecution abandoned, little bands of trusted brethren, the nucleus of and foundation of future hope deserted, the suffering of preachers who after a long course of study carried on at the expense of the Board, and having devoted their lives to the ministry of the Word of God are turned out of their office to shift as best they can in avocations in which total lack of experience almost inevitably assures failure and penury, and the faith of our Society discredited, are a few of the results of this suicidal policy. Asking your attention to the field work proper I would observe in the first place that the unsettled state of the country made a loan to our distant out stations so imprudent an undertaking that it was abandoned and as we have only letters from the preachers at these points to keep us advised of the state

of progress, our reports respecting them must be necessarily brief

Afion Kara Hissar. We are pleased to be able to report tranquility and peace at this point. The aggravating and heartless persecution of past years borne by the pastor and brethren has subsided. The strong opposition against our work has apparently died out and the pastor who has had to bear the brunt of the battle has been able to bring down opposition and now enjoys the confidence of all classes of the people. He reports a quiet progressive year's work and is very sanguine for the future if the work is prosecuted with reasonable energy.

Last June we sent our very efficient Smyrna Bible Woman, Maritza Hanum to Afion Kara Hissar. She has laboured through the year with rare efficiency and we believe with corresponding success. She reports large woman's prayer meeting and an interesting Sunday School. Her opportunities for service are limited only by her strength and time.

Bourdour. There is nothing of an exceptional

character to report in connection with the work in Bourdour. The devoted pastor unobtrusively pursues his work with becoming zeal and earnestness. He is able to report steady progress, especially in the spiritual growth of his little flock. One or two defections reported last year have not as yet returned to the fold but the pastor is hopeful that by patient dealing with them they will be won back again. The attendance at service has been uniformly encouraging.

At Heissar has enjoyed a year of quiet work and we trust progress has been made. The pastor is enthusiastic but perhaps not always according to wisdom. He began a Greek morning service and while it has not been patronized with the enthusiasm we should like to see yet there are hopeful signs connected with it. The regular services have been maintained and good average congregations waited on the Ministry of the Word. The day school has had an attendance of from 25 to 30. Most of the pupils are Greek but sufficient Armenian children attend to warrant the services of an Armenian teacher

for half of each day. The pastor instituted a rule taking the hint from what he observed in Marsovan, that all the day pupils must attend the Sunday School. This is not a rule of our station but we have permitted the pastor to exercise his own judgment in the matter and so far no objection has been raised to the rule.

Eodemish. We visited Eodemish in November and spent several days there. We were encouraged by what we saw. We preached every evening to good congregations of attentive listeners. Quite a number of young men of the middle class attend the services with a good degree of regularity and show an active interest in the truth. The brethren are enthusiastic and have started a church building fund. A weekly contribution is made by each. Quite a number of the young men who as yet have not professed evangelicals, contribute to this fund. The school is still small not having recovered from the effects of a series of incompetent teachers. The present teacher, a graduate of Bardesag High School seems an effe

young man and we trust under his direction a substantial improvement will be made Marsa. We are pleased to be able to report a steady growth an an increasing interest in the evangelical work among the Armenians in Marsa. Prejudice is rapidly giving way to confidence and suspicion to trust. While we cannot record many accessions to the Protestant ranks, yet we can report an increasingly regular attendance of a large number of the most hopeful young men in the city. The pastor has been able to win their confidence and affection and we look forward with sanguine hope to the future. Services are regularly conducted in three different quarters of the city. The absence of the Bible Woman in Constantinople taking a Kindergarten course, has been seriously felt. In her absence Mrs. McNaughton has taken her place as far as their duties permitted. The Woman's prayer meeting has been continued and the Sunday School with a large increase in numbers has been maintained. The educational department of the work has undergone a slight change since last year.

Instead of a Girls' school we have substituted a Kindergarten. A graduate of last year's training class conducted it in a very efficient manner. The Boys School under the direction of a Marsovan graduate has sustained a good reputation and were it not for the extraordinary efforts put forward by the Armenians, both in the increased efficiency of their own school and in their determined effort to cripple ours it would have enjoyed a much larger patronage. The aggregate attendance at the Boys School & Kindergarten averages between 40 & 50.

Smyrna. The social atmosphere of Smyrna during the year has been heavy with portending dangers. The blood-curdling reports from the interior of massacre, pillage and plunder that became common in their frequency, during the Autumn and early winter months had a most numbing effect on the Armenians and Turks. It is surprising that the great Greek population took hardly a passing interest in the fate of the Armenians. If an actual outbreak had occurred one cannot prophecy what the attitude of the Greek would be. It is hard

conceivable that he would unite with the Turk but it is very improbable that he would risk his life in behalf of his Armenian neighbors.
The general state of feeling among the Armenians was of that unhealthy nervous quality that borders on either desperation or passive despair ~~The general state of feeling among the Armenians~~. The foreign press was eagerly scanned & the social barometer was largely affected by the latest telegrams and speeches of influential diplomats. Hope rose to entire childlike confidence as the great powers proposed united plans and designs for some method ameliorating the condition of their nation, then it fell to utter despair when divided councils promised little but desertion of the Armenians to their cruel oppressors. Blackmail practised on the wealthy members of the Armenian community now by the Govt for the support of the suffering Army besieging Zeitoun and again by the ill-advised Hunchagists for the support of their besieged brethren in Zeitoun, had to say the least, a very demoralizing effect. The open purchase of large quantities of arms, threatening risings and hordes marked for plunder, were

other causes that militated in the direction of insecu
and real danger. This natural confusion wo
barren soil for evangelical truth and yet the
year has not been without much to encoura
As has already been observed, the active sym
thy manifested by the missionaries had a corr
ponding response in confidence and respect ga
On two occasions the leading Armenians
solicited the use of our Girls school for concer
the purpose being to raise money for their su
fering compatriots. I need not say that
request was heartily acceded to and a
heartily appreciated by the Armenians.
Under the able leadership of Bod. Hag
Sashjian, our Armenian congregation enj
a year of exceptional harmony and progre
All the regular services have been maintai
and appreciative congregations attended. A
a sign of the healthy life of the congrega
I might mention that at the regular Ann
Meeting the financial stringency of the Bo
was mentioned and the appalling retrenc
ment of 50% was urged as a reason for
exceptional liberality by the people. The ke
note of doubling the regular contributions
struck and responded to by nearly eve
one present.

The Smyrna Kindergarten. The number of pupils in attendance has been rather less than for some years This is owing to several causes.

1st A uniformly high tuition.

2nd Insistence upon each pupil paying full tuition. The directors of the Gregorian Kindergarten accommodated their terms largely to what the parents of the children were willing to give

3rd The extraordinary efforts made by the Gregorians to strengthen their own Kindergarten and discredit ours

4th The absence of Miss Bartlett.

This has been very seriously felt. although the native teachers have rendered excellent service proving themselves faithful and efficient in a marked degree, yet the presence of an American teacher is necessary to give the school that stability and character that would assure a broad and growing patronage.

What the school has lost in numbers, we believe it has gained in efficiency and the year may be looked upon as one of encouragement and hope.

The Sunday School in connection with the Kindergarten has been large, including in its attendance many who do not attend the Kindergarten.

High School for Boys. Smyrna.
Annual Report.

The history of the school year now closing, differs from that of any of the four preceding years in one or two important particulars.

For each of the previous years it was our privilege to report a large & steadily increasing number of enrolled pupils. At the close of last year we had reached the full limit of our capacity (one hundred and fifty) & so further increase was impossible. The growing popularity however, of the school has naturally excited the jealousy & enmity of other institutions, and as a result the record of the past months has been one of struggle against opposing forces. If one were inclined to be superstitious he would say that we began the year under evil auspices. The most serious of all the influences which have wrought against the best interests of the school during the past year is one which is directly traceable to the conduct of one of our English teachers, who joined our staff at the beginning of the present year, & who came to us with the best recommendations both as to his

Christian character, & as to his special fitness for work amongst boys. The conduct of this master in his relat with the boys was such that we were obliged to dismiss him. Our enemies were thus provided with a basis of attack which they have not failed to avail themselves of, to the fullest extent. Encouraged by outside influences, a few pupils undertook to disregard regu-lations & encourage others to join them in a general movement against constituted authority, which resulted in the expulsion of the leaders from the school.

During the year nearly a score of pupils have been expelled for various reasons and as a consequence the exchequer has suffered proportionately. Six of the expelled were from our boarders, the charge in each case being insubordination or bad conduct in some form. The majority of day pupils were thus dealt with, through their failure to pay the tuition fees. The school has sustained a financial loss from dismissals and withdrawals of at least

In addition to this it was not until the present sc year had begun that we were surprised to learn that the one half of the original special grant of one thousand dollars, which we supposed was to be continued, had been granted only in name since

the close of 1894 - so that for this year alone the funds at our disposal were nearly 250 Liras less than our calculations when the year opened -

This loss has necessitated a serious cutting down of our current expenses in order to get through the year free of debt. At present we have every prospect of closing the school year without a deficit.

We are not however without serious apprehensions for next year, as, although a portion of our loss this year is indirectly due to the general condition of the affairs in the country, the probabilities are that we will suffer much more next year from this same cause than we have during the year now closing.

The revenue from the School will be about 900 Liras

Upon the whole the school has maintained fully its state of proficiency, & we are able to report decided progress in all departments.

We expect to graduate one of our pupils at the close of the present term. The religious life of the school has suffered somewhat in consequence of the circumstances referred to, at the opening of the report. However, the regular Sunday afternoon services in the Chapel, as well as the Friday Afternoon meeting & the noon prayer meetings, have been

well maintained throughout the year.

Our Missionary Society continues to support a native worker in the New Hebrides Mission, in addition to considerable charitable work in the city.

This year a local relief Committee was formed for the purpose of collecting & forwarding relief to the centres of destitution throughout the Interior.

Weekly offerings to this Fund were made by the majority of the pupils & teachers throughout the greater part of the year, & by this means about 50 liras were collected & forwarded mostly to Van[illegible]

Our little Committee became the channel through which other friends in Smyrna & vicinity have forwarded their contributions to relief work in the money & clothing. In this way during the past seven months we have collected & forwarded in about 400 Liras T. and 75 bales of clothing.

Report of the American School for Girls. Smyrna.
Session 1895-6.

It is with deep gratitude to God, for His good hand upon us, that we record the principal events of this school year.

We are very thankful for the unbroken prosperity of this session - though there have been many rumours of disturbance, yet we have been mercifully spared. But although we have not suffered ourselves, our hearts have bled for those in other places, who have been so cruelly treated, and we have been able to raise from teachers and scholars £25. At first we took up special contributions for different places, Van, Harpoot, Erzroom and Marash, but since February we have been contributing a certain sum monthly to the American Relief Fund of this city. Many of our girls are poor, and so they have earned their money by work, or by self denial - going without fruit, having only a plain dinner on Thanksgiving and Christmas days etc. Besides this money, which we have raised among ourselves, we have collected from friends in England and America, £75. In addition

The young men of the Armenian community have twice used our school hall for very successful concerts, by which they realized 210 liras; while the Armenian ladies had a table at our bazaar by which they made 75 liras. We find that all these common interests, and the sympathy displayed, have won the confidence of the Gregorians in an unusual way, and it does seem as if the wall of prejudice would at last be broken down. Out of the 142 scholars on the roll, 93 are Armenians, 29 Greeks, 12 Jewesses, 7 English 1 American.

Our graduating class this year consists of only two - both Armenians, who began their school life in Miss Bartlett's Kindergarten and have grown up in our schools.

We have this year added a Greek Kindergarten department to our school, which so far has been only a sinking fund, as our expenditures have been 42 liras, and our receipts only 7½. We hope, however, that as the department becomes better known we shall be more successful.

Miss Harlow, who had been with us for two and a half years, left for America in

January, and shortly after her arrival there, she severed her connection with the Board. During her stay in Smyrna, she had endeared herself to both teachers and scholars, by her sweet, refined character and earnest Christian spirit; so that it was with great regret that we realized that her health was not equal to the demands made upon it, and that as one of our best physicians here assured us, neither the climate of Smyrna, nor the confinement of school life was suited to Miss Harlow's constitution.

We have been very fortunate in securing Miss Grisiold of Brooza, to fill Miss Harlow's vacant place, and we desire to express our great appreciation of the value of her services, and our earnest hope that she may be permanently appointed to this school.

The King's Daughters' Society has done a good work as usual. We still support our little girl in India, and our little boy in Mr. McLachlan's school. Then we have had an unusual number of poor and sick people to care for. Dr Bolton of the Scotch Medical Mission has very kindly given one afternoon a week to visiting our sick people, and has also furnished their medicines

free. This has been a great help to us, and has enabled us to care for many more people than we could otherwise have done. We have visited them - mended roofs - paid rents - given food, clothing and fuel - and in every way, possible to us, have tried to make their sad lives happier. We have raised money partly by subscriptions, and partly by a bazaar held in March - in all our funds amounted to 53 liras. We have in addition provided Christmas and Easter dinners for a number of poor families.

We have a missionary society in connection with the King's Daughters, and have had very interesting meetings during the year, taking up principally "the islands of the sea".

Our temperance society has been growing slowly but steadily, and it is pleasant to notice how enthusiastic many of the new members are.

But while we feel grateful for all this activity in "good works", we do not feel satisfied with the spiritual tone of the school. We long for a baptism of the Holy Spirit, we greatly desire to see our girls becoming more Christ like. This year has seemed to be only one of seed sowing, and

yet as surely as we believe the promise, "My word shall not return unto me void", we are encouraged to wait for the time of reaping. The daily Bible lessons — the earnest talks of Mr Shoochow, Mr Tashjian, Mr Bellot and others & the daily teachers' prayermeeting — cannot all fall fruitless to the ground.

In conclusion, we would beg leave to draw your attention to the crowded state of the school, every available corner is occupied; we have the Kindergarten and music in our parlour; we hear classes in our own bedrooms; and in the dining room and schoolrooms, two classes are often going on at the same time.

If the school is to grow much more, it will be absolutely necessary for us to have a building on the valant lot opposite the school, which is already the property of the school. We have only dormitory room for 25 boarders, and judging by the applications already received, we shall have to refuse a number of girls for the coming year.

There too we have no hall which is nearly large enough for public exercises — this need is shared by the Kindergarten and the Boys' school, so that one large hall could be used

by all three schools for publick exercises, and also as a gymnasium for us. At present we are obliged to have our gymnastic exercises in the garden.

Of course in this time of retrenchment, it is hopeless to suggest new expenditure, but we simply make this statement of our need.

Emily M Callum.

Recd July 27, 1896

Annual Report of Trebizond Station, 1895 — 1896.

In the last year's report it was our painful duty to speak of the severe illness of our daughter which prevented her entering upon work here as had been arranged. I am now to add that her health, though greatly improved, does not admit of her thinking further of foreign missionary work.

But I am happy to be able to report that we are in a fair way to secure a lady member for the station, who will do the work which our daughter was to do. A year ago Miss Chamber came here from Erzroom in search of health. During the year, while regaining and confirming her health, she has perfected her knowledge of Armenian, and has also been very useful in our schools and general work, and more particularly in connection with our relief work. We are hopeful that very soon her connection with the

station will be fully confirmed, and that her influence, which has been already so beneficial to our work may be permanently continued.

During the greater part of the past year the "better half" of the station, as constituted during the past fourteen years, has been in the United States. The writer need not allude to the personal loss this has been to him but he may be pardoned for expressing appreciation of the counsel and active assistance which she has given during the years that I have been without any other associate and which has been so greatly missed during the past year.

And further to complete the missionary record of the station for the past year, I would recognize the very valuable services rendered by Mr. and Mrs. Crawford, in our relief work, and incidentally in our missionary work. Thanks are due to the Brousa station for their kindness in thus sparing to us so large a portion of their working force, and further thanks are due for the continuance of the favor which is now arranged for the coming year.

In turning to the general work for the past year one's thoughts will first dwell on the terrible scenes of the massacre which occurred in Trebizond on the 8th of October. It would not be appropriate to attempt a full presentation, within the limits of this report, of all the agencies that contributed to cause such blood shed and destruction of property as occurred, at that time but I may allude briefly to them. The suffering and oppressed condition of the Christians of Anatolia, especially of the Armenians of Koordistan has long been well-known to the world. How they might be relieved of their oppression has been the difficult problem to settle. The Sultan had promised to the Powers at the Berlin Congress that he would institute reforms which the Powers were to supervised. But the Sultan totally neglected to fulfill his promise and the Powers appeared unwilling to bring pressure to bar on him. The case of the poor people seemed hopeless. But certainones fancied that a resort to arms would secure their emancipation — strangely closing their eyes to the scattered and defenceless condition of the Armenians surrounded by

many times their own number of Mussulmans, who, if an appeal were made to arms could easily annihilate them. And when the attention of these revolutionists was called to the massacre and bloodshed that would certainly follow they replied, "Let it come - without bloodshed there can be no redemption." The bloodshed has come, but there has been no redemption - on the contrary the condition of the Armenians is indescribably worse than before. Not that the revolutionary movement was a sufficient justification for all the massacres, but it was an excuse and it is a pity that there should have been even so much of an excuse.

Under the pressure of revolutionary agitation, the demonstration of last September was made in Constantinople which was attended with so much blood shed. A few days later Bahri Pasha, Ex-Vali of Van, while passing through Tchiyond, on his way to Constantinople, was fired on in a crowded street of the city in broad day-light. Who the assailants were has never been absolutely proved, but it is supposed they were two

Armenian young men who were probably acting under orders from the Central Revolutionary Committee. The incident was not regarded by the Mohammedan population as an ordinary street fracas, but as a rebellious, revolutionary attack upon the government in which the entire Armenian Community was involved, and the belief was very general among the Mohammedan population that the Armenians were thoroughly organized and prepared for a general attack upon their Moslem neighbors. The government made a distinct issue on that point. It formally notified the Armenian chief men that unless the assailants of Bahri Pacha were given up it could not be responsible for the peace of the town.

The feeling was very intense and the excitement very great but it did not seem credible that in a sea port town which contained a large group of European Consuls, ~~that~~ a cold blooded massacre should be possible. Perhaps the storm might have been averted, but a son of a prominent Turk of the town had been seriously wounded in an attempt to capture two men, supposed to be the as-

vailants of Bahri Pasha, died on Monday Oct 7. and was buried the same day. This incident exasperated the Turks to the last degree and many threats were uttered that that night the Armenians would be massacred. The greatest consternation prevailed, thousands sought places of refuge, the missionary house was filled from garret to cellar. The night passed quietly and with the morning came a sense of relief. All felt that it was only a great scare and that at least during the day there was no danger. How strangely all were deceived, for while all were engaged in their usual avocations, moving about the streets or sitting in their shops the storm burst upon the town. Every Turkish man was armed and ready for the fray, and where-ever found attacked the nearest Armenian who, taken unawares and utterly defenseless, was shot down or butchered in cold blood. Apologizers for the perpetrators of this massacre, labor hard to prove that it was begun by Armenians and go so far as to particularize that the first shot was fired from the office of one Shawush. But this

contention ~~conclusion~~ cannot be explained, and to the impartial observer it is clear that the onset was unprovoked and the execution was wanton and barbarous. Almost simultaneously it began in every part of the town, and even in small boats on the water, and on board the Russian steamer the attempt was made to murder three boatmen.

The massacre itself clearly demonstrated that the Armenians as a whole were utterly unconscious of any disloyalty, had no thought of revolution any nor even of defensive preparations, and if the government were to acknowledge that it had misunderstood the real attitude of the Armenians and give them now its hearty confidence and protection they would soon rally from the terrible blow. As it is they are still regarded with suspicion, twenty-seven are not yet released from prison, and their enemies emboldened by impunity keep up petty forms of annoyance. They are willing to bury the past but they wish to be assured for the future. ~~That~~ This, however, is what is lacking.

As a direct result of the massacre

we may say that about 500 were killed in the city, 345 houses and 162 shops were looted of property valued at £165.000. In the 56 villages in the immediate neighborhood of Trebizond about 100 persons were killed, & 35 houses were looted and 316 burned, involving a loss of £40.000. In Gumish Khaneh and the surrounding district 123 persons were killed. 195 houses and 100 shops were looted, and four houses were burned at a loss of £6500 In this devastated portion of our field, we have Protestants only in Trebizond and its immediate vicinity. Of these five were killed, seven of their houses and two shops were looted and five houses burned involving a property loss of not less than £4000 (or $20.000.) Happily the tide of destruction did not extend westward along the coast. though at Ordou it was only the firm attitude of the local governor, Ali Nezzet Bey, that prevented a massacre.

During last summer it was our fond hope that the coming season would be one of special progress in the city work. A better degree of harmony was prevailing

several young men were coming forward in a hopeful manner, and we were planning new schemes for arousing interest and helping on the good cause. We only waited for the autumn return of the people from their summer residences. While still on their way to town that fateful day burst upon us. One of the young men on whom I had counted was killed, five others are gone to Russia and the few remaining could do nothing in the way of organized Christian Endeavor. But the season has not passed with out its spiritual work. For weeks the mission house was thronged with refugees. With these we held religious services morning and evening of each day. And on the Sabbath a goodly number came in from outside. For six weeks the chapel remained closed. It was then opened and the people began trembingly, one by one to venture there. Slowly the congregation increased until with difficulty all could be seated. Additional seats were brought in until no more space was left. At times many were obliged to stand and if we had had the means, plans would have been laid

immediately to enlarge the chapel. To the time of this writing the weekly congregations continue two and three times their former size. Other services, the weekly prayer meeting and the womens meetings are well filled.

We are conscious that many who thronging our meetings attend because they eate of the loaves and fishes and are filled. We hope however, that even with such a motive, they will be led to the truth, and some are showing an interest which is trust will be permanent. The interest of these services culminated on the first Sabbath of May, when the Sacrament of the Lord's Supper was celebrated and two were received to church fellowship.

Last year it was decided that under the pressure of retrenchment it would be necessary to close the boys school, and provide for our Protestant boys' as well as we could in the girls' schools. But when the mass were broke up the schools of the Lugoria community, the sight of hundreds of boys wandering aimlessly about the streets

was so pitiful that we felt forced to do some thing for them although it was not clear whence would come the means. A school was therefore opened though it was impossible to provide for all that would gladly have attended. At present there are about forty-five scholars in this school, and by means of the assistance of the Bible Lands Missions Aid Society of London, we hope to be able to continue the school another year. Our girls' school has continued prosperously through the year and our Kindergarten has its utmost limit of fifty scholars. Altogether there are now in our schools about 120 scholars more than twice the number at any former period. Besides regular Biblical instruction during the week there is a Sabbath school held in each school-room, nearly all the day-scholars attending regularly. Here it is recollected that at least four-fifths of our scholars are from non Protestants families, one may infer what an extensive and powerful influence is exerted by means of these schools. This is especially noticeable in connection with the Kindergarten where the training of the little children is the

capture of the mothers and their whole families.

The great work of the year has been the relief work. On the day of the massacre a large number were landed in the mission house, without bedding, often with scant clothing, and with nothing to eat. There was nothing else to do but to draw on such stores as the house afforded to supply the needs of all. Fortunately that morning a few minutes before the carnage began, a basket of apples had been purchased at the door which with a ration of bread provided for the needy until our connection with the outer world was again restored. Mr. Shaw found it necessary to provide rations for certain ones, so that we may say our relief list was opened on the day of the massacre but we little realized to what proportions it would reach, although our hearts melted at the desolation, and the indescribable sufferings that must follow. At first only a dozen or two were helped but these numbers rapidly rose to hundreds and thousands, until nearly ten thousand were written on our list, the greater part of them coming to our house for help. At present the

number of beneficiaries exceeds eight thousand. Messrs Chilton and Hunter, appointed as Consuls to Erzroom and Harpoot respectively, and who were here at the time of the massacre, were the first to contribute to our fund, which has thus far amounted to more than 4700 Turkish pounds, or $20,000, of which some $17,000 has already been expended.

In managing the relief work, every possible effort has been made to give employment to as many as possible. Sixteen hundred and sixty-five heavy quilts were manufactured also 312 wadded jackets, besides shirts and other garments, giving employment to a hundred or more people, for a period of two months. There followed the manufacture of farming implements, plow points, heavy hoes and spading forks, of which 365 were made and distributed to villagers in place of money. In this work several blacksmiths were helped to revive their ruined business. Among them was one Boghos (Paul) Rahanian whose shop and home were looted, his son killed and himself shot and stabbed until with twenty-two wounds he was left for dead. But life was not quite extinct and rel-

lying he was slowly brought back to a comparative degree of health. He is not yet able to work as before, but being a skilled workman he could direct and oversee others and gain some resources.

At present we are bringing corn from Ordos and distributing it instead of money to the villages at the rate of about 400 bushels a week. This will be used for food and for seed. As the season for sowing wheat, which is only in the autumn and winter in these parts, passed without any grain being sown, the entire hope of the farmers for this year turns on the corn crop, the season for sowing which is April and May. The supply of corn is therefore a vital element in the permanence of relief.

Our work outside of Trebizond, has not been directly affected by actual massacre, though at Ordos, at one time an outbreak seemed imminent and the consternation of the Armenian population for a season was very great. There were those who tried to work up a massacre. They diligently circulated the fiction that the Armenians of the villages were about to attack the town. The military commander professing to believe this story began to distrib-

ule arms to the Turkish population, and asked permission of the local governor to attack the city Armenians on the supposition that they were in league with the villagers and to attack them would be to forestall the plot. The governor Nazey Ali Bey, very appropriately ordered the military commander to send a body of soldiers into the city to deal with any hostile demonstration that he might meet. He did so but finding no hostile demonstration there was no excuse for murdering and plundering the Armenians. It would seem that it was only the firm and commendable action of the governor which saved the town from the bloodshed and pillage that visited other places.

As to the Greek chapel I wish I might have write the last chapter of its history. The story last year ended with an account of the arrangement by which the government was to buy the old building for 600 Turkish pounds, $2640 and the Protestants were to purchase and build on a plat selected by the government, on the riaksoy. In accordance with this plan the work began and went on nicely for two or three months when the Greek women made a raid on the premises, drove off the workmen, tore down

a portion of the walls and prevented further operations. The local government acted vigorously and threw several prominent Greeks into prison. The governor-general of Trebizond, ordered these men sent to Trebizond. Here they were set free and used their opportunity to arrest the progress of the work in another way. They urged many reasons why the site chosen for the Protestants, was not a suitable one, that there were many other more suitable places for a Protestant chapel, and requested a commission to be sent to examine if it were not so, and if so to change the site again. The commission was organized and sent, and in accordance with the wishes of the opposing Greeks, decided that the place should be changed. The recommendation of this commission was accepted by the governor general and sent to Constantinople for endorsement. Things looked darker than ever but as a kind Providence would have it, the recommendation of the commission was not endorsed in Constantinople and the local governor, who had always shown himself friendly to the Protestants, awaited a convenient opportu-

tunity, when the work of building might be resumed without stirring up new opposition. That time came during the disturbances last autumn. The Greeks were very much afraid that they might be attacked as well as Armenians, and therefore when the Protestants resumed work they dared not interfere. The building operations went quietly forward until early in March when I visited Ardvo, the first story of the school building had been completed and without waiting to finish the upper story a roof had been put on, and the building was occupied with schools during the week and with religious services on the Sabbath. It was a matter of great joy to this enthusiastic people that after four years of homeless wandering they could enjoy even such a place, all their own, in which to worship God.

Still the same old and less struggle for funds continues. The money promised by the Government has not been paid according to agreement. Two payments have been made but at this writing, half of the money, considerably overdue remains unpaid. Meanwhile it seems very urgent to press forward the work. Considerable debt has

been incurred in the hope of soon receiving this money. But even when paid much more will be needed to build the chapel and to complete the school building. The people will continue their gifts as in the past, but though numerous and generous, they are all poor and can give but little at best. Who will help them through this important undertaking?

The work in the Armenian community at Ordoo has moved forward in a successful manner, even though the pastor was absent for some months. His wife is not able to live in the Ordoo climate but is compelled to remain on the mountain heights of her native village. The pastor went on a visit to his family and was for a long time unable to return on account of the disturbed state of the country. But he is now again at his post. The bible reader came to Tebizond in September, to learn the Kindergarten system and we have not been able as yet to fill her place in Ordoo. But Miss Diriana has proved herself very useful in the new and interesting work that has sprung up among the women of this city, in visiting with Miss Chambers and in holding meetings.

The work of the Greek Bible-woman, the faithful Kiria Sophia, at Ordo has gone on as usual. In fact during the long period that the Greek brethren were without a place of worship the unobstructed labors of Kiria Sophia have been invaluable in keeping up the zeal and courage of the congregation.

The work at Semen has suffered for lack of a preacher. The young man engaged for their preacher was at Trebizond at the time of the massacre and was so thoroughly frightened that he ran off to Athens. This conduct so displeased the people that when he found his way back they were unwilling to employ him and the work has naturally suffered.

At Bey Alan the arrangement of last year is continued and the whole village is open to our work. There is no other school besides the Protestant school in the place and all send their children to our school. On Sundays the little school house is packed to overflowing and thus far the constant effort of the people has been to supply suitable places for the enlarging congregations

and schools. The aid granted by the Board for this place, now reduced 43% at that, is quite insufficient for its needs and were it not for the timely aid of the Bible Lands Missions Aid Society the work could not go on.

So new members were received into the churches during the year covered by the Tabular View, though several additions have been made since. Adherents has increased from 1020 to 1057, attendants on worship from 715 to 810, scholars from 423 to 471, and contributions from $1203 to $1259, the largest sum ever realized for contributions since the organization of the station. The entire amount of contributions during the past fourteen years is $10.808. It may be interesting to add that during these fourteen years the Protestants of the Tubizond field have increased from 170 to 1057, more than six-fold, communicants from 26 to 222, more than eight-fold, attendants on worship from 100 to 810, or eight-folds, scholars from 68 to 471 nearly seven-fold, contributions from $97. to $1259. nearly thirteen-fold.

We are grateful to God for such favors as these with which He has blessed our humble efforts and we will go on in hope of even greater blessings in the future.

M. P. Parmelee

Trebizond May 18. 1896.

Report of Bonza Station 1896-7.-

When our way is hedged up with all sorts of difficulties, it is not to be expected that the year's report will bristle with startling success; to hold our way under such circumstances is as truly a triumph as to make rapid progress when helped by favoring winds.

During the early months of the year under review, we felt considerable anxiety because our peace-loving and order-preserving pasha was supplanted by another, whose record and personal bearing were anything but reassuring; his partiality for Mussulmans and his hatred of the Christians were so patent that the former class saw visions of plunder, for which they had been impatiently waiting, and the latter class were kept in constant fear lest the calamities, which had befallen so many of their fellow christians, should also visit them. This state of things however, fortunately for our Vilayet, did not last long. Zihni pasha's abilities were in demand at the Capital and, after two or three months' interregnum, we were

permitted to welcome Musir Pasha back to his former position. In one sense his going away for a time was a blessing, for, in his absence and never dreaming of his return, several evil minded officials had openly tried to create disturbance; these were speedily removed from office to the great satisfaction of the Christian Communities. The surveillance of the police all through the Vilayet has been so strict that travel from place to place even for merchants has been well nigh impossible and for a time all intercourse with the Capital was interdicted to Armenians.-

On several occasions I have laid my plans for visiting the Eastern portion of the field but up to this time, the native pastors have objected so strongly to it, that I have not felt it to be right to go in opposition to their judgment, and so have had to content myself with such information as could be gathered by letters or from chance visits of brethren from those parts. Tours have been made sometimes

in company with Mrs. Baldwin to Bandirma Soloz, Yenijé, Jerrakli, Hamidiché and Demirdesh and other visits have been made by native pastors to some of these same places.

Kara Aghaj. Beginning our survey with the farthest point from home, we find the simple villagers of Kara Aghaj holding their own but in the midst of trials and difficulties, which would crush other communities, but this is another feeble folk have for a generation persevered in battling for their rights, when to a looker on it would seem that their possessions were not worth half the risks and dangers, which they incurred for their maintenance. For the sake of the moral influence on themselves, we would be delighted if their quarrels with their neighbors were settled, for, when for long years one's rights are attacked by unscrupulous parties, the temptation to defend them by questionable measures is often too strong to be resisted.

The former preacher Mr. Sarkis Gerdjian continues to manage his fields during the week and minister to his

people on the Sabbath; he is not specially gifted, but he has profited by the very slight advantages which he has enjoyed; he is about the only person in the village who reads Turkish in the Osmanli character; this fact, coupled with sterling honesty has given him a position of influence in the village which he has maintained for years. With a mere pittance of help from the Board this Community maintains regular preaching services and also a primary school attended by about forty boys and girls.—

<u>Avolanteg.</u> This place is about three miles from Kara Aghaj and, like that place, is occupied by families, who have removed from Mouradchai.

No preacher has ever lived here and no pecuniary assistance has been given by the Board except in the matter of building a chapel, which is still unfinished. The preacher from Kara Aghaj occasionally spends part of the Sabbath here and helps at other

times by his Counsels, but whether he comes or not, the cheerful sound of the Sabbath bell regularly breaks the silence and the Christian families gather in the house of prayer, thus witnessing to their trust in God and their desire for larger blessings at his hand.

Mowadokai has had no preacher for several years and I see no prospect of their pulpit being supplied in the near future. Even if the Board were able to assist them, they are not in a position to be aided; they have not learned the blessing of self help and as a Congregation the Lord has sent them leanness of soul. The brethren still meet together twice on the Sabbath, in the morning for a service Conducted by one of them and in the afternoon for a Sabbath School exercise.-

For several years the Young Men's Society have been begging for a more advanced school and have promised their share of the Expense, but as we have not been able to meet them half

way, this school remains a primary one supported in a (to the teacher at least) very unsatisfactory way by the tuition of the pupils. There are about 45 of both sexes in attendance.

Chalgara The hopeful work in Chalgara, which we were able to report two or three years ago and which was checked by the death of the preacher, remains at a standstill. The extreme simplicity of the people, which was an especially hopeful feature in the beginning, now proves an obstacle to advance, i.e. the work was cut off as mentioned above before any one in the community was fitted to carry it on - there is no one to conduct a service & very very few, who know how to read at all. We can only hope that the smoking flax will not be quenched yet in God's time become a shining light in the midst of a great darkness.

Coddagh continues to be ministered to by Rev. Toros Kendigian. The trying experiences past of his wife in Arabkir

and late of both together at Cuiöpte last August, has served to refine their Christian characters and bind them closer to their chosen work. They report increased health for their children, free access to most of the homes of the village, full congregations on the Sabbath and well attended women's prayermeetings sometimes held in the houses of Gregorians.

The coming in of the Disciples at this point, and especially their teaching and practice of non-observance of the Sabbath, has greatly hindered the growth of the work; in fact the falling away of church members to join this sect fairly keeps pace with, if it does not outstrip, the additions to the church.

Bilijik. The former preacher at Bilijik is now preaching to their church, but without any recompense from us and without our assuming any responsibility for him. We simply allow the family to occupy the Mission house rent free. The wife of the preacher keeps a little school mainly for her

own children and those of her daughter, though of course others are received.

The son-in-law, a person of some means, informed me a short time since that he was making arrangements to employ a young man as teacher.

It is a great pleasure to see people beginning to feel responsibility for their own institutions, when the hope of being helped has given out.

Monhalich. The few families of our community in this town are to be commended for their activity and zeal — they have had no shepherd for five or six years, yet they do not forget the fold or forsake the assembling of themselves together.

We found their school (entirely supported by themselves) in a very orderly and praiseworthy condition on a recent visit to the place; to be sure it was not up to the standard, which we would set, yet, I may say, we take more pride in it because it is the people's own.

Bandirma. Here our excellent brother

Hadji Abraham most worthily discharges his duty as locum tenens, not being an educated preacher, he largely avails himself of helps, but also quite often launches out on his own resources and conducts the services very acceptably.

He has a gift in prayer and in song, which helps him materially.

We have no word of Rev. Mr. Morgichian and do not know what has become of the fund for Chapel building, which he collected in England and speculated with on going to America; we have confidence in him however and have no doubt but that the money will be available as soon as we are ready to build.

Soloz Rev. Sdepan Madsigian has continued his pastoral labors at Soloz, but while there have been no interruptions in the regular work and, from time to time, additions to the church, the indications at this writing are that there will be a change before long. Who will be found to feed this people, conserve the good which predominates in the

church and wisely guide and restrain the elements which incline to mischief-making? The School in Sohag is fairly well managed and commands the confidence of the Gregorian Community to a quite remarkable degree: they have sent to us quite a number of their boys, paying well for them and they would send more if we were able to receive them.

Jenije, under the efficient pastorate of Rev. Hagop S. Melkonian, continues to flourish; the high esteem in which the pastor is held, an esteem which is constantly gaining strength, augurs well for the future. One can but have high hopes and expectations as he sees so large a body of young men, united in their leader and zealous for good works. Pastor Hagop aims to keep his church, church building and School up to the mark all the time. The whole village appreciate the worth of the man and

profit by his experience.

Jessaka. The demands of his own large congregation leave the Gevrije pastor but little time to look after the interests of Jessak, still he does not neglect them, but encourages the people by occasional visits and by administering the sacraments for them.

A Sabbath service is maintained by the brethren and one of their girls, who was for several years in our Boarding School, has kept a school for the children, receiving a small salary, the money having been collected mainly by tuition.

Bromsa. Coming now to the station proper, we notice first a large depletion in our Congregation, growing out of the state of the Country. A dozen or more families from the Bromsa Church are in Bulgaria, while others, giving up all hope of reform for this Country, have adopted "the land of the free and the home of the brave".

As this church has been self supporting

for many years; it was becoming a very serious question how they would be able to retain their pastor. We could not expect help from the Board and the most generous liberality on the part of the Congregation would barely meet half of their expenses. As the proverb runs 'It's an ill wind that blows no one any good', so this seemingly adverse circumstances placed at our disposal just the family we should have chosen to superintend our orphanage work.

Funds were already in hand, the buildings, vacated by the Boarding School were unused and it was quite a problem to us how to dispose of them. You can imagine therefore what a satisfaction it was to us to open the doors once more and offer a shelter to homeless and destitute orphan girls.

This was done on the 13th of January and we soon had 30 children, 10 from Arabkir, 2 from Erzingian, 2 from Baibourt, 9 from Ak Hisar and

from Constantinople. One of the Arabkir girls, who was ~~sick~~ ill when she came, lived only three weeks and three of those from Constantinople have, for various reasons, been sent back; we have however word from Dr. Barnum that 21 from Arabkir are on the way to us; this will bring our number up to nearly fifty. With one exception all in the Home are in good health and spirits. It is delightful to see how quickly our good Pastor and his wife have gained the affection of the children - they call them in the most natural manner "Baba" and "Maria" (Father & Mother) and expect and receive from them a tender love, surpassing no doubt in many cases that which they were used to enjoy in their own homes. The pastor's second daughter, who graduated from our school last year, has charge of the school for the orphans, and a young German lady Miss Reineck (a niece of Prof Godet's) has just arrived to

assist in the care of the orphans.

Only one of the girls now in the Institution is from the Protestant Community but it is a pleasure to us to be informed that the new ones now on the way nearly all belong to the fold.

Mr. Crawford has engaged fifteen beds for girls from Bridport and yet there is room.

The exodus of families, referred to as affecting our congregation, has naturally had the same influence on our school. Seventeen whose faces appear on the photograph taken at the close of the last school year are no longer connected with it, and, with but one or two exceptions, the cause of withdrawal has been the removal of the parents from the city. Others however came in to take their places and we have had an attendance of 47.

Owing to the disturbed state of the Country last September we did not receive boarding pupils from outside the city; only two were with us at the

beginning of the term but four more were received later; these have made their home with us while the school proper is about five minutes walk distant.

Friends, who have visited the school, congratulate us on its success and with a fine building, promising pupils, an excellent corps of teachers and substantial and hearty backing by the good Woman's Board of the Pacific, we should be greatly disappointed if we could not see progress from day to day.

Still we hope for better things in the future and to this end and for all our work, we would beg the kind sympathy and prayers of all our associates

Thos. A. Baldwin.

Astronomer Manchuria

1896-97.

Recd July 29, 1897.

Baston

79

Report of Cesarea Station.
(June 1896 - June 1897.)

Perhaps the phrase "Holding the fort" would be the truest characterization of our work for the past year. There has been no question of meeting the demands of the work; of entering in at open doors; of "strengthening the things that remain". It has been simply an effort to get thro' the weeks & months with as little loss as possible.

Fortunately there have been no new massacres; unless, perchance, we confess figuratively to the "slaughtering" of the congregations at Aziziye, Chomakhu, & Dendil, besides giving the "coup de grâce" to several others that had hoped for aid. One of our preachers, in his bitterness of soul, said "You are worse than the Turks. They killed their neighbors: but you are slaughtering your own children". Of the 41 outstations that have been worked, more or less, since my joining the mission in 1878.

only 18 are now, (June 1897) receiving grants in aid. Sharkushla has never received a grant from the American Board, & yet it has a good school and an earnest congregation that put to shame many a place aided for 25 years.

How soon we may drop from our "teens" into the digits no one can tell.

I do not mean to imply that I think this dropping process is altogether an evil: for years I have had a growing conviction that the foundations must be relaid, if there is ever to be a strong, aggressive, spiritual church here in Anatolia. Some individuals, at least, are learning the lesson that giving that costs something is the indispensable condition of spiritual life & growth. No doubt this retrenchment will cause great sorrow & loss; perhaps, in some cases, irreparably so: yet, on the whole, I believe it will clear out the dead wood and make room for enlargement & growth. Pruning is hard on the suckers but good for the trees.

But it is not always possible to tell which are only suckers & which may be hopeful branches. Some of us have protested vehemently against this relentless retrenchment, but we are now beginning to fear lest we be found fighting against God. And so, without planning, without knowing we wait for the inevitable. Like the ox between the altar & the plow, we are "Ready for either".

Touring

It was not until Feb. '97 that permission was granted for our touring. We have never been able to discover any particular reason for the opposition: our local governor professes, at least, to be most friendly. But be that as it may, thro' the efforts of our legation, the courtesy of the government & the grace of God, we were permitted to tour under escort, & between Feb. 9th & May 31st visited every outstation of the field except Ayiyiye. All were most thankful for the visit, & with

the exception of Boorkhan, the audiences were limited only by the capacity of the places of worship. Never have I seen listeners so eager and appreciative. Not only have Gregorians flocked to our services, but in some instances Gregorian churches have been opened to us. We do not believe that the "walls have been broken down"; as far as we are concerned there never were any walls. If they are ready to listen to God's Word as never before, we & our fellow-laborers are ready to preach it, & will do all we can to help them on into the light.

It would be easy to fill pages of this report with items that are hopeful, or those that are the reverse, but I will spare you, as well as myself.

The brightest spot that we can mention is Shortushla, where a Christian family from Moonjoozoon has lived and labored and prayed for years, and has developed a vigorous, self-sustaining congregation, with one of the best common schools in all

our field. Even the building used was built by their own hands or paid for by their own contributions. Like a lusty, young oak, this work is a growth from within.

Akwerai calls for special mention for aggressive, spiritual work: we hope that ere long this congregation will be ready for organization as a separate church.

Angara, too, is showing new life: the long-drawn-out lawsuit was decided in favor of the congregation, & temporary possession of the house was given. We trust that the "appeal" will soon be decided in our favor, & that we shall remain in permanent possession. The condition of the congregation is very hopeful: I wish I could say the same of Istanua. The work in Berava is quite encouraging: there is new interest & zeal on the part of both brethren & sisters; the audiences are immense, & the spirit is good. Gregorians & Protestants mingle happily in worship & conference: and we only hope that

no chilling blast will scatter them again. There has been a long-continued effort to combine for the support of a High School, (or, as they prefer to call it, a "College"); but in spite of much friendly conference and an earnest desire on both sides, a definite plan of co-operation has not been formally adopted. We hope for the best.

Talas School.

Our Boarding School has passed a very successful year. Miss Olsson has surprised us all by the vigor & efficiency with which, in spite of her weakness, she has carried her heavy burdens. We expect that the summer's rest will renew her strength & courage for the work of the new year. Miss Wason has made steady advances all thro' the year in knowledge of the language & ability to oversee the instruction of the institution. If the Mission will again endorse our request for Mrs. Seelye, & if she is able to come this fall, our school will be more fully equipped

than ever before.

Orphans.

On Apr. 15th 1896 we received at Talas our first instalment of "Massacre Orphans"; their expenses were provided, in part, by friends in America, thro' Rev. H. S. Jenanyan. These were followed by a second instalment, so that when Dr. Lepsius providentially visited us, May 5th, we had a group of as bright and promising girls as one often sees. He was delighted with their appearance & at once promised £200. to enable us to fill the number of boys & girls up to 50. By giving an opportunity & incentive to self-sacrifice these 28 orphan girls have been a great blessing to the Talas school; and the school's influence on them has been very gratifying. It would be hard to find a happier set of children, & we have good hopes for their future.

For the boys no such suitable arrangement could be made at once. Some 35-40 were accepted and aided in

Cerasea, where they attended the Protestant schools. It was not until Mar. 1897 that we could remove them to Talas, where ample accommodations have been secured for them near the mission compound. Looms have been set up for both the common reed matting and for rugs: many of the boys are learning the use of carpenter's tools; and, altogether, it is a busy, happy household. We consider ourselves as especially fortunate in securing Prodromos Ef. & his wife to take the charge of this institution. Wise & patient in method, earnest & spiritual in life, fertile in expedients & thoroughly practical, it would be hard to find his superior for such a work. It is our purpose to teach each of these boys some trade, & to give, if possible, such instruction as shall make them intelligent, self-respecting, self-supporting members of the community. Dr. Leffingwell has kindly accepted this plan in prin-

ciple, but we expect to go ahead slowly. One of our best Protestant Armenian teachers has charge of the boys during their study hours at home, and accompanies them on Saturday evening & Sunday morning to the Gregorian Church. Most of the boys are Cesareans, but some are expected from near villages. We are also assisting some other orphans at their homes in Yozghad & Moonjoosun.

Outside Relief.

Our regular outside relief work closed early in July 1896, but since then we have given considerable from private relief funds, in a quiet way & over a large field. By far the larger part, however, has been given in Cesarea. What the summer & the coming winter will bring us no one can tell: trade is at a standstill; work is scarce. Day laborers will gladly work for 2 pr. per day, feeding themselves; & skilled stone-cutters are eager for a job of piece work that will

bring them in only 2-4 ps. per day. Most of the manufacturers with means have either lost their all, or have fled to other parts. We are apprehensive of the future, in spite of the fact that a batman (17 lbs.) of common flour is selling for 2 ps.

Personal.

In Oct. 1896 Mrs. Fowle & children were sent to America, & in Mar. '97 Miss Burrage went to Smyrna for a change, & refreshment in kindergarten methods & work: she expects to begin a training class in the fall.

Dr. & Mrs. Farnsworth were booked for sailing last Sept., but for family & political reasons decided to spend the winter in America. They are eager to come back, & we hope the Annual Meeting will endorse our request that they start as soon as possible. A warm welcome & a large work await them.

We are rejoiced to learn that Dr. Dodd & family expect to sail early

in Sept.; there is not a city or village in all this region that is not looking "with 4 eyes" for his coming.

It will be a glad day for us all when he is in his own place & at his important work.

So ends a very brief record of a very trying year. What the new year will bring us we do not know: we only say that, by God's help, we will do the best we can, with the means placed at our disposal.

May each be found faithful!

On behalf of the station
J. L. Fowle.

Cerana,
June 10, 1897.

REPORT OF THE CONSTANTINOPLE STATION
1896-97

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On account of the lateness of the Annual Meeting, this Report may properly include within its scope some months of the year 1897, and by a fuller history of operations, show more clearly one characteristic of the work of the year; namely, the illustration which it affords of the manner in which the Almighty is able to bring blessing and success out of the wrath of His enemies and the discomfiture of His servants.

The field coyered by this Report is the territory of the Constantinople Station, including its two remaining outstations of Adrianople and Rodosto, and the district of Nicomedia, Baghchejik, and Adabazar.

The Missionary force engaged in this field consists of five men, four of them aided by the companionship of their wives, and of sixteen unmarried women, including the six who form the faculty of the American College for Girls at Scutari. At the outset , therefore, it should be noted that the report relates largely to work done by women. Upon woman's work the Station has learned to rely to a great extent for progressive enterprises, and for that fruitful line of influence which is social and personal upon individuals who have been brought in one way or another into readiness to listen to the messengers of Jesus Christ.

In reviewing our present working force, , our hearts go forth in loving remambrance of many who have gone from us, and especially of two formerly essential to the efficiency of our body, who since the last Annual Report have been taken to the visible presence of the Master, to join the growing assembly of those earlier workers in this country who, having done their work have entered upon their reward. Rev. I.F.Pettibone, D.D., long the recourse of every one in our circle who was in need of counsel, of practical knowledge of affairs, or of comfort and cheer, and

Mrs. E.E.Bliss, the impress of whose strong devout character remains on many souls in this city, departed this life almost at the same time, and both in the United States, in the month of March. But a few weeks ago, too, we all participated in the grief of her parents at the death in New York, of Miss Abbie Herrick; who is not dead, but released , however, from continuous illness and pain, after the long suffering had exquisitely refined a nature already attractive, spiritual, and beautiful.

Of our workers in the field, Mrs. Parsons, whose life has been unstintedly given to the service of the women of Baghchejik, retired from the work at the end of May, accompanied by the blessings and the prayers of many an humble follower of the Savior in this city as well as in her own life long field. Miss Patrick, the President of the Girls' College, has been detained from her post by ill-health. But in general, the usual degree of health has been maintained by all, for which as well as for the opportunity to labor during an epoch like the present, we record our hearty gratitude to God.

DISPOSITION OF THE FORCE

For their principal method of reaching the people the members of the Missionary force now in this field are assigned to three established departments; namely, I. One man and his wife (residing in Pera) and seven women (three in Gedik Pasha, two in Hasskeuy, one in Scutari, and one in Baghchejik) to the Evangelistic work comprising regular preaching, Sunday school work, and the visitation of individuals and families; II. One man and his wife (in Baghchejik) and nine women (three at Adabazar, and six at Scutari) to the Educational work, comprising instruction and supervision of educational institutions; and, III. Three men, all residing in Constantinople, to the Publication work, which comprises the use of the enormous power of the Press in every way possible for the enlightenment and the Christian culture of the people throughout the Missions of the Board in Asiatic Turkey. But it should be remembered that this classification merely indicates the chief direction of the labors of men and women whose duties are not in actual fact limited by the

by the lines of their various departments. For the whole force is truly engaged in Evangelistic work. None would be content without opportunity for direct influence upon souls. The ladies at Gedik Pasha, and at Hasskeuy, also, while exerting perhaps their widest and most immediately fruitful influence in Sunday School work and visitation, are also engaged in the direction of important schools.

Besides these three departments there is always a considerable amount of important work done by Missionaries which may be classed as Special labor. In this fourth department falls for instance, the work of the Mission Treasurer, the one upon whom rests the duty of providing means, and physical comforts and consolations, and all manner of informations and practical suggestions for all of the missionaries of all the missions of the American Board in Turkey. At the same time upon him rests the necessity of convincing by clear and flawless tabulated proof the Treasurer of the Board at Boston, of the proper application of every cent which has been committed to 170 missionaries, many of whom do, but some of whom do not understand book-keeping. The actual cash passing through his hands in 1896 was $851.298.54. While his associates are refreshed by the spectacle of souls that are awakening to spiritual sensibility, he , for the sake of good order and business method and accountability, is engaged in a ceaseless round of drudgery, depressing in its lack of stimulus from within itself, and its seemingly barren absorption of the strength and the life. More than any other department of Missionary labor, the Treasury Department requires from the man who sacrifices himself to its necessities, likeness to the Lord Jesus Christ in coming to this land , not to be ministred unto but to minister, and in making the place of secret prayer the source of power and of holy enthusiasm.

Under this head of Special labor also, must be classed that vast enterprise of charitable relief of destitute Armenians of which some details will be given below.

The people with whom we have chiefly had to deal have been, as usual, Armenians and Greeks. So far as the Armenians were concerned, from the beginning of 1896

we have had to do with a people smitten, terrified and crushed by the horrible slaughter and pillage of so large a number of their kin in Asiatic Turkey. It had been hoped however that an end had been made of these fierce demonstrations of cruelty and race-hate. But on the 26th of August 1896 a small number of Armenian revolutionists, under anarchist leadership, seized the Ottoman Bank building in Galata, and some other strong buildings in Stamboul, and made them centres for ostentatious and exasperating attacks upon the police and the troops of the Ottoman Government. These incidents in themselves were comparatively trivial and their authors easily disposed of. But they became the excuse for the false announcement throughout the Mohammedan quarters of the city, that the whole Armenian population had taken arms to destroy the Mohammedans, and for an indiscriminate onset of the Mohammedan rabble upon the Armenians as a race, which continued during thirty-six awful hours. When the wild orgy of license was at length stopped by a word from the sovereign, at least five thousand Armenians had been killed in this city, and as many more robbed of every thing that they possessed in the world.

The red-handed criminals were in the main unmolested after the event as they had been during its progress. But immediately after the cessation of the massacre, great numbers of the surviving Armenians were imprisoned under charges of having caused it. This was followed by a systematic prohibition of the pursuit of their ordinary avocations by the poorer classes of Armenians, and this in turn by the summary discharge of those of the same classes in the employment of the Government, of Public Companies, or of private individuals. Within a week it was made evident that to give employment to an Armenian was an act deemed unfriendly to the Sultan; that to speak to an Armenian was occasion for grave suspicions, while the maintenance of kindly relations with Armenians, was almost criminal. Even the representative of the United States Government at Constantinopla urged that the Missionaries discharge all Armenians from their employment, and improve their own standing in

the eyes of Turkish officials, by refraining from any intercourse with or exhibition of sympathy for sufferers of this nationality. This state of affairs, made more unendurable by constant threats from Mohammedans of the city that they would certainly complete their bloody work, caused the flight from the city of from 30.000 to 40.000 Armenians within a few days time. So far as the city of Constantinople was concerned, the missionary work seemed to have received a blow from which it could not recover. But all Missionary work is labor in the face of obstacles so great as to make effort useless from a human point of view. The missionary work in the city therefore went on in all of its departments, with expectancy that the Master would reveal what use he could make of it. A persistence such as is based on faith, bewilders opponents, for they commonly imagine ~~so~~ some deep logical basis for persistence where they expected precipitate withdrawal. No serious opposition was aroused by the unwavering pursuance of duty by the missionaries, while the Lord has clearly shown that he had need of just this decision to disregard untoward indications; for the great catastrophe destroyed neither the future of the people nor of the missionary work among them.

EVANGELISTIC WORK.

The first of our departments of labor is the Evangelistic work of a direct nature. Including Boyajikeuy on the Bosphorus, where thirty or ~~forty~~ more assemble on Sunday evenings for worship, led by Dr. Herrick or Pastor Constantian, and Roumeli Hissar, where an Armenian congregation of about the same number meets in the house of Dr. Washburn, and is ministered to by a teacher in Robert College, or a missionary, or a native preacher as is convenient, and the Bible House, where the Trustees of that building maintain regular preaching services in Turkish and in Greek, there still remain, notwithstanding retrenchment, in our field sixteen places where native evangelical congregations regularly assemble for worship on the Sabbath. Of these, ten only are so happy as to have a pastor or a stated supply. Mr. Jejizian continues his father's work at Adabazar with fair prosperi

tu, The faithful Evangelist continues his ministrations in the Ovajik villages. Rev. Mr. Filian preaches and visits the people at Adrianople, with a congregation which includes Armenians, Greeks, Bulgarians, and Jews. Rev. Mr. Der Stepanian bravely struggles on at Rodosto, despite the depletion of his congregation by emigration. Prof. H.Jejizian, having lost one third of his congregation at Pera, some through the exodus which followed the massacre, and some through falling victims to its fury, has had the happiness of seeing the vacant places filled by new comers, the most of them being Gregorian Armenians. Rev. Mr. Asadourian labors faithfully and efficiently in Hasskeuy, ~~Rev. Mr. Asadourian labors faithfully and efficiently in Hasskeuy, the most of the Gregorian Armenians. Rev. Mr. Constantian continues to~~ supply the needs of the Turkish speaking congregation at the Bible House, and Dr. Greene those of the congregation using the same language at the Koumkapou coffee house Chapel. Of the Greek congregations, that at Pera is supplied by Rev. Mr. Michaelidis, and barely holds its own. Mr. Micaelidis also preaches in Greek at the Bible House, and Mr. Dimitracopoulo in the same language at ~~the Bible House~~ Koum kapou In both of the two latter places the attendance is slightly increased.

Of the places without stated supply the little assemblies at Boyajikeuy and Roumeli Hissar have been mentioned above. The vacant pulpit at Nicomedia has been acceptably supplied by one of the teachers from the Baghchejik High ~~Scho~~ School, and that at Baghchejik itself by Mr. Chambers assisted by the Evangelist from Ovajik. The congregation at this place, fills the chapel, a new species of Amen corner being formed by packing away the little boys and girls on the platform and the pulpit stairs. The congregation at Scutari was regularly supplied by Rev. Garabed Kaprielian during the larger part of 1896. But his death in the autumn, has left the pulpit vacant. Mr. Kaprielian was an able man and an attractive preacher whose labors promised much good when he had been led to see that it was not his duty to discuss and enforce in that place his personal views on baptism and close communion. Since his death the Scutari pulpit has been supplied by missionaries and native preachers in turn. The congregation in Stamboul which is known as the Langa church, much reduced by the massacre and the after exodus, has continued to

meet in a wretched and disreputable shed which stands for the church so much desired, upon the lot purchased for the purpose of church building 17 years ago. The pastor of this church being in England for a time, the city missionaries Rev. Stepan Chorikian and Rev. Karekin Koundourajian have aided in supplying the pulpit of the plucky but long disappointed congregation, which still hopes against hope for the day when it shall have its rights, and enjoy proper and worthy shelter for its Sabbath meetings.

A characteristic experience of the principal congregations in the city this year, has been the effect upon them of the massacre and its desperate anguish. At the first the congregations were sharply diminished by the death of some and the flight of others. But shortly the vacant places began to be filled with strangers, commonly Gregorian Armenians, although in the Turkish speaking congregations many of the new comers were Greeks. And finally the former number of attendants has been nearly restored. It was so in Pera, it was so at the Bible House, it was so at Koumkapou, it was so at Scutari. At Hasskeuy, before the massacre forty or fifty persons usually attended the Sunday morning service. Those of this congregation who escaped the bludgeons of the massacre, scattered in every direction. But as the people visited in the relief work found comfort for their souls in the words of the Bible, little by little they began to go to the chapel to hear more of these wonderful words, until for some time the congregation has been double the former size, numbering from eighty to one hundred.

The danger to life of venturing on the streets at night, and the suspicion excited by any gathering after sunset, has led to the abandonment of all evening prayer meetings, in the city. A small week day prayer meeting for Greeks has however been maintained at the house of Mr. Michaelidis in Pera. The week day prayer meeting for women conducted at the Mission House in Gedik Pasha has been well attended, and a touching detail showing both through what these women have passed, and what motive makes the meeting precious to them, is that the most of the

attendants are dressed in black. At Hasskeuy a similar meeting held every Wednes day at the Mission House has been attended usually by as many as 100. Of the same order of influences are the week day classes carried on by Miss Zimmer at Scutari. The classes were opened in order to teach women and girls and young boys to use their hands in work by which they can support themselves. Each class ends with a brief Scripture lesson, in which the young people show interest and intelligent understanding. In many ~~of~~ cases the mothers of the children, none of them evangelic cals, come in solely in order to hear the Bible lesson. In all such gatherings for Scripture reading and prayer, the Gregorian Armenian women often express their gratitude for the privilege of attending.

The Sunday School work is a most effective means of influencing the people. At Baghchejik there is a Sunday Bible class at the boys High School, be - sides the three or four Bible lessons which enter into the regular course of study during the week. There is another such Bible class at the new orphanage, and two at the Protestant chapel. Of the latter one is the regular Sunday school for the Protestant children who have been brought up, so to speak , on the Bible, and the other, which has 250 members, is for Gregorian Armenians alone. At Scutari the Sunday school under charge of Miss Zimmer was destroyed by the massacre and the exodus which followed. But by steady effort to win the confidence and to excite the interest of new acquaintances, the Sunday school has been restored to nearly its former number. At Hasskeuy the Sunday afternoon Bible lesson at the chapel , supervised by Miss Gleason, Miss Cull, and the Rev. Mr. Asadourian, used to have from eighty to one hundred attendants. It was destroyed by the massacre. Now, the same service brings together each Sunday afternoon about two hundred persons, all of them Gregorian Armenians. A Sunday school concert held in May, called out the people of Hasskeuy in numbers sufficient to fill the chapel, who listened with delight to the Bible exercises and the enthusiastic singing of the children, none

of whom were from Protertant families, and none of whom had more than hearsay knowledge, if even so much as that, of the Bible before they began to attend this Sunday school. At Gedik Pasha, when the ladies attempted to resume their Sunday School work at the Mission House after the massacre, eight of their teachers had fled. The work seemed permanently crippled. But they have never had such numbers as have attended the Sunday school since that unpromising reopening. Rarely has the number present sunk to two hundred, while ~~as many as~~ nearly five hundred have been present at a single lesson.

Given a people crushed by calamity, overwhelmed by the magnitude of the problem of finding their daily bread, bereft to such an extent that in some parts of the city hardly a family can be found which has not lost by murder a member or a dear friend, needing comfort but not knowing if there be such a thing as friendship or sympathy or courage; let such a people be Christian in name, but without knowledge of Christianity except as the making of the sign of the cross or the attendance at the reading of the liturgy in an unknown language; let them know nothing of religious exhortation excepting as their priests address to them common-places of a flabby morality, or, under pressure from the police admonish them to think on the mercies of the Sultan and to give their lives to praying for his long life; let many of the people thus reduced to desperation, blame God for their misfortunes, being ready literally to curse God and die; given such a people, and any one who knows the preciousness of the presence of Jesus, and the power of his words to heal wounded hearts, must yearn to find means to turn the eyes of those in this desperate state to the source of comfort and peace. So personal visitation of the people has assumed increased importance in this field and while establishing something of a new tie of friendship between these poor people and the strangers who impart to them these strange ideas, it has borne fruit in arousing new interest in the Bible. The Gedik Pasha ladies with the assistance of two Bible women, Miss Gleason and Miss Cull, and Pastor Asadorian in Hasskeuy, Miss Zimmer in Scutari, and

and Dr. Greene in Pera, and Mr. Chorikian and Mr. Koundourajian in the bye-ways of the city, have all found the way opened for this Christ-like and fruitful form of labor by the special sufferings of the people. From Baghchejik and Rodosto and Adrianople also there is the same story of unwonted access to the people by way of religious conversation. The universal testimony is that both Armenians and Greeks wecome such visits as never before, rejoice in the Bible as never before, and show eagerness to learn more of a conception of religion which is freed from the old heathen idea of placating a distant Deity by forms and ceremonies, and is filled with the idea of vital personal communion with God through Jesus Christ, the Savior, and brother, and pitying friend. It is no unusual experience to find strangers in new possession of the Bible, ~~and~~ calling to the visitor to come and explain about the spiritual life that Jesus Christ can give to those who seek it. An equally important branch of work of the same order is the touring through the field to visit new towns and villages and to stir up the gift in the hearts of those which have been already reached. One of the most serious consequences of the recent retrenchments is the cutting off of means for general touring in the field. Out-station work cannot long remain in ~~the best~~ a growing condition when no Missionary can visit it from year to year. The lack of money to cover the expense of the journeying has limited such touring to a visit made by Pastor Der Stepanian of Rodosto to the Dardanelles, and a visit of Mr. Michaelidis to the Greek congregation at Sardoghan near Adabazar, and to Adrianople where he spent 18 days and preached to a congregation of 100 Greeks. Besides this Mr. Dimitracopoulo made a visit to Banderma with some satisfaction. It is clear that the opportunity for Evangelistic work is such in this field as never before. But it is a solemn fact that this opportunity bids fair to be largely lost through the lack of funds to multiply workers and to send them from place to place. Retrenchment in this department is simple suicide.

EDUCATIONAL WORK

The primary school at Adrianople has been closed under the decree of retrenchment which has gone forth from the American churches. The same is true of the schools at Bodosto where the reduction of funds make it impossible to maintain an efficient teacher. Here however there is this consolation, that three good Protestant young women are employed by the Gregorian Armenians in their schools. The primary school and the kindergarten in Nicomedia, and the primary school in in Baghchejik , all of which are flourishing and doing much good, will probably have to be closed this year for the same reason. It should be noted that these primary schools are not only effective means of moulding the characters of the children of non-evangelical families who flock to them, but that they are not at any time supported by the Board's funds. The allowance from the Board is only a part of the cost of the school, but its failure is enough to destroy the equilibrium. In the schools alluded to at Nicomedia and Baghchejik, the amount paid (by the W.B.M.) from America is only 35% of the whole cost of the schools. But this aid has now been cut off, and there seems no alternative but to close the schools.

The Girls' Boarding school at Adabazar is in its usual flourishing condition; the most marked feature of the year being the large increase of Gregorian Armenians among the pupils. Notwithstanding the financial stringency, it has paid its way, only three of the pupils being in arrears. The Kindergarten connected with this institution had a struggle for life at the beginning of the school year. The teacher was detained at her home by the inhibition laid upon the traveling of Armenians after the Constantinople massacre. By the kind intervention of Sir Philip Currie, the British Ambassador, she was allowed to proceed to her post, and the school is now doing well. The primary school at Scutari was injured by the emigration of the teacher, but Miss Zimmer's assitant took up the work, which now appears to be in good condition. In Baghchejik the Boys' High School commenced with barely a third of the usual number of pupils. It now has grown, however, until it has 65 boarders and 50 day scholars. The receipts of the year are only

£700 instead of £1000 as was properly to be expected. An act of self-denial by which each of the teachers abandoned two months' salary, will however enable it to close the year without debt. The schools conducted by the ladies at Gedik Pasha in Stamboul opened amid the terror and danger of the period immediately following the massacre. Three of the teachers had fled from the country, and the prospect was most discouraging. But persistency due to faith won the day. The attendance has been greater than ever before. The number of pupils is 230 and of these 27 only are from evangelical families; the main body of the pupils being Gregorian Armenians and Greeks. The day school under charge of Miss Gleason and Miss Cull at Hasskeuy used to be largely a self supporting institution. The school rooms were well equipped. There was a complete Kindergarten outfit, there were tables, maps natural history pictures, charts, tablets, books of reference and two organs. All these things were swept away in the pillage of the Mission house at the time of the massacre. Since the United States Government has not yet found time to collect indemnity for these losses, there was no money for the purchase of a new outfit. and no hope of obtaining any elsewhere. The community was crushed and stripped, and the support of teachers could no longer be provided for by tuition fees. Nevertheless the attempt was made to reestablish the school amid the ruins of its former prosperity. Almost everything in the way of equipment is wanting. There are no Kindergarten helps, no maps, and the blackboards are quite insufficient. There is a borrowed baby organ, which travels from room to room, and is taken up stairs to aid in the women's Prayer meeting. And there are 108 happy and bright faced children in the school who are making progress in their studies. Such a spectacle makes up for many lacks in conveniencies for instruction. A detail respecting this school is the grant by the Duke of Westminster's relief Committee of £100 to be used in providing orphans who ~~of night~~ attend the school with nourishing food at noon.

In this connection should be mentioned the two orphanages established in our field with funds from Europe, immediately after the massacre. At the time ~~of~~

when the magnitude of the catastrophe became known, German friends gave Miss Zimmer funds to care for orphans, and soon she had in her house 54 fatherless girls. Later a Swiss Committee, furnished funds for the establishment of an orphanage for boys at Baghchejik under care of Mr. Chambers. It now contains 56 boys. All of these children when brought to the orphanages were in a sadly neglected condition; dirty, ragged, half-starved, without an idea of self-control or good behavior, and ignorant of even the rudiments of Christianity. The change in these children already manifest, in appearance, in behavior, and in desire to learn, is such as to suggest the reward which awaits those who have made this work possible. The Girls' orphanage has now been taken over entirely by the German Committee which provided the funds for their support at the outset. This Committee has bought the old Bebek Seminary building, has obtained through the intervantion of the German Government an Imperial Firman for the institution, and has thus established the new orphanege on a permanent basis in a place historically associated with the very beginnings of our own Mission work in Constantinople.

The College for Girls at Scutari will present its own Report. It encountered at the beginning of the school year the same class of difficulties which the disturbed state of the country brought upon all of our educational institutions, and enjoyed a similar relief and comparative prosperity when the people saw that the ladies in charge were going on with their work unmoved by the uncertainties and the terrors of the times. Its importance among the Christianizing influences set in motion by the American Boards in this region is more apparent from year to year. The imperative necessity can hardly be sufficiently emphasized for providing ample funds for the support and development of this institution. It is the brilliant crown of the educational system maintained by the American churches in this part of Turkey. It must be maintained at the highest possible efficiency, both for the sake of its direct influence in forming character and elevating ideals and moral standards among

those who are themselves to be teachers of children, either in the home circle or in other schools; and also for the sake of its indirect influence in diminishing blind prejudice and in arousing among the most unlikely, admiration and a wish to emulate the results of its Christian training upon the young women who have enjoyed its privileges.

PUBLICATION WORK

The Publication Committee will present as usual its own detailed Report. It need only be said here, that the work of ~~the~~ Publication has been reduced by retrenchment almost to its lowest possible terms. The Child's papers in Armeno-Turkish and Greco-Turkish have been abandoned through lack of support, and an important means of influencing the ideas of children throughout the country has thus been lost.

The Press at Constantinople is an instrument which has power to reach the people in every town and village in the country. Where the voice of the missionary or the teacher cannot reach, the silent page, like conscience itself, stirs the hearts of the people in their homes and in the quiet of their resting hours. The demand for our books has revived within the past year. Sales are increasing. Clamor for Bible helps, for clear and attractive expositions of Christian truth, for inspiring thoughts of great teachers, is loud. With the tearing away of the veil of prejudice in so many places, the opportunity to introduce religious literature is such as never before. A slight amelioration in the stringency of the Turkish censorship has even been added to the invitations for increased enterprise in publication. At the same time we are urged to prompt action by the increase of distinctly bad, cheap books in all languages, for if we do not keep our place in preemption of the market, the devil's agencies will take it. We stand here in the ~~B~~ Publication Department, equipped for work which we have right to believe that our Master wishes us to have done; able to see without illusions of the imagination the tremendous import to individuals and to the nation of a proper direction now, of their tastes

in reading; able to hear the constant plea for more light from all parts of the land; able to note that the time approaches when such work may no longer be done by us, and will not be done at all in this generation, to all human probability, unless done when we may do it, and yet we are paralysed, and made to stand like dumb dogs before the gate, by the impossibility of convincing those who have the money that this is a work which ought to be done. Surely the cup of Tantalus gave no more poignant torture than this.

SPECIAL WORK

Allusion has already been made to the peculiarly complicated and absorbing duties of the Mission Treasurer. The enormous labor connected with the General relief of destitute Armenians, consequent upon the transmission of relief funds for all parts of the Empire through the hands of Mr. Peet can with difficulty be realized. The amount ~~so transmitted~~ of the relief fund from all sources up to this date is $1.116.896.59. Mr. Peet, as a member of the Duke of Westminster's local Relief Committee, of which the British Ambassador is chairman, has had to give himself to consultations, with the Committee, with the Armenian Patriarch, and with individuals, and to correspondence with all of the Stations in the interior and all sorts of people abroad who have had interest in the supply of funds. The mere work of receiving and sending out to all parts of the world intelligence of the needs and of the methods and results of relief, has been in itself a work of nearly unmanageable proportions. The orderly keeping of the accounts of the Relief funds has been an enormous additional labor. It is not too much to say that Mr. Peet more than any other one man, and with limited clerical assistance, has been the pivot upon which turned the question of the success or the failure of this great charity.

After the massacre in Constantinople a sub-Committee for the distribution of relief in the city was formed at the British Consulate, of which Dr. Greene was chosen chairman. In this way Dr. Greene has had general oversight of the relief work in the city; efficiently supporting in this way the Missionary ladies at

Hasskeuy and Gedik Pasha and the English ladies at Aivan Serai and Koumkapou and others who were ~~the~~ active agents ~~of~~ in the work of verifying needs and distributing relief. Two thousand families have received aid through this committee during the past eight months, besides being helped in various ways to gather moral force to work again for their daily bread. It is impossible for those who have not seen it to understand the sullen dogged purpose to take from Armenians who are so situated that they can be persecuted without attracting attention, every honest means of earning a livelihood. To encourage the people to believe it worth while to try to work, to find them work, to defend them if need be against the covert hostility of their enemies, to discover markets for the fruits of their toil, has been one of the most perplexing duties of the native city missionaries, of Mrs. Newell, Mrs. Marden and Miss Barker at Gedik Pasha, of Miss Gleason, Miss Cull and Pastor Asadorian at Hasskeuy, of Miss Zimmer, Mrs. Trowbridge and Mrs. Peet at Scutari, and of a number of ladies outside of the Mission group who ~~found~~ have made special efforts under the lead of Mrs. Bowen to secure steady sale for the goods made by the Armenian women in the city and in the provinces.

The relief work commenced almost the very day after the massacre was stopped. Heavy bed-quilts, which had to take the place of both beds and bedding with those whose houses had been emptied by the pillaging mob, cotton cloth, prints, hosiery, sewing materials, combs, etc. were bought at once at wholesale; families were visited and needs investigated, and distributions made, at the first together with small sums of money. The Government issued rations of bread to the people for some weeks, and after this issue was cut off, the relief committee continued the ration at its own expense for some time where it was necessary. As winter came on charcoal was provided and doled out week in order that the poor people might be saved from freezing to death. Seventy six tons of charcoal were thus given out in carefully computed allowances by Pastor Asadorian at Hasskeuy. Pris-

soners were cared for in prison, and helped with small grants of money to get on their feet again when they were released; many sick and wounded were cared for, provided with medical attendance and medecines or sent to hospitals; and as terror exposure and despair have continued through the long months to do their work, the victims still following one another to the grave, help has been given to meet funeral expenses. The women have been helped to engage in industries, such as the making of needle lace, of fine embroideries, of delicate sweetmeats, and of knitted goods. Catalogues and price lists have been sent to the ends of the earth in order to find markets which shall give the workers courage to continue work. Fifty pounds loaned by the Relief Committee to the ladies at Gedik Pasha, for the purchase of embroidery materials, has enabled the women to produce and dispose of goods to the amount of £200. Multitudes of letters have been written, often by night, because the day was full, in this interest and in the interest of ~~people~~ anxious people in other places seeking to learn the fate of relatives and friends. Rev. Karekin Koundourajian alone has written about five hundred letters in answers to such inquiries. In short the demands of the relief work upon the time and strength and sympathies has been great in proportion to the deliverance brought by this great benevolence to the bewildered and ruined ~~p~~ penple. It has been a blessed work, a share in which has been a privilege to all engaged in it.

Before attempting any summing up of the year's work in this station field, it is essential to mention one problem whose appearance is in itself one of the results. The prompt and effective relief brought to the destitute Armenians of this city by the self-denying instrumentality of the Missionary band and their native associates, has aroused the gratitude of the Armenian people, and has won the confidence of the laity in a notable degree. The clergy have joined in expressions of this gratitude. The Patriarch has held cordial relations with Mr. Peet throughout, referring continually to the obligations under which he has felt, for this labor to save his people. He has called in person on Miss Gleason

and Miss Cull, as a special token of his appreciation of the work done in Hassköuy. The bishop of Scutari has thanked Miss Zimmer again and again for her efforts for his people; and by the way one of his priests comes to Miss Zimmer's house as a helper every week to expound to the Armenian children of her classes a Bible lesson which Miss Zimmer selects. The Patriarch has also sent written thanks and his apostolic benediction to Miss Zimmer, Miss Gleason, and Miss Frazer of Van (who has been engaged in relief work among the Armenian refugees from this city, in Bulgaria).

But with all this, it is now clear that a large section of the Armenian clergy, and probably the Patriarch himself, feel that the relief work, by winning the confidence of the people to the Missionaries, has endangered the Armenian church, in lessening the influence of the Armenian clergy. The root of the difficulty is that the clergy are as a rule the intellectual, and even the moral and spiritual inferiors of the laity. As a rule, the clergy lack experience of the reality of life-giving personal relations between Jesus Christ, and the humblest member of his church. From the desert of weary wandering into which the Armenian people have now been turned back, the clergy lack spiritual preparation to lead them out. On the other hand, from the Evangelical missionaries and preachers these people have found comfort and encouragement through instruction, which their own clergy cannot give, in the methods of cultivating hope and strength for the future. Hence the alarm of the clergy. The sufferings and losses of the Armenian church have stirred our sympathy, and made us sensitive in the matter of seeming in any way to injure it in its hour of desolation. But this sympathy, and this care for the interests of the church, goes for nothing with any narrow-minded bishop or priest who finds his people eagerly drinking in the words of the Gospel from the lips of a Protestant Missionary. To such minds repression, in the interest of personal dignity, is the first thought; and the familiar paraphernalia

repression - anathema, formal excommunication, and the like, seem the only re-
urse, if the clergy shall retain their standing as keepers of the minds and con-
iences of their people, and as, like Moses, being to them instead of God.

Is there anything which we can do to disarm the jealous fears of the Arm-
ian clergy, and to convince them that spiritual life in the individual is consist-
t with membership in the Armenian church, if so be that the clergy will them-
lves seek the culture in this direction which will maintain them in the rank of
adership.? This problem of our future bearing toward the Armenian church as
presented by its clergy rather than by its laity, is the problem developed by the
isting situation, which we must seek at once to put in the way of solution.

Looking at the results of the year's work from the standpoint of the
ogress of the Kingdom, we see then, that the agonies of this period have worked
a degree appreciably general, an awakening of spiritual yearnings among Gregori-
n Armenians as well as among Evangelicals which the simple Bible has met in a man-
r full of encouragement and promise. Again we see that this awakening is the
rect result of an attempt to repress and crush Christianity. Men thought to over-
row this ancient Christian church, and to escape in Asia from the pains of com-
tition with the natural uplifting influences of Christian truth, by reducing the
menians once for all to the unchallenged sway of a religious system, which more
an any other is the enemy of individual development among the masses. Signs have
t lacked during years, of the existence in the minds of leading Muslims, of a
eam of abolishing Christianity entirely in the Turkish Empire. But the first ef-
rt to realize that dream, is leading, in the Providence of God, and as an inci-
ent of that magnificent Christian charity , the Armenian relief enterprise, to a
neral dissemination among Armenians of glimmers of the preciousness of Christian
ruth, and to some acquirement at least of a more solid strength , based on a
uer acceptance of Jesus Christ.

If the object of our Mission is , disregarding sectarian impulses, to

ring into the hearts of men the truths of the Gospel, the knowledge of a living avior, and thus the renewing experience of the ministrations of the Holy Spirit, f this policy is followed in faith that the leaven of truth once established in en's hearts is sure to work until it has leavened the whole mass of the population; then we have this year encouragement as never before to believe that the Lord s doing this thing, and is using us among His instnuments for the accomplishment f His purpose.

At the same time we must not fail to recognise influences which obstruct he success of labors in this direction.

I. The reduction, in our field, of native preachers to the extent of 8% below a proper supply for even the places left to us after retrenchments, is matter of exceeding gravity, which must terribly injure the churches as time oes on without bringing us the means of educating and supporting new men to fill hese vacancies.

II. A strong party among the Armenians of this country are of opinion ~~tha~~ hat they have served God for nought, and that reason opposes their walking soft- y and observing moral laws and religious forms. The outlook for material pros- erity among the Armenians is discouraging. There is nothing in their past to ive them courage for the future, while the desolations of the last two years have aralyzed business enterprise, and sapped their financial ability throughout the mpire. A strong tendency to demoralization has to be anticipated and resisted at he same time with the tendency to fanatical self-assertion above referred to.

III. The same public calamities have in a great measure destroyed the inancial abilities of the Protestant Churches. Where the question of bread for heir families becomes the burning question of the time in every place that has een devastated by pillage and massacre, we cannot expect to find our churches aking upon themselves a larger proportion of the expenses of evangelistic insti- utions in this country. Already many self-denying pastors and teachers are suf-

fering because their people cannot pay them the promised stipend, while we have no funds with which to aid them in this emergency. To a considerable degree the finances of the Protestant churches will be disordered and crippled for some time to come.

IV. This situation gives all the more gravity to another obstacle to progress; namely the insistence of the churches at home upon retrenchment in these mission expenses. Whether or not it is due to the diversion of funds to the general Relief work, this feature of our situation more approaches to attacking faith, than all the violence of the avowed enemies of the Gospel in this land. In the midst of the joy and thanksgiving and praise which fills our hearts on observing the greatness of the epoch and on realizing our privilege in being permitted to have a share in the labors of this period of open doors, each time that we are summoned to look upon the steady failure of contributions among our own kin for these enterprises, we are compelled to cry out once more " Oh Lord how long ! oh Lord How long !"

Nevertheless the encouragements visible should most occupy our thought It is of our own experience that if it had not been the Lord who was on our side, when men rose up against us, they would have swallowed us up quick when their wrath was kindled against ss. So in this new danger which threatens us from the side of our friends, let us remember that our help is in the name of the Lord who made heaven and earth. Only the Lord can lead the home churches to appreciate His summons to work now for the salvation of Turkey. Let us look unto the Lord, from whom cometh our help.

In behalf of Constantinople Station
H. O. Dwight

Constantinople

July 1, 1897

Constantinople Station

MONTHLY REPORT OF SCRIPTURES ISSUED BY THE AMERICAN BIBLE SOCIETY FROM THE BIBLE HOUSE CONSTANTINOPLE January–December 1886

Language	Consignments: Mission stations			Consignments: Agencies			Total Consignments	Sales: Colporteurs			Sales: Salesroom			Sales: Depository (including Bibles &c.)			Total Sales	Sales at Cost (& B. & F. B. Soc.)			Total Sales at cost	Grants			Total Grants	Summary			Total Issues	Language
	Bibles	Tests	Portions	Bibles	Tests	Portions		Bibles	Tests	Portions	Bibles	Tests	Portions	Bibles	Tests	Portions		Bibles	Tests	Portions		Bibles	Tests	Portions		Bibles	Tests	Portions		
Armenian.	651	1364	1821	120	125	104	4185	124	147	429	34	41	134	384	421	1288	3002	153	214	624	991	23	22	54	99	1489	2334	4454	8277	Armenian.
" " " Ancient.	.	664	849	.	2	.	1515	.	15	51	.	25	25	.	57	174	347	.	165	45	210	.	6	3	9	.	934	1147	2081	" " " Ancient.
" " " Ararat.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	" " " Ararat.
Armeno Turkish.	562	372	717	9	2	2	1664	28	36	95	8	10	7	69	22	68	343	113	83	745	941	10	2	6	18	799	527	1640	2966	Armeno Turkish.
Osmanli Turkish.	143	488	2770	10	25	20	3456	13	89	1036	1	12	10	12	85	313	1571	.	14	460	474	16	14	875	905	195	727	5484	6406	Osmanli Turkish.
Greco Turkish.	219	252	1061	.	.	.	1532	47	32	149	.	.	.	9	11	8	256	.	.	.	.	1	3	16	20	276	298	1234	1808	Greco Turkish.
Greek.	100	294	280	.	.	.	654	76	165	314	.	.	.	28	38	54	675	.	.	75	75	3	10	14	27	207	487	737	1431	Greek.
" " Ancient.	.	176	40	.	.	.	216	3	288	2	.	.	.	.	93	.	386	.	.	.	.	1	6	1	8	4	563	43	610	" Ancient.
Bulgarian.	191	982	904	.	.	.	2077	4	22	46	.	.	.	37	138	26	273	.	.	.	.	171	1794	9808	11,773	403	2936	10784	14123	Bulgarian.
Slavic.	.	23	107	.	.	.	130	.	6	5	.	.	.	.	6	307	324	.	.	.	.	.	.	.	.	.	35	419	454	Slavic.
Hebrew.	215	40	930	432	20	693	2330	95	1	120	.	.	.	5	.	340	561	.	.	85	85	11	1	7	19	758	62	2175	2995	Hebrew.
" " and Judaeo Spanish.	43	.	105	1	.	.	149	13	.	13	.	.	1	4	.	10	41	97	.	70	167	1	.	.	1	159	.	199	358	" " and Judaeo Spanish.
Judaeo Spanish.	30	58	240	.	.	.	328	2	2	6	.	.	.	1	4	.	15	25	.	190	215	.	.	.	.	58	64	436	558	Judaeo Spanish.
Arabic.	5	17	.	121	127	320	592	2	4	5	4	3	1	40	21	220	300	36	6	12	54	2	6	2	10	210	186	560	956	Arabic.
Persian.	10	12	5	1	4	.	32	.	2	1	.	.	.	.	.	.	3	.	.	.	.	.	1	.	1	11	19	6	36	Persian.
Koordish.	.	20	.	.	25	25	70	.	1	.	.	.	.	.	2	.	3	.	.	.	.	.	2	.	2	.	50	25	75	Koordish.
Syriac.	.	5	10	.	.	.	15	.	.	.	.	.	.	4	8	.	12	.	223	35	258	.	3	.	3	4	239	45	288	Syriac.
French.	43	167	.	75	130	.	415	13	29	.	1	1	.	30	6	.	80	.	.	.	.	1	5	.	6	163	338	.	501	French.
Italian.	.	.	.	.	.	.	.	.	2	.	.	.	.	.	.	.	2	.	.	.	.	.	2	.	2	.	4	.	4	Italian.
German.	.	5	.	.	.	.	5	2	.	.	2	1	.	1	.	.	6	.	.	.	.	.	1	.	1	5	7	.	12	German.
Servian.	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	1	3	6	.	9	.	2	.	2	3	9	.	12	Servian.
Wallachian (Rouman).	.	10	.	.	.	.	10	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	1	.	10	1	11	Wallachian (Rouman).
Russian.	3	4	1	.	.	.	8	.	2	.	.	.	.	.	.	.	2	.	7	.	7	.	1	.	1	3	14	1	18	Russian.
Albanian.	.	.	.	.	.	.	.	.	1	14	.	.	.	.	.	.	15	.	.	.	.	.	.	2	2	.	1	16	17	Albanian.
English.	52	176	185	185	250	.	848	2	4	2	5	4	.	56	10	15	98	.	.	.	.	27	29	51	107	327	473	253	1053	English.
Latin	.	.	.	.	.	.	.	.	17	.	.	.	.	.	.	.	17	.	.	.	.	.	.	.	.	.	17	.	17	Latin
Georgian	.	.	.	.	.	.	.	.	4	.	.	.	.	.	.	.	4	.	.	.	.	.	1	.	1	.	5	.	5	Georgian
Total	2,261	5,109	10,025	954	712	1,164	20,231	424	870	2,288	55	97	178	680	922	2,823	8,337	427	718	2,341	3,486	267	1,911	10,840	13,018	5,077	10,339	27,659	45,072	Total

MARSOVAN STATION REPORT- 1897.

Taking up the thread of the Marsovan station narrative where as dropped one year ago, we record with gratitude that each member he circle then has been permitted to continue in his place and k until now. While the membership of the station has been smaller n for some years before, just when new opportunities demand increa- g wisdom and energy, and while health in some cases has been peril- ly near the verge of a break-down, special strength has been given upply special need.

The vacancy left by the death of Miss King has been filled he appointment of Miss C. R. Willard, who was already Providential- n Marsovan on a visit of a year, and whose heart, always beating ympathy with missionary effort, was drawn to take up the work thus y laid down by her friend. Miss Willard has taken strong hold in intellectual and religious life of the Girls' Boarding School, as in Sunday School, touring and other branches of effort, for all h her experience in the faculty of Carleton College has so well ed her. She is also laying thorough foundations for the full ac- sition of Turkish.

The break in our circle caused by the death of our Nestor Smith is at this writing unfilled. The need of another American ily is imperative, and we feel it should be the family of a physi-

cian. Providence has often seemed to point in the direction of a hospital in Marsovan under missionary control, but no steps had been actualized until the visit of Prof. J. Rendel Harris last summer, and ~~tha~~ that of his wife in the fall. They saw the need and the opportunity, and became the kind instrumentality by which Miss Josephine Taylor, an English nurse, came out in January at the expense of Friends, with which denomination all three are connected. Besides being a great blessing to the missionary circle and the pupils of our schools, Miss Taylor has opened a dispensary and a hospital ward with four beds in a house near the mission premises. The Armenian doctor long employed to care for our sick treats the poor at the dispensary instead of singly. Miss Taylor finds every door in the city from that of the humblest laborer to that of the governor open to welcome her. On every dispensary day crowds flock in for treatment. From towns and cities about many have been drawn by the reports of her ability to heal. And it is Miss Taylor's earnest desire and successful effort to minister to soul as well as body. Livingstone used to say "Christ was a medical missionary. The way is open, the hour is ripe for an American physician in Marsovan, and we rejoice at this writing that the Prudential Committee takes our view, and has promised to send such a man.

We hope the way will open for Mrs. Smith to return as matron in the College or the orphanages.

Iowa, Williams and Oberlin Colleges last year lent each a helping hand to Anatolia, which enabled us to invite Mr. H. H. Riggs

to come out for a term of three years as tutor. His accurate scholarship, reliable character, and knowledge of the languages, ideas and customs of the country, not to mention the benefit of a Riggs-Dwight ancestry, fit him for exceptional usefulness in his position.

Esther King White was born on June 3".

Of course the work has been much affected by the well-known events of the last twenty months: massacre, plunder, race-hate, fear, poverty, danger, uncertainty, war. Six massacres in our field took the lives of nearly 400 persons, and left about 250 widows, and 800 orphans. The work of relief this year has been hardly less than last; in many cases with the lapse of time poverty only strikes deeper in. In all about 5000 persons have been aided. We record, with thanks for the generosity of christians in the West, that we have not heard of any death which might have been averted by pecuniary relief. In all cases outside of Marsovan the relief has been disbursed through the Protertant community committees, with great pains and it is believed with entire integrity on their part. The methods of some others, to whom other relief was entrusted, were open to criticism, and this together with the fact that such large sums were so faithfully administered by Protestant committees has given deserved credit to the Protestants in the eyes of others.

Our favorite form of relief has been that of employment, and the most available employment has been weaving. Weaving gingham is a

leading industry in these towns, but almost all the looms were stopped by the "events". We opened a small business in Marsovan in January of last year, in which we have to date woven more than 100 000 yards of narrow and coarse but serviceable gingham cloth, giving employment to an average of 60 hands, each one the bread-winner for a household. We have used part of the product to clothe the naked, but most of it has been sold on the ordinary market at cost or a little above. The capital invested has done duty four times, and is on its fifth expenditure now, Hands and minds have been occupied, and the danger of pauperizing has been avoided by the gift of aid in the form of work. But the indirect results have probably been the best of all. The whole weaving business in this city has been buoyed, and steadied and stimulated by our little plant, and that business is now flourishing.

Two reliable brethren in Zille were furnished by us with the means to open weaving business there, by which during this last winter every Armenian house in the city that wanted weaving had work.

A young man from Hadji Keoy now in the U. S. furnished money with which a similar though smaller enterprise was established in his native town. About 30 find employment in it.

Until last October our efforts in relief were limited to the supply of immediate need for food and clothing. Then on the occasinn of a visit to Zille the first orphan children were gathered up, and in common with others in other stations, we began to make special ar-

rangements for those unfortunate children. A missionary house temporarily vacant was opened to the girls, a Bible woman became matron, a competent teacher was put in charge of the school, and with one other woman the force was complete that now cares for over 50 of these girls. They are now clean, merey, obedient, rapidly learning both in books and in christian life, so different from the wretched little creatures they were when they first came. Besides the important art of making a good home, it is expected that each one will learn a useful trade, in most cases probably weaving. Some of the older girls have already begun to learn to weave in connection with our industry.

For the boys two houses and a large yard adjoining the mission premises have been rented, the College steward with his wife put in charge of the home life, while a teacher a graduate of the last College class, and a cook attend to their respective departments. Nearly 60 boys are gathered here, well off in every respect. The attempt thus to care for the orphans excites the warmest admiration of Armenians of all classes. Many have made contributions to our orphan fund. And the children are so bright, promising, diligent, grateful, as well to repay all effort in their behalf. Would that the kind donors of the Congregationalist's and Armenian Relief Committee's funds could see the children thus cared for by their aid!

Relief work on any considerable scale is inevitably temporary, and separate provision for orphans is expected to continue only

during the few years necessary to give each one a common school education, a trade and a training in christian character. But our regular work in evangelization and in education in order to evangelization goes on from year to year.

Anatolia College has had probably the best year in its history. The number of students has been I49, of which I09 are Armenians and 40 Greeks. This last number includes I8 of a grade new to the College. The Greek Orthodox school in the city was temporarily suspended. Many boys were urged upon our tuition who were below the grade of our classes, and without a school in which to prepare for them. So a room was set apart in the College, a Sophomore was asked to become teacher, and a new department was opened, the most interested patron of which is the Greek priest of the city. Tuitions cover the expense.

Other pupils from the city have been limited to 30 in number; there are many other applications.

The College boarders exceed I00 in number, of whom 35 have been members of Mrs. Riggs' Home Department. Contrary to the usual rule, education in Marsovan began at the top, and has steadily worked downward, that is, the first education here was of grown men, in Theology. Preparatory studies were later organized into a High School course; that merged into a College, and now besides orphans, scores of boys from 8 to I2 years of age are urged upon us. Their natures are the most pliable, their hearts the most receptive. Providence indicates

the line of duty in this direction, and blesses effort in it. Arrangements are now on foot by which the capacity of the Home can be increased from 30 or a possible 35 to 50 for the coming year.

Free from the disturbances of the outer world our students have pursued their studies in quiet, with a dilligence and faithfulness remarkable when we consider how much unrest has been in the air breathed by most who live in Turkey. In the winter season particularly God gave us most gracious indications of the working of his Spirit upon the students' hearts. Cases of conversion seemed clearer than usual; the hearts of almost all were touched, and many were deeply affected. The work of grace was quiet but we believe deep and sincere. Meetings were not greatly multiplied beyond those the students held among themselver; these were many, and personal work was largely employed. No reaction manifested itself, and several became members of the church at later communion seasons. A number of students have gladly shared in conducting Sabbath Schools and prayer-meetings in the city, but political conditions restrict young men to a very narrow sphere of christian effort just now.

Anatolia College celebrated its tenth commencement last June, and it is natural to take a look at the alumni and inquire whether they have justified the hopes of the founders of the institution as an evangelistic agency. 74 young men have graduated, of whom 5 are deceased. Of the remainder I2 have studied Theology, and others will yet

do so. Four of these, in Marsovan, Edinburgh, Hartford and New Haven, have not yet finished their studies,- though two do so this year, and will take up work in Turkey,- all the rest are now at work in Turkey. 9 others are so situated as teachers that they frequently or habitually preach, work for which the daily Bible lesson given every student furnishes no mean equipment.

26 are now engaged in teaching, besides several who have been deprived of their places by recent events. This does not include those who taught for a time and later entered other vocations, or those who have become teachers without having graduated from College. More than 30 of the 69 alumni are either preaching or teaching or both. Of the last class of 9, 7 are teaching, and there are invitations for several men to good positions, but we have only 5 to graduate this year, and two are already engaged.

Six have elected to study medicine. Of these one was last fear first in his class in Beyroot, one took the fourth prize in a class of II4 in Baltimore, one was an honor man in Minneapolis. Within a few months three young men, one not a graduate, have accepted employment in Greece in teaching, Bible colportage and preaching.

We wish more of the young men would give themselves heart and soul to the work of the Gospel ministry. We wish a higher consecration to christian service were the rule. But judging by the experience of similar institutions, we feel reason for encouragement rath-

er than discouragement, feel that the College is really fulfilling the hopes and principles that called it into being.

In the Girls' School the year '96 - '97 has been one of peculiarly peaceful, steady growth in all the ways natural to a christian school.

In spite of the very doubtful outlook at the beginning of the year, the enrollment, 131, has been the largest in the history of the school. And this growth has seemed to be in no wise unnatural, and in two very hopeful lines: First the boarding pupils have numbered 68, only two of whom have been from Marsovan- a very marked change over previous years. Second the Greeks have numbered 26, just double that of last year, and the increase in attendance from this nationality has been perhaps due first to the fact that Miss Riggs has returned after her year's study in Athens well qualified to inspire confidence in the department, second to the influence which our Greek graduate of last year and the Greek members of the higher classes in the school have had in proving our ability to teach Greek, and third to the friendliness of a changed administration in the Orthodox church in this city.

The increased number so cramped our dormitory accommodations as to make it necessary to utilize rooms in the girls' orphanage for some of our pupils, but during the summer we hope to so enlarge the dormitories of the building as to house all our pupils under one roof.

We feel too that in the scholarship of the school there has

been improvement. The ease with which the girls converse and study in English, while by no means ideal as yet, is very gratifying, and their ability to apply themselves to and grasp the studies in the curriculum is steadily increasing.

The year has been almost altogether free from difficulties of any kind. The energy, goodwill and harmony with which the native teachers have devoted themselves to their work; the spirit of loyal obedience on the part of the girls; the cordiality with which the Professors of Greek and Armenian in the college have taken charge of the upper class work in their departments in our school, are worthy of mention.

All the members of the graduating class of last year are now doing creditable work as teachers, and we in a few days graduate six more girls with unusually true christian character, all of whom are anxious, for a few years at least, to engage, for Christ's sake, in some form of active christian work.

The religious interest in the school has been very satisfying. There has been no excitement, but we have felt all the year that the Holy Spirit has been with us and often with especial blessing. The Day of Prayer for Colleges was appropriately observed and fruitful in many lives. We feel that with two or three exceptions all the girls in our three upper classes are truly converted and many of the younger ones in the school give evidence of peculiarly bright simple-hearted christian experience. In the line of conscientious honesty in little

things, often in cases diametrically opposite to Oriental nature, the practical effect of this newness of life has been very marked. The meetings of the Kings Daughters' Society have been constantly helpful and the efforts of the members to help others have been shown especially in their S. S. work and gifts of money. Thirty-two girls each Sabbath do S. S. teaching in the city, and the society has supported I7 children in the community school and sent three Turkish pounds to the hungry in India.

The three American lady teachers in the school have during the year travelled somewhat over 900 miles visiting ten of our outstations. This we count one of our greatest priveleges both in the opportunity it gives us for direct contact with the people and in its reflex influence on the school. It has given us great joy to see the true witness for Christ that our girls are giving in their own homes. It especially touched our hearts in a recent tour into the Tocat district to have the people say to us of some representatives of the school who were in those terror-stricken regions at the time of the massacre that those girls had been the ones to give to all with whom they came into contact, courage and quiet trust in God. And the girls said very simply, "Well we always thought of what we did in the school last year".

It is worth great thanksgiving to God for his mindfulness of our need of just the kind of strength and inspiration that Miss Willard could give us, that we welcome her to a permanent place in our

work in the school.

The lady whom we have needed ever since Miss Bertha Smith's death to take charge of the music department of the school has not yet been found, but we still hope for help soon in this important line of our work.

In closing our report we must record the entering into her inheritance of another of those who have given their lives to this school. In the closing days of our last school year, Miss Fritcher was released from the suffering of her long months of weary waiting and found the rest for which she had so earnestly longed.

The impress which Miss Fritcher's life has left on the Marsovan girls Boarding School cannot be too deeply realized. Virtually its founder she was for almost thirty years the central spirit of the school. Her wise insight into the needs of a school for girls in the interior of Turkey- The purity of her christian example- The faithful, patient, cheerful sympathy with which she worked for the christian developement of her pupils are, in Christ, the foundation stones upon which the school has been built.

Marsovan never had a better lover nor the Girls' Boarding School a more self-forgetting teacher. The school has perhaps outgrown in opportunity the dreams of its founder but our fairest hope is only that it may ever stand for the pure womanhood and simple Christlike consecrated character that filled up the ambition of its first teacher for each of her pupils. On the part of the school,

(Signed) Frances C. Gage.

Of the three members of the Theological class one year ago, one left this region in the summer, and when disturbances came, did not venture to return. During the fall term a second was found to be of character thoroughly unworthy a minister, and was summarily dropped from the course. It was a question what to do with the single student remaining, but on the whole it seemed best to continue his lessons, ~~and~~ and he graduated from the course June 4". He is a young man who gives us considerable hope of a useful ministry, and certainly there are places enough in need of his service.

There are 6 or 7 candidates for entering a new theological class next fall, half or more College graduates. It has accordingly been decided to organize such a class. We are in correspondence with Mr. J. P. Xenides, who graduated from the College in '91, and after teaching for two years in the College, is just completing a four years theological course in Edinburgh. It is probable that either next fall, or one year later Mr. Xenides will come to Marsovan for the purpose of teaching in the seminary,. together with doing such evangelistic work for Greeks as may be available. He is desirous and wisely so, of a period of time in Greece itself to perfect his use of the Greek language. There are not many men, so far as human eye can discern, better qualified in spirit, ability and education for the post of theological instructor in a Seminary containing Greeks. We trust he is to prove a man raised up of Providence for this work.

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The question of the supply of ministers is connected with that of the demand in the field, and here all ordinary calculations have been disturbed by recent "events." On the one hand many preachers have felt obliged to leave their work, yet there are in places more eager listeners than ever. At least one more row of bricks has been knocked off the wall of prejudice that kept Gregorians away from Protestant worship. The opportunity and the need for consecrated men to preach the Word of God are greater than ever before. On the other hand the ability of the people to support preachers is cut in two, and at the same time appropriations from the Board are greatly reduced. There is an increasing amount of preaching done by men who are engaged in other vocations during the week, which is good; but there should also be an increasing, not a diminishing, amount of preaching done by men who give their whole souls to the work of the sacred office.

Looking at the evangelistic work more in detail, we note in the city of Marsovan the usual large congregation gathered in the church every Sunday. Though the church is without a permanent pastor now, Mr. Gulbenk Gulbenkian has rendered temporary service that has kept the ecclesiastical machinery all in operation. During the winter the spiritual awakening in the College was communicated in a degree to the church, and the meetings of the week of prayer were observed with fervor. The community schools are large and well-taught, and the church has no pecuniary aid direct or indirect from American sources.

For four years past a bright phase of the work in Marsovan has been the Sunday School enterprises. These have been reported before, and have continued in substantial prosperity. Besides the schools in the church, the College, Home School, Girls' Boarding School, and the two orphanages, there are ward or neighborhood Sunday Schools in fourteen places. About 50 persons go out from our premises every Sabbath to teach in these schools, and the entire enrollment of pupils exceeds I200, though the average attendance may be a little less. There is no lack of teachers. The greatest difficulty is the opposition of Gregorian and Catholic priests.

Touring has been difficult this year both because of political circumstances, and because of the pressure of work nearer home, but I3 out of the 20 outstations have been visited. The condition of the outstations is one of very unstable equilibrium, and humanly speaking its setting forward or backward many degrees depends on the solution of political problems now pending. Two of the preachers have left the country temporarily: one is studying in America, one engaged in relief work in Germany where he studied. Many persons have been shocked by the recent events into greater attention to religious affairs than ever before, and faithful preachers have reaped a reward for their labors.

Amasia is one of the places whose preacher, Rev. Hagop Shahveledian, has left. The long winter of discontent with things existing that settled over the congregation and city, has begun to yield.

Supplies for the pulpit now go from Marsovan for every Sabbath. But 50 miles per week of such travel cannot be continued, and the congregation hope soon to secure their former teacher Mr. Kevork Gulian as preacher and teacher, till the question of the return of their pastor be settled. The school for girls and smaller boys was reopened this spring. Six Sunday Schools gather I50 scholars.

Zille suffered worse in the massacre than any other place in our field. All the Protestant houses but two were looted, and these were too poor already to invite the looters. The Protestant community except for their bare houses became worse than bankrupt, for they were too honest to repudiate their debts, though the property bought with them was all gone. They have asked their preacher to pay rent for the rooms in the chapel which he had before free, and with this difference give to the preacher's salary as they did before. The preacher's wife and her mother teach a school of 70 children without compensation. One of the Zille brethren said, "If it had not been for the loss of life, just losing all our property would have done us more good than harm. The loss of life was hard to bear." Two members of the church were among the slain. Three were received to the church last October.

Avkat has not been visited. It has held on its way this year very much as usual. The school numbers about 70.

Herek has not had a permanent supply since Mr. Adanalian went to Talas. They have engaged and support a temporary supply for

both church and school. Here is a most inviting field for some good man, but the man is not in sight.

Azabaghi people were three times driven from their homes by marauders, but no life was lost, and each time the people returned from the woods and received back such of their stolen possessions as could be found by the government officers. They were always poor, and have thus been reduced to the last extreme of want. But they share what they have with the young man who serves them well as teacher and preacher.

The people of Fatsa have been driven from their chapel by the jealousy of the Orthodox, but have been allowed to select a new site where their worship will not be interfered with. They have sold the nice building they loved so well at a sacrifice, worship now in a tiny temporary structure on their new lot, and will apply themselves heroically to building again a suitable building for the worship of God. Nine were received to the church last winter.

The Unié brethren continue without a salaried preacher, preaching to one another, and testifying to their estimate of the need of ministers by proposing two candidates for the study of theology.

Charshamba and Chorum are two of the places that have suffered worst by the reductions in appropriations from the Board. In each case a hopeful beginning had been made, a small congregation gathered, a place of worship secured, and preaching had begun among large Armenian communities. But the work had not taken sufficient root to

maintain itself when reductions cut the preachers off. Communities of four to six families could not maintain a preacher, and did not contain material with which to continue services without a preacher. These important cities are a challenge to evangelical christianity, not as yet met in earnest.

The mountain villages Kapou Kaya, Ooloo Pungar and Heobek Kaya, could not be visited. That region was made a rendezvous for desperate characters, who intimidated the villagers, and caused the government to intimidate the villagers again. The condition of that region has been pitiable. But the pastor at Kapou Kaya and the teacher at Heobek Kaya continue their efforts. Ooloo Pungar is unworked.

Samsoon has suffered somewhat from the divisive, perversive efforts of Seventh Day Adventists. The church and its good pastor have held on their way as usual. The school they prized so highly but lost in the reduction of appropriations bids fair to be reopened soon.

In Bafra the Greek preacher has labored especially for his fellow Greeks. The death of one of the sisters became the means of the communitie's securing a cemetery. They hoped not long ago to resume work on the building they have tried for years to erect, but were deterred by political circumstances.

Alacham is as bright as ever, self-supporting and actively evangelistic.

Kastemoni is still the only province in the empire without an evangelical church. The difficulty is, whom shall we send and

who will go for us. We will not repeat the oft-uttered cry for this field.

The Vezir Keopru church has had no official recognition from the missionaries for four years, owing to the repudiation by the church of a just debt to its preacher. Last winter on the occasion of a missionary visit this debt was paid, and relations have been resumed. But the pulpit is supplied by a teacher not a seminary graduate, and the condition of the church cannot be regarded as satisfactory. There has been no priest in the town since the massacre, and the Protestant congregation has but poorly used an exceptional opportunity for earnest christian effort.

Déaré Keoy is a perennial joy. Protestantism has spread to have representatives in seven of the hamlets that go by the general name; services have been held in ten. Regular services have been established in a second village, though practically all are well accommodated at the one central church. The brethren take it as their Home Missionary duty to evangelize all of the 30 or 40 Greek villages in their immediate neighborhood, and are laboring earnestly to that end. They feel that this has been their best year spiritually.

Hadji Keoy also has lost its preacher, who has seized this opportunity to take some further study, in Hartford Seminary. His brother, a graduate of the last College class and formerly teacher in Hadji Keoy, both teaches the school and supplies the pulpit till the older brother's return. Congregations and schools are large. Four were

received to the church in April.

Little Gumush is still ministered to by the unpaid services of the principal brother. The influence of the school is making the children very different from the children of a generation ago. Congregations have been larger, and Protestant influence stronger of late than usual.

It is a question to what degree the evangelistic work of the field has suffered by reason of the recent sweeping reductions in the appropriations of the American Board. Drastic measures are always necessary to induce people to pay for what they think they might get free. Anatolian christians will not assume self-support while American christians are willing to support them. Christianity which does not open purse-strings is not the genuine article. When preaching is maintained by the Board IO, 20, 40 years in a town with no adequate contributions by the people, something is fundamentally wrong. Such work had better be cut off. Men hold cheap that which comes cheap, even to the salvation of their souls.

A few places in our field have met the reductions with enlarged contributions. In a few where preachers might be maintained with Board funds were any available, members of the congregation maintain the services, probably with truer results than would be secured by hired preachers, who might be hirelings. Money is hard to find, but really good men seem harder to find than the money with which to maintain them.

But in the stress of the last few years, the churches have come thoroughly to understand and to accept the plan of the Board. We believe they will meet that plan and attain ultimate self-support. The Board now aids in maintaining preaching in but ten places out of the 2I that have been occupied. Of the remainder 7 have preaching, 4 have none. Of the 7, 3 or 4 should never again look to the Board for aid, but 3 or 4 are managed on only temporary and unsatisfactory plans. Ten schools are maintained with help, 3 (outside of Marsovan) without. But 5 or 6 places that had two schools a few years ago have now but one, which of course means that only small children can be educated. The Board work then in our field is no more than half what it was, measured in men and money, not to mention the many places where new work ought to be opened. It certainly is time for a less restricted aid to the distressed churches. The benevolence of the people is not unworthy when compared with that of American christians. But when the burden is made too heavy it is dropped in discouragement.

We close with this incident. A merchant of this city two years ago purposed marking his 50" year of life by a benevolent gift of 50 pounds. That year came the massacre. His life hung by a thread for hours. He was sought by name in the spot where he had been occupied two minutes before. Had he been a moment later in fleeing he would have been locked out of the place where he found refuge. When that day was done, it was doubtful whether he could collect enough money to pay his debts. But not all his property was plundered, not

all his debts proved bad. He recently redeemed his original pledge, depositing with the station treasurer L.30 out of the whole sum for use as follows. L.5- to the American Board, a thank-offering for its work in his native land. L.5- to the American Bible Society, because in his youth a Bible of its printing came into his hands, and all his blessings in life are due to the Bible. L.5- for poor but worthy students in Anatolia College. L.5- for similar girls in the Girls' Boarding School. L.5- for our orphanages. And L.5- for the missionary hospital in Marsovan yet to be.

To give, to work, to do anything is easy when the Spirit of God touches the heart: for missionary and for native, that is the supreme need.

In behalf of the station,

G. E. White.

June 22-1897.

Report of Sivas Station - 1896.

No formal report for '95 having been made by our station let me refer just here to the main facts of that year. Mr. and Mrs. Hubbard were taking their vacation in the U.S.A., and the three remaining missionaries were not able to do the usual amount of annual touring, but kept in touch with the outstations by correspondence. During the first ten months of '95, although the political strain was very severe at times, and there were premonitions of a coming storm, yet the work in both the educational and spiritual departments kept not only "the even tenor of its way", but the cause of "self-support" seemed to be steadily gaining. With great pleasure we received word in Oct. that our Associates had reached Liverpool, and expected to be in Constantinople, in the latter part of that month. A man was dispatched forthwith to meet them in Samsoun, and we were looking forward with eagerness to their speedy arrival. Having heard that a proposition was made by the Gregorians of Divrik to unite their schools with the Protestant schools - just at that time, Miss Brewer, accompanied by the Manjaluk teacher, went at once, to investigate the matter, and see upon what basis such a union might be accomplished. While there, the first news of the hostile uprising of the Koords - to the eastward - with designs upon Divrik and its surrounding villages - reached the people, and so paralyzed them with fear,

that Miss Brewer found it impossible to accomplish anything in reference to the proposed union of schools. She returned, reaching Sivas in safety just before the terrible outbreak that swept over the greater part of our field, leaving it with changed conditions. Mr. and Mrs. Hubbard were detained in Constantinople. When the first terrific shock was past, we began to attempt the reorganization of our work in Sivas. The Girls' Boarding school was soon going on with its accustomed duties. It required about one month to get our Boys' school started, and the chapel open again, although there was no Sabbath without a prayer-service in the High-School building during the interim. The school for boys, and the religious services were resumed in the latter part of Jan. 1896 - in Gueron. The school for girls was reopened a few months later - all in rented buildings, - all of our places for worship, and available schoolrooms in Gueron, being in ruins, together with eighthundred of the best residences. In fact - but three houses in Gueron and its four adjacent villages belonging to the Prot. and Greg.n A's - remained unplundered. Divrik lost heavily - both parsonage and chapel, which included schoolrooms - being burnt. Manjaluk lost its chapel, and the house in which the school was sheltered was partially destroyed. In Ashudi and Derende the little Prot. communities were almost swept out of existence - the pastor and family, and a few others only, escaping. In Enderes the destruction of property was not small, and there was considerable loss of life, but our place

of worship, though deserted by the teacher and his family - resident there, was untouched. Tokat was the only place of any importance in our field, that escaped massacre during '95 and '96. In the beginning of 1896, we found ourselves under a great burden. Mr. and Mrs. Hubbard wrought in Constantinople until they obtained permission to come to Sivas. Mr. Hubbard reached us Mar. 4th, and Mrs. Hubbard - June 19th 1896.

Under the supervision of the U.S.A. Consul, Milo A. Jewett Esq. - we began the distribution of Relief - made possible by the magnanimous gifts of noble hearted men and women from almost every part of Christendom. Major Bulman, H.B.M's Vice Consul - arrived late in Dec. 1895, and gave us most valuable aid. Through the combined efforts of Consuls, missionaries, and chosen Native assistants, help was given regularly, for many months to twenty thousand destitute persons — and to an equal number - occasionally. (And the end is not yet.)

During 1896 - all of our outstations were visited. The pulpit in Sivas was left vacant by the martyrdom of Pastor Kuludjean, but lay-workers have been raised up from the very minderes of our chapel-floor, to assist in carrying forward the spiritual work. Our buildings were all spared to us, in this city, but the increased attendance upon both school and Sabbath services - makes accommodations inadequate. Several years ago, a Young Men's meeting was organized, under the auspices of Gregorians and

Protestants - together. It followed immediately after our regular Sab. A.M. preaching service. This has proved to be a plant of steady growth. Its proportions are too great for the chapel - which will not accommodate the audiences that wish to hear the popular "reformed" Gregorian, who now - by invitation ad - dresses them regularly. Our own audiences were large before; and we have removed our morning service - in point of time - as far as possible from this second service, to avoid the crush to which we were subjected - during, and at the close of our worship. Our day-schools and Sabbath schools both here and in Gueron and Divrik are painfully crowded, and are suffering from lack of room, and lack of teachers. Spiritually, Sivas and Gueron seem to have made gains. In Manjaluk and Karra Eorn - villages two days distant from Sivas, and three hours from eachother, all the meetings are conducted by local brethren, but they are kept up, regularly. In Ashudi and Derende, the Gregorians having lost their religious leaders, invited our Prot. Preacher - to hold regular services with them. He did so, until priests were sent to them; and now after the priests conclude their part of the service, he gives a gospel sermon to the same audience. The Prot. Preacher has been on the local relief commission - from the first - which may have some weight.

In Tokat the school-work has been greatly hindered for three years, by the political situation;

There has been no boys' school in operation, since early in '94, and the girls' school dwindled so low by reason of the chronic state of fear, by Sept. 1st '96, that it seemed best to send the young teacher to Marsovan for further study.
Divrik and Manjaluk had schools for little children, but it has been impossible to resuscitate the Ashudi school.
The father of the young teacher was martyred, the house taken possession of, and the family expelled through fear.
Divrik's old pastor was slain, and Bad. Kapriel Tasdjean, died in June - just after the expiration of a year's ministry. His death was presumably an indirect result of nervous excitement, at the time of their continuous troubles.
We have lost valuable helpers through emigration, and with the great increase of work, we feel like renewing our request for an associate for Miss Brewer, and urging it strongly.
There is great need for a young lady to be here now, and we hope this need will not be ignored. The Com-ad-In- endorsed this request, two years ago. On account of the general condition of things, we have not pushed it. As our work seems to be permanently increased, it is an impossibility for our limited numbers to do it as it should be done - and we urge the consideration of our request.
Not least - among the many things for which we have been very grateful during the year of 1896 - is the recollection of the visit of the four representatives of the Red Cross Society - Dr. Hubbell -

Messrs. Mason, Wiener and Woods, - and those of Prof. and Mrs. Harris, Cambridge, Eng. We have all been so intimately connected with relief work, that it is very difficult to leave that part out of our report, but we refrain from saying more on that subject here.

In addition to what was already in hand-work for orphans, as a "special class" was begun in the autumn of 1896. We have seen especial progress in the Self-Help dept. of the Boys' High and Normal school, which has been very gratifying to us. We have found our opportunities increased for both spiritual and educational work - to a degree never before known in our field. Gueron, Divrik and Sivas, need enlargement of working quarters. In Sivas, we are obliged to use our chapel audience room for our Primary boys - as the higher departments have crowded them entirely out of the school-buildings, and yet there is not sufficient space for them. The Sabbath audiences have been so great as to necessitate an overflow-meeting, for many months past. The chapel and school-buildings near it, cannot accommodate the Sabbath-School, and the girls attending the High School have for quite a long time, had their Sabbath School in their own building. The only new structure erected in 1896, is a dwelling for the occupancy of the Gueron Pastor. It stands on the site of one of our buildings that was burnt in Nov. 1895. We count this new house one of the Lord's loving gifts, sent for our encouragement,

when the days were very dark. It goes without saying, that the years of 1895 and 1896, stand without parallel in the history of American Missions in Turkey. Had we foreseen the fiery trials through which we were to pass, perhaps few of us would have thought we were able to bear them. Looking back - how can we do less than to exclaim in the language of the Psalmist - "O magnify the Lord with me, and let us exalt his name together." "O come, let us worship and bow down: let us kneel before the Lord our maker."

Mary E. H. Perry,
for
Sivas Station.

Sivas Station Report.

1896.

Rec'd July 24 - 1897

Annual Report. Smyrna Station.

The report of the Lord's work in Smyrna and its out-stations for the year now closing is a record of quiet and steady progress. While there is nothing of special interest in the line of distinct revival to report there has been much earnest and loyal effort on the part of the laborers, much of the good seed has been sown and there are not wanting evidences that the Great Lord of the harvest is gathering in of His own and thus setting His seal upon the labors of His servants.

Apart from the work in Smyrna itself, our report covers the work in five outstations. viz:-
Vedemisk - Bourdour - Afion Kara Hissar - Ak Hissar (Thyatira) and Manisa.

At Vedemisk ~~Bodoolli~~ Rev. Jinishian has given place to ~~Bodoolli~~ Rev. Karni Daekranian who seems to have been the means of inspiring a measure of new life into the work at this point, and though it would be extravagant to say that it is enjoying great spiritual blessing it is yet safe to state that it is now in a healthier condition than it has been for some years past. The regular services are now more largely attended. a noticeable feature in this

increase being the presence of some Turks who for some time past have attended these services with a fair degree of regularity.

The day school also enjoys an increased attendance, a fact which contributes in no small measure to the maintenance of the Sunday school. In February this station was visited by Mr. McClaughlin and Rev. ~~Bodrodi~~ Tashjian who were both gratified and encouraged by the general condition of affairs at this point and especially by the earnest desire of the brethren to retain the property they now occupy for school purposes, and their readiness to contribute fifty Turkish liras for the purchase of it. This in addition to the twelve Turkish liras contributed annually by the eight or ten members who constitute our congregation at Dedemish, represents a very encouraging degree of self sacrifice in the interests of the Lord's work.

Bourdour. Passing on to Bourdour (which we had not visited for two years on account of the disturbed condition of the country until in April last) we find the work in a condition affording ground for both gratitude and encouragement. Rev. ~~Bodrodi~~ Haruture Hagopian continues to shepherd the flock here with undiminished fidelity, and by his deep earnestness

and spiritual ministrations in word and doctrine is exerting an excellent influence beyond the limits of his own congregation.

Three days journey from Bourdour by Araba brings us to Afion Kara Hissar where Pastor Hagop Geranian still "holds the fort." Never in all the history of the past has the work at this point presented such an encouraging aspect as it does to-day. The old days of nagging and petty persecution seem to have passed, and the patient spirit of those persecuted is producing in their own lives the promised blessing, and has also converted the persecutors into at least friends of the truth. Although this station has not been visited by a missionary for nearly three years, the Pastor reports a constant and steadily increasing interest in the work. The regular weekly congregations number sixty to an hundred persons, and on special occasions reach a much larger number. ~~Bordonsi~~ Rev. Haroutune Hagopian, of Bourdour has just visited this station for the purpose of administering the Sacraments and assisting Brother Geranian in his largely increased responsibilities. Letters just to hand fill us with joy and gratitude to the Source of all spiritual blessing by their accounts of the special services and the prospect of a rich ingathering in the near

future - At some of these services over two hundred were present. May the Spirit of the Lord work mightily upon the hearts of all of them and make the word preached become the power of God unto their eternal salvation. Pastor Geranian's constant cry to us is for a dayschool, a cry to which we would only too gladly respond if the necessary funds were available, as we recognize the need to be a most urgent one, and the prospect is that a school worthy of patronage at this point would be largely self supporting.

Ak Hissar - (Ihyatira). At present the Evangelical work at this station is enjoying a period of persecution which seems to be due in large measure to the decision of two Greek young men to announce themselves on the side of the Evangelicals. Apart from this persecution the evangelical work at Ak Hissar affords no specially encouraging aspects. The school however has this year taken a decided step in advance of previous years. Until the out-break of the war there were forty-five pupils in the school, the great majority of ~~whom~~ were Greeks. Threat and expulsion on the part of the Government Officials have reduced the school attendance seriously and also lessened the number of those interested in the regular church services.

The Pastor at present in charge of this out-station is Kyrios Kristos Papadopoulos.

Manisa. At Manisa ~~Rodrald~~ Rev. Dombalian continues to prove himself to be the right man in the right place and the Lord is certainly setting the seal of His Divine approval upon the work at this important out-station. The regular services are well sustained and the Pastor reports his flock as daily growing in grace. Quite a large number of young men continue to be interested in the truth and some desire to unite with the church. Not the least encouraging feature of the work at this point is the schools. The aggregate attendance including the Greek department which is under the direction of the Greek Alliance being upwards of one hundred and fifty pupils. The Sunday school also enjoys a good measure of prosperity, and we are glad to be able to report the work at Manisa as healthy and progressive.

Smyrna. In Smyrna itself the regular church work has taken on largely increased dimensions on account of the large number of families from the interior who have made it a "city of refuge". Perhaps two-thirds of our regular Armenian congregations belong to the refugee class. Quite a considerable proportion of those who have thus

come to us were in a very destitute condition making relief work among them an added feature of our responsibilities - Fortunately funds were placed in our hands more than sufficient even to meet the cases of most urgent need and we have been able to minister of our abundance to our more necessitous brethren at some of the interior mission stations -

In addition to the regularly appointed services the various church activities have been well sustained throughout the year and we can only praise God and take courage - Rev Hagop ~~Bedoorbi~~ Tashjian finds much to encourage him in the present spiritual condition of the church - A spirit of harmony and love pervades the whole atmosphere of church work, and there seems to be in addition to this more of a fraternal spirit existing between our Protestant community and the Gregorian Armenians than we have ever known heretofore in Smyrna -

The Pastor reports one added to the church on confession of faith, and five by baptism - three marriages and ninety-two Turkish liras as the amount raised by the congregation for all church purposes during the year -

Our Baptist brethren in Smyrna have had their working forces strengthened by the recent arrival of Mr.

Johnson a lay missionary previously connected with the North African Mission at Alexandria -
Mr Johnson seems to be a man of good sense and of an earnest christian spirit, and if he adheres to his determination recently expressed to us, not to do any "sheep stealing" we see no reason why we should not work together in the closest harmony or why we should regard his coming in any other light - than that of a true fellow-soldier come up with us to the help of the Lord against the mighty". An important feature of evangelical work in Smyrna though in no way limited to the sphere of American Missionary interest is the Tuesday afternoon workers' meetings - In this meeting the workers in connection with all the varied forms of evangelical christian activities meet for prayer and mutual edification -
The influences which go out from this weekly gathering are among the most potent factors in promoting the spiritual interest of every branch of the Lord's work in Smyrna - During the year just closed the workers' meetings have lost none of their former power, and have served the additional excellent purpose of keeping the workers in mutual touch and thus maintaining a spirit of common sympathy -

Educational Work.

A most important arm of our evangelistic work in Smyrna is that which for the sake of convenience we call our educational work, graded into Kinder-Garten Preparatory and High School or Collegiate department. Referring to each of these in the order named we have to record a somewhat increased attendance both in the Armenian and Greek sections of the Kinder-Garten department. The Gregorian Armenian Kinder-Garten in the same neighborhood as ours though inferior to ours in organization and management; claims as is natural a much larger share of Armenian patronage and so interferes in a marked degree with the success of ours in the matter of attendance. This year owing to the continued absence of Miss Bartlett in America the entire burden of both the training class, and management of the Kinder Garten has rested upon Miss Saunders, and the record of this year's work in this department is a testimony of the fidelity and energy of all associated in this important branch of our work.

During the past three months our mission circle has been temporarily enlarged by the presence of Miss

Burrage of the Cesarea station, who has been assisting Miss Saunders and devoting her time and energies especially to the study of Kinder-Garten methods -

The Greek branch of our Kinder-Garten is under the direction of the Girls' School and will be referred to under that head -

The Girls' School. In one important respect at least this has been a record year for this institution - For some years past it has been our privilege year by year to report a steady increase in the number of pupils, but in no recent year has the increase been so marked as for the year just closed - In December there were in actual attendance one hundred and eighty pupils in all, distributed over the three departments as follows: -

Kinder-Garten fifteen - Preparatory seventy - Collegiate department ninety-five - The special feature in this increased attendance was the exceptionally large number of thirty-five Jewish girls. In the latter part of December Smyrna was visited by a scourge of Typhoid fever which interfered very seriously with the work in all our schools and at one time threatened to necessitate the temporary closing of both the Girls' & Boys' Schools. In the case

of one of the boarding pupils of the Girls' School, whose quiet christian fortitude during a most trying illness was an encouragement to us all, the attack proved fatal, as it did also in the case of one of the household servants at the Boys' School.
All this had the effect of seriously lessening the attendance and consequently diminishing the annual revenue. The Society of Kings Daughters which represents in large measure the religious activity of the school, has had a very prosperous year and has contributed to various kinds of charitable relief about fifty liras. The general spiritual tone of the school has been healthy, and the Principal reports some definite conversions among the boarders. The vacancy caused by the retirement of Miss Lawrence has necessitated an appeal for reinforcements, and our hope is that by the opening of the new school year in October the school will have its full force of American teachers.
In the High School for Boys we have pursued the even tenor of our way with a full school. Our accommodations limit us to one hundred and fifty pupils and our attendance has been maintained at this limit for the past three years, the only variation being in the proportion

of boarding and day pupils. This year there were twenty full boarders and ten day boarders, all others being day pupils.

The slightly diminished number of boarders this year has made a corresponding decrease in our revenue for the year.

Notwithstanding this fact we are glad to be able to state that the school is on a practically self supporting basis, as indeed it has been for the past three years. This does not mean that we are prepared to renounce our claim to the old grant of the Board, (reduced during the last two or three years to the nominal sum of some forty to fifty dollars) as we have claims of an extraordinary character yearly which do not come directly under ordinary current school expenses, and which we are able to meet from this small appropriation.

Mr. Lawrence, a brother of Miss Lawrence who has been for so many years on the staff of the Girls' School, joined our teaching staff this year and has proved an efficient helper. Under Mr. Lawrence's superintendence the Sunday School has enjoyed a prosperous year with an average attendance of about eighty. In the Boys' High School the pupils have been about equally divided between the Preparatory

and the Collegiate departments. This year we have had no graduating class but the prospect for next year is very encouraging in this respect, as we have at present about a dozen probable candidates for this honor at our next commencement.

Our report would be incomplete with a reference to our Mission circle. We regret to have to report the continued absence in America of Mr. Bartlett and his daughter Nellie on account of the continued weak condition of the latter's health. Mr. Bartlett himself has also been seriously invalided during his furlough, but has again quite recovered his usual health, while Miss Bartlett's condition seems to demand patient and continued rest. The Mission has lost by withdrawal, the services of one of its oldest members in the person of Miss Lawrence who has already returned to the United States. Her retirement however was somewhat hastily precipitated on account of a temporary break down in her health, which in connection with special facilities in the line of travelling ~~expansions~~ seemed to make her withdrawal some two months before the close of the school year both prudent and necessary.

Miss Pohl of the Girls' School staff was obliged to withdraw temporarily from her post on account of

the sad news of the sudden death of her brother in Germany. Our sympathy with Miss Pohl in her sorrow and our regret at the consequent necessity of her withdrawal from the work which at the time we found would be permanent make her speedy return all the more welcome and appreciable.

Temporary rest and change seemed imperative for two ~~months~~ members of our station viz: —

Mrs McLaughlin and Miss McCallum and the request that they should be allowed to visit Europe during the summer months, and that this necessity should be facilitated by the Board, has met with the unanimous approval of the station and Mission, and in due course has also received the hearty sanction of the Prudential Committee.

The health of the other members of the Mission circle with the exception of the temporary illness of Miss Griswold and Miss Saunders, has been uniformly good throughout the entire year.

All of which is respectfully submitted. —

11

Trebizond Station: Western Turkey Mission.

For Ann. Meeting

~ 1897 ~

"Much lies around us unintuitively, nigh discernibly, struggling to be born."

So says Carlyle. And well might he repeat it over. Who ever again could be stand where we stand today.

22000 Turks: 12000 Greeks in the city.
88/1000 " 176½ thousand " " " provinces.

The Turks seem different from those we used to meet in Persia. The mixture mingling of Lazes and Circassians among the local Turks (many of whom, by the way, are of Greek and Armenian descent. And not a few are actually baptized bears, infants, christian names) has to say the least, not a pacific or civilizing tendency.

The Greeks seem more prosperous than the Persian Greeks and in some parts of this field, at least, seem more accessible to the Gospel and more inclined to cling to it when accepted.

We want the above quotation to apply to Turks and Greeks in whose hearts no doubt influences or feelings and sentiments wait the touch of the "Bringer of Life and Light."

The quotation does apply to the Armenians and
derfully expresses their condition today. Of them,
responsibilities; their needs; their hopes darkened
despair, and their despair brightened by hopes; it may
be said: "Israel lies among us convulsively,
desperately, struggling to be born."

20000 Armenians were to be found in Tarsus city on the
morning Oct. 8, 1909. There are now scarcely 3000
in the city. 44000 in the whole province. 23000 in Jerusalem Sanjak.
This very emigration has thrown a greater responsibility
upon us. It is the strong who have gone, the weak are left-
behind, and these people, deserted by Bishops, Priests,
Teachers are coming themselves to feel that they
are to look to but the Evangelicals.

2 Armen. Priests remain in the city, while there are
5 Priests (or one of these a feeble old man of 80) to minister
51 villages, (20000 souls) in the environs of Tarsus,
i.e. in Tarsus Sanjak.) There are numerous school houses
plenty of children, but not one school in all this half-a-hundred
villages! Many of these village families, partially
from fear, partially to obtain school advantages for their
children, come for the winter months to the city, as
to our "Union Boys School" in the Armenian community
and our "Girls School" "Mixed School" and "Kindergarten"
in the Mission home, have for lack of room or teachers, to refuse many applicants

Relief work, (continued to the villagers of the Aug. 96,
and is the only people to date, 97, or comprise on a small scale)
has brought us into personal contact with all these
people, and made for us a welcome in every home and
in such of the villages as we have been able to visit.

A great victory has been gained by that the Phar-
Macons," ("Pharaohs" their name for Protestants)
are no longer considered dangerous infidels, and though
some, whose eyes are over in the face of the hard, still
blind to Christ's teachings, (and we have other people can sympath
with them) they do as to their own peril.
The Church officials who have hindered the return of slaves
or captives, (calling the land of Protestantism) have gained
nothing for themselves but their own people more hopeless
temporally and spiritually than ever before.

Dr. and Mrs. Parnell, on their return (D.V.) in Sep.,
will find a large field for medical & missionary
work right around them, and we would that
our Board had the means & the workers to
send another family with the to attend to the spiritual
needs of all these outlying villages, (1½ hour, 1, 2, 4,
6, 10 & 12 hours away) We trust that nothing
will prevent their being with them. Miss Swobe, to whom
I am now writing in a full letter, asking the Mission to take the
necessary action to secure & use a house in Cabolo and
Mission will remember that we gave up Miss Chambers for the sake of Owa in Sep.

We had last year a flourishing boys' school.
— 50 scholars, 48 of whom were non-Protestants.
seemed the most magnanimous thing to unite our
es with the Gregorians for this year. There was some
ridicule & opposition on the part of one or two of the
gorian teachers, & our chief condition was that the Bible,
modern version, should be read each day in the
ools. The prejudice was overcome, and the school has
n enjoyed & teachers & scholars. Our own teacher,
r. Nazlar Tekorian of Ordou, a recent graduate
Marsovan) has held an influential position as head-
ler.

It is altogether likely that if he had not
ed to flee (when the Crounds were flying after the
ntinople massacre) the other teachers would have fled,
the Armenians would have been left without a boys'
ol. (They had been without a school for a year)
our Board has been unable to grant us our estimate for
' School, the expense has been met by private friends
a generous grant from the Bible Lands Mission Aid Soc. of
ndon.

Our girls' schools in the
rion homes have been under our own supervision and as
ch as the Grammar & Mixed schools, this supervision has been together
h the Protestant School Committee. We have had cause to feel grateful
Miss Manoogian, as we have watched the work of their
ner pupils now teaching in our schools.

Baron Garabed Sherinian, (who was brought over to T. from his parish in Vizir Küprü, in the Marsovan field, at Government expense or under Government escort) has for several years ministered to the Trebizond church. He is at home in both Turkish and Armenian, so that on Thurs. evening or one Sab. each month he speaks in Turkish. Other preaching services and S.S. are conducted in Armenian.

He is a commentary on the "short-cut" to the ministry. He got too much at Marsovan to allow of his being contented in a small village — for which he was intended — and too little to meet the demands of a city church.

It is but just too, to make another comment, and that is: If in past years, the Protestants of this city had given themselves fully to the work of evangelizing the city, and not wasted time and strength in personal quarrels, memories of them would be pleasanter, and the present generation would have a better basis to work on, and a more healthy spirit to work with.

It is evident that there have been strong men here in the past. And they have put the community on a good financial footing, securing shops in the market which bring in more than half of the necessary expenses of church work. And in spite of massacres and emigration there are some very good people left. And some especially promising young people. Some seven have been added to the church since Jan. five of these are from Boukla, the only village in which there has ever been regular preaching work. We much regret to say these are of the past tense.

The only outstation of Armenian work in Ordou, and the child is larger than the parent (or perhaps say the foster parent for Erzroum is really the mother of evangelism in Ordou) when he first the "cut down" also had its division too. The large-hearted Rev Nagoob Der Kalousian, as in the past, leading on his flock to better, higher things. His congregation numbers 175. 14 were added to the church at Eastertime.

There is that scattereth, and yet increaseth, it certainly be said of the Ordou Armenian Pastor and his church. It was their only effort which brought on the little body of Greek evangelicals, worshipping their own Armenian language, preaching in Turkish for the benefit of those who could not understand the former, and then when the time came, they gave up the far larger half of their number that might organize a separate Protestant church. And heartbreaking their unselfish work for others, at the same time their course is now at a crisis in the town, and their church has again been filled to overflowing. And this time by Armenians who have been added to their number.

We, with so many others, have been so overwhelmed in attempting to satisfy the many open doors of temporal or spiritual benefit to the Armenian nation, that we

we have sometimes almost overlooked our happiness in being allowed to walk a little by sight, as well as faith, as regds Greek work.

scores of Greek villages

(Ordon 3 times)

pass over

Fatsa

Unieh

Chamlama

Ordon

Chamlama

Among the blessings of the year must be mentioned generous grants of Scriptures from the Am. Bible So. Every poor person, who has come to us for temporal aid, has ~~taken~~ rec'd. if able to read, a portion of the Scriptures, while a large number of those fleeing to the unknown in Russia have (in absence of Church Priest) been blessed & comforted with a copy of God's word which we were enabled to put into their hands as they were leaving

REPORT OF BROUSA STATION 1897-8.

Perhaps the first thing that would attract the attention of any one reviewing the work in the Brousa field would be the number of vacant churches.It has so happened that in no case has Retrenchment been the actual cause of the sundering of the pastoral relation,which has been due to death,removal or withdrawal from the work,but the inability to grant the sums asked for in our estimates has followed so closely on the heels of these separations that we have been obliged almost immediately to inform the congregations that we were no longer able to assist them in securing another preacher.Under such discouraging circumstances it would have been no wonder if the churches had been closed and religious services intermitted and it is a cause of thankfulness and a great encouragement to be able to report that while eight of our preaching places are without supplies,still the church bell rings regularly every Sabbath and little congregations of worshippers gather for prayer and praise,in which they are led by some one of their own number.While we rejoice at this evidence that a real work of grace is going on in our churches,we would not advocate the continuance of the present strain:-undoubtedly the experience has been benificial to the churches,convincing them of the necessity and of their ability to do more for their own support,but in our judgment the time has come for a wise readjustment of aid which will inspire them with new courage and convince them that we have a real and earnest desire for upbuilding of the work. With Outstations scattered in all directions and

distant one two three and even four days from Brousa, two visits a year is the utmost limit that we can hope to reach and it not to be expected that the influence of such visits can last for months or that the suggestions made can be wisely and perseveringly carried out:- the making of tours is much more pleasant and profitable when there are preachers residing at the places visited, such are naturally more in sympathy with the missionary, they appreciate more readily advantages or difficulties of plans and measures, they take a pride in and feel a responsibility for the work as theirs and they can be relied on to catch and repeat or perpetuate impressions. There is moreover another very important matter which we may not overlook, I refer to the administration of the sacraments and the performing of marriage ceremonies: for these an ordained preacher is necessary and while there are only three of us in the field and all virtually at the same center irregularities are sure to creep in and injure the work:- the burden of every interview with the people and of almost every letter received is that the present pastorless condition is unbearable, they are moving themselves in the line of securing a permanent income for the support of their institutions (e.g. two of the villages are maturing plans for building Turkish baths and another village has quite a sum in hand for the purchase of an olive orchard) but we must help a little to get them on their feet and that without delay. Our changed and changing financial condition, which we must accept as a leading of God's providence, will undoubtedly help us in the end to readjust our evangelical and education

al work on more independent and self-supporting bases, the Board and the Churches should however bear in mind that if the change is made too rapidly there is danger of weakening and even of destroying the work of years.

Brousa. Since our last report the most important change that has taken place at the central Station has been the opening of the West Brousa Orphanage in the building formerly occupied by the Girls' Boarding School:-here fifty orphan girls have been gathered, nearly all from the regions of the massacres. The immediate superintendence of the work has been entrusted to Rev D.L.Garabedian and wife: Miss T.Reineck a German lady sent out and supported by the United Swiss Committees for aid to Armenians, has been a very efficient co-labored and the educational department has been ably carried on Miss B.Garabedian, one of the graduates of our Girls'School:-in such a home and surrounded by such advantages these poor outcasts are realizing the fulfilment of God's promise to be the Father of the fatherless, out of the furnace of afflictions they have come forth to a new life with brighted hopes for the future than those entertained when in their own homes; we confidently expect the curse to be changed into an inestimable blessing if only Christian friends will continue their generous aid for a few more years. The health of the orphans has been excellent and their physical and moral development have been most satisfactory.

Though living in the Western part of the city and in charge of the Orphanage Rev.D.L.Garabedian has not severed his connection with the

Brousa church, he continues to preach on the Sabbath, while I assist in the pastoral work and have charge of the weekly prayer-meetings:-but for this arrangement this church would most probably have been added to the list of those with vacant pulpits, for the people could no longer bear the financial strain that was upon them. Preaching services have also been regularly held in our chapel in West Brousa but without expense to the Board; the former preacher is engaged in business and in return for his labors on the Sabbath he has his rent free and receives some compensation from the people; I am sorry to say that he is not content with the income received in this way and therefore begs from other sources. The orphans generally attend this service and altogether the congregation numbers between seventy and eighty.

Girls' Boarding School. This Institution continues to prosper and to command its share of patronage:-the average attendance of the year has been a little over fifty, gratifying progress has been made in the various departments and the outlook for the future is bright. The state of the country did not warrant us in pushing the boarding department in which this year there have been but seven girls; these have been a part of our own family, living with us and attending school in another building. As is known to you all Mrs. Baldwin has been in sole charge of this school during the six years of its existence and, though she has had the assistance of competent and efficient teachers, the burden has come to be a very heavy one and it is absolutely necessary that she should be relieved, we must be in a position to take a vacation by an

(other

year,hence it is very desirable that an experienced teacher with the Armenian language should be found,we have tried ourselves to find one but without success,if any of our friends can help us in this matter we shall be greatly obliged,even a loan for a year would be a great help to us.Miss T.Reineck,the young lady assistant at the Orphanage has kindly given French lessons free twice a week,in this way one great lack of the school has been met and parents can no longer say we should be glad to send our daughters to you but you do not give instruction in French. We are planning to have an Armenian master next year and also to add a Kindergarten department and we are confident that with these new features added we shall have a corresponding increase in attendance.

Banderma. Though Banderma is one of our oldest outstations the appointments for the work are much inferior to those in other places and not at all in correspondence with the importance of the position; the building owned by the Board was erected during a change in the administration of the station and through lack of superintendence and incompetence of the architect the larger part of the funds was expended on the residence(the design was to build a Parsonage and Chapel combined) and the room which serves for both School and Chapel is all too small for the congregations,more would often come but they know that there is is no accommodation:-another embarrassment to the work is the fact there has been no preacher here since the return of Mr.Morjickian to America several years ago:-under these circumstances it is especially

encouraging to be able to report a lively spiritual interest as existing there, accompanied by a determined persecution on the part of the Greeks, who are offended because several of their young men have become interested in the truth and are attending our services; this persecution assumed the proportion of a mob on the Sunday before Easter, when an attack was made on the Chapel during the morning service:- word was given to the police who were soon on the spot and, calling a company of soldiers to their assistance, quelled the disturbance, but not until the building had been stoned and the windows broken:- since that time the case has taken its slow course in the Turkish courtsand, according to my last report, particular emphasis is being given to the fault of the young man who, acting as sexton, was obliged to put out a small boy who was disturbing the meeting and who in the mêlée got a small scratch on his head:- the probability is that this brother will be fined and have to pay the cost of the prosecution, those who took part in the attack (some of whom were caught by the police with stones in their hands)will get off scot-free. The school in Banderma has always been above the average of those in the other outstations and it still maintains that higher standard:- it has begun to be what we wish all our primary schools to be a feeder to the Boarding School.

Bilijik. This is another of our pastorless churches, the former preacher, who left the work some years ago, has been invited to supply the pulpit and receives a very insignificant salary (sixTurkish Pounds)

from the people,for the remainder of the support of the family he is depentent on what his wife can earn with her needle with some little aid from a grown up son and a son-in-law :-it is sad to see one who was for so many years in the work living in this way but the mistake I am persuaded is not in declining to aid him now (provided we had an appropriation)but in having helped him so long ;I wish we were in a position to make a more hopeful provision for this important city,but as we are not we can only hope for the best and pray God to use even such imperfect labors to promote his cause. During a recent tour in company with one of our native pastors it seemed best to admit six to the priviliges of church membership three of them were candidates of long standing,whom for various reasons we had advised to delay,but, as they renewed their application and there was nothing against them, we decided to receive them in the hope that their christian characters might develop in the church. By allowing the use of our schoolroom to a Gregorian Armenian teacher,who is however an enlightened man and does not teach the tenets of the Armenian church in his school,the community in B.secure a common school education for their children at a small expense.We found sixty three children in this school at the time of our visit. I refer to this school not by way of approval but as an example of the shifts which our weak communities are obliged to make when thrown suddenly on their own resources.

Demirdesh. This church is a blessing rather in those who have gone out from it and are filling positions of usefulness elsewhere than for

any positive spiritual influence that it is at present exerting, as there is no one among the few brethren there competent to conduct a religious service the church is open only once in three or four weeks when it is possible for some one to go from Brousa; of course you all have in mind that Demirdesh is a Greek village and the difference of language presents an additional difficulty to any special aggressive efforts. We would be glad to utilize the Chapel which stands ready to our hands if only there were a Greek speaking preacher available and money for his support.

Goldagh. Rev. Toros Kendigian and his excellent wife continue to labor in this mountain village and the influence of their earnest christian life and example ~~are~~ is not lost on these simple villagers:-here the lines of separation between Gregorians and Protestants are not nearly as sharply drawn as elsewhere; the preacher and his wife are welcomed everywhere and a social evening visit often closes with reading of the Scriptures and with prayer. In all this we rejoice and from it we expect in time to reap rich spiritual fruit-we confess however to some discouragement partly because the Campbellites have succeeded in drawing off most of the families who have been enlightened through our efforts and chiefly because the people are so backward in doing anything in the line of self-support. They have been warned that they cannot expect to continue to enjoy their present priviliges unless they give more satisfactory proof of their appreciation of them-this has stirred them up a little, but I am insisting that they can do more and it is not

certain yet what the result will be. The former teacher of the school has been married but a girl has been found to take her place and she is working most faithfully according to her abililty.

Jerrakh. We find it true in Jerrakh as in all places where there are silk factories that the people are more worldly:-when fifty to one hundred women and girls, who are not already strengthened by christian principles, are brought together day after day in one large room and work side by side forfrom ten to fourteen hours, it requires no prophet to foretell that their moral character will be undermined and the natural tendency to lead a worldly life will be fostered and strengthened by such association and that, when the process is continued for several generations, the result will be correspondingly disastrous. These are the conditions under which the work in this outstation has to be carried on and of course we will be disappointed if we look for gratifying results without the use of the necessary means ; our limited appropriations do not allow us to help the community to support a preacher so their Sabbath gatherings are prayer and praise meetings excepting as they are visited occasionally by a neighboring pastor or by the missionary. It is evident that we cannot look for additions and must be thankful if there are no defections. One of the girls of our Boarding School lives here and during part of the year or up to the time of her marriage the people kept the school open and employed her as a teacher.

Kara Aghag & Arslanbeg. We group these two places because they are adjoining and are both inhabited by colonists from Mouradchai-the peo-

ple are for the most part members of the same families or near relations they occupy themselves with agriculture and the raising of cattle and of sheep and goats-far away from the busy world they lead simple quiet lives. As a teacher and preacher we have for years helped one of their own people who spent a few years in a preparatory school and one year I think in Marsovan.He has done as well and perhaps better than we had aright to expect and if he had had better opportunities for improvement he might have kept more in advance of his flock and still continued to lead them ;he has however become so much absorbed in his fields and other business that we are under the necessity of finding some one else for the position:-this again is a well nigh hopeless task for no preachers are to be found,least of all for such out-of-the-way places. A month ago we spent a most enjoyable Sabbath with these congregations there was an attendance of more than a hundred at each place.We administered the ordinances,baptizing nine babies and admitting six to church membership in Arslanbeg and baptizing twelve babies at Kara Aghag.Several years ago a chapel was begun in Arslanbeg and the work was far enough advanced to allow of the place being used for services and for school:we have now made arrangements for the completion of the building this year.

Mouradchai.To those of you who are familiar with the lay of the land no argument will be necessary to prove the importance of re-occupying this outstation,it is the real center of the Armenian population in the Eastern part of the field:-if I were to draw a circle with a radius

of twenty miles from Mouradchai as a center the circle would pass Gol-Turkmen, Arslanbeg, Kara Aghaj and Ghalgara ; While Yeni Bazar and Asarjuk would fall within the circle and Eski Shehir and Bilijik without it but nevertheless not more than one day's drive from Mouradchai i.e. Mouradchai is the natural center to ten places with Armenian inhabitants of which two are important cities. There is a Chapel, a Parsonage, and quite a large Protestant community all ready at M. and the future success of the work in that section demands the settlement of an ordained pastor at this center even if we are obliged to bear the whole expense ourselves:-I am not sure but that it would be wiser to do so as we could then command all the pastor's time and employ him as an evangelist: since we can not occupy all these places, may we not demand of the churches the means to enable us to put one good evangelist in the district? The present condition is most discouraging-the village is a large and important one and it has many rich and influential men-in such a place it is not to be expected that a church can thrive under lay administration unless it is exceptionally good. The common people set the same estimate on the work that we do and so far as they can judge it looks as though we had abandoned it. The young men here hold together pretty well but their aim so far as I can judge is to help on the educational work principally, we need a spiritual minded pastor there to direct their energies to nobler objects. The same teacher has been in charge of the school here for quite a number of years and she meets the present requirements pretty well-she has a large school of both sexes.

Mouhalich.This outstation has been without a supply for five years and lately they have been trying to induce their former preacher to return to them but so far without success.The changes of time have improved the prospects of the work in this town:-it seems a hard thing to saybut it sometimes happens that only death can remove obstacles which humanly speaking block the progress of the work. Whoever should go to labor in M.would find the way comparatively cleared and the community with advanced conceptions of their ability to help themselves : they have paid more yearly for their school than we could ever induce them to give preacher and school when they had both.

Soloz. This is the first time that I have been obliged to make an unfavorable report of the work in Soloz.It happens sometimes that fruit bearing trees have their off years when they give little or no fruit, I trust that this is a good example by which to illustrate the condition of the Soloz church:-as in the example the root and branches of the tree are sound and in following years gave evidence of healthful growth,so I am persuaded we shall soon again bring you good news from the Soloz brethren:-this is an off year with them,some of them became disaffected with their pastor,which led to his resignation and out of this sprang a coldness which manifested itself especially in the falling off of contributions and in a failure to redeem their pledges to the teacher. Already however they are beginning to recover,I know the the brethren well and there are true men among them who are ready to make any sacrifice that the cause of Christ be not injured.Let not this sad feature in my report cause discouragement to any-we must draw a

true picture of the state of the work and be inspired to join in earnest prayer for any who have fallen into error.

Yenije. This remains the Banner outstation of the Brousa field:-after twenty years and more of unremitted labor with the same congregation Rev.J.D.Sdepanian still remains the apple of their eye:-young and old abide by him and trust his judgment as well they may:-they hang on his words and listen to his counsels ;in consequence we find a large and united congregation of from a hundred and fifty to two hundred-a growing church with frequent additions and a well appointed school.It is a pleasure to see them drawn up before the church at the beginning of the the Sunday School to repeat with loud and clear enunciation Scripture verses which they have committed to memory and closing with the Golden Text in concert.

In conclusion I desire to repeat two points which I have endeavored to emphasize in my report viz.The need of an American lady for the Boarding School and an addition to our appropriations which will enable us to re-establish the work in the district of Mouradchai.

Respectfully submitted

Rev. A. Baldwin.

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SEMI-ANNUAL REPORT

OF

CESAREA HOSPITAL.

Last January we could only say that we were ready to open the Hospital. Now we can report work begun, experience gained and a hopeful prospect for enlargement. Our seven beds have had 55 patients occupying them, of whom 15 paid nothing at all, 18 paid only for their board, and the remainder, 22, paid their board and more or less for their treatment besides. The total number of days spent by these patients here has been 740.

The operations performed have been as follows: Laparotomy, 4; Suprapubic Lithotomy, 4; Amputations and other bone operations, 6; for Hernia, 10; Strangulated Hernia, 1; Cataract Extraction, 8; other eye operations, 7; Tumors, 7; miscellaneous, 8. Thirteen of these patients have been Mohammedans, the rest Armenians and Greeks. We have had two deaths, the case of strangulated hernia, which was in an almost hopeless condition when brought in, and one of the cases of suprapubic lithotomy.

Miss Hoffman, the matron of the Hospital, has met with great difficulties in training the women here in nursing. It was considered a low and menial service, and the people generally saw nothing noble in it. We have had to make several changes since January, and to take the husband of one of the women (in spite of his inefficiency) in order that it might seem proper for her to be where male patients were. But Miss Hoffman, although hampered by her struggles with the language, has managed to bring order and understanding out of chaos and ignorance, or, as she would say, she has made a beginning of doing so.

The assistant physician, Dr. Philaretos Levidis, is an able, upright man, well known and respected in all the region, and his services are invaluable.

The financial statement which we have to make is unexpectedly satisfactory, since our income here from paying practice has been enough to meet all our running expenses, and we have therefore not diminished, but somewhat added to, the funds on hand in America. The whole of that amount we can therefore call our Building Fund, and it now amounts to $3,147.90. It should be at least $1,500 more in order to enable us to build.

The beginning that we have made has but impressed us more strongly with the need of suitable hospital building. Our trials and inconveniences are innumerable, and some of them not to be narrated. But the greatest is the inability to accomplish all that we want to do. Besides the fifty-five operations on our in-patients, we have performed 102 others in this six months, many of these also being capital operations, and the patients being taken away on stretchers to neighboring houses where they could find accommodations. This, besides being disadvantageous for the patients, involves a very great expenditure of time and strength on our part in their care. It deprives them also of that which it is our great object to give them—the spiritual influences of the life in the Hospital. Among such operations have been seventeen perineal lithotomies, vesical calculus being one of the most common affections in this country.

Of out-patients we have seen 2,264 new cases and more than an equal number of old cases.

Our patients are of all classes, from those who are able to pay properly for the services rendered to them, to those who are like the blind Mohammedan beggar who came all the way from Harpoot, 300 miles, groping and begging his way, to have a cataract operation done for him.

We have as yet met with no difficulties on the part of the Government, and trust that the cordiality shown us by the local officials will be sufficient to overcome any hindrances that may arise from other sources. We are planning now to build next Spring, if possible, and with that end in view have begun purchasing timber in order to have it seasoned, and also because it is more economical to buy it direct from the villagers when they bring it on their ox carts. The timber is bought in logs and sawn by hand here on our own premises. Our plan now is to build on our own grounds adjoining the present Dispensary.

The following is our financial statement:

RECEIPTS.

Balance on hand in America, January 14, 1898,	$2,985.48
Balance on hand in Cesarea, January 14, 1898,	99.18
Board of in-patients,	108.81
Fees from practice,	1,044.67
Income of drug store,	741.40
Contributions from America and England,	448.68
	$5,428.22

EXPENDITURES.

Matron,	$174.42
Surgical assistant,	230.43
Drug store,	827.55
Food,	120.56
Other expenses—service, fuel, taxes, surgical supplies, etc.,	807.42
Timber for new hospital,	87.12
Balance on hand in Cesarea, June 30th,	32.82
Balance on hand in America, June 30th,	3,147.90
	$5,428.22

WILLIAM S. DODD, M. D.,

Cesarea, Turkey, June 30, 1898.

Treasurer:

JAS. M. SPEERS,

226 Belleville Avenue, Bloomfield, N. J.

88

5 P.M.

Woburn,
Sept. 23, '98

Dear Dr. Smith

Whether or not the enclosed will be of any use to you I cannot tell: I have scratched it off without taking time to read up or think up as I might.

Please add, subtract or reject as you may please.

Sincerely, J. L. Jerole.

P.S. I have no "Board Paper".

Recd Aug. 5, 1898

Aug. 5, 1896

Mem.

The return of Dr. Farnsworth & Dr. Dodd with their families & the arrival of Mrs. Seelyee & son in the latter part of 1897 brought the effective force of the station up to a standard seldom attained. Work was pushed in all departments with results that were encouraging: while the Medical work has had the most brilliant year in its history.

Exceptional operations successfully performed have brought an unusual recognition. If facilities can be increased as planned & desired by Dr. Dodd, and his trained nurse, Miss Hoffman, there seems to be an unlimited field for enlargement, with corresponding increase in spiritual as well as medical results. Native physicians have tried in vain to make the Dr. serious trouble: he has prospered "according to the good hand of the Lord upon him"

The touring of the station, as is usual, has been a prominent part of its work, & has been participated in by all four of the missionaries. In spite of his almost

four-score years that Dr. Farnsworth could prosecute this work so vigorously has been a delight to all. To what extent such touring will be continued in the future is a question: so many of the preachers have been dropped, so many towns & villages have been "retrenched" off of our lists that we hardly know what to do for them. They read of America's prosperity; they learn of the growing strength of the churches & then they wonder why contributions should be diminished in the hour of their greatest need. If any one thinks it an easy matter to give them a satisfactory explanation the station is open to suggestions. Yet we are glad to say that some congregations have adjusted themselves to changed conditions & are working grandly for self-support. The change falls hardest on faithful preachers past-middle life, with families depending upon them. Thro' no fault of their own they are left stranded!

Under Mr. Wingate's supervision the educational work in Talas has made

a great advance: the boys school has been put upon a different basis & its prospect seems to be bright.

The Boarding School has prospered greatly: to Miss Clason's efficiency & Miss Crason's excellent supervision Mrs. Seelye's skill & experience have been added, & with the expected acquisition of an English lady born in Athens to superintend the Greek department the school will be equipped as never before. The good influence of this school on the home life & spiritual developement of its pupils can hardly be overestimated.

Under Miss Burrage's untiring faithfulness the Kindergarten at Cerasea has done better work than ever before.

In June a class of 5 teachers graduated: yet it is hard for her to keep up her supply even for the home-school: young men are ever ready to invite them to a more restricted home life. Other towns, too, are eager to secure the teachers she has trained, for they see, that, as conducted by Miss Burrage the Kindergarten is one of the

most successful evangelistic agencies.

Among the congregations Angara deserves especial mention. Its long struggle over its place of worship has ended disastrously for them. After the former preacher, Vartanian, had not only stolen their chapel but also turned Moslem their case was hopeless: the former decision of the court was reversed, & by Turkish justice the thief was declared to be the rightful owner. They appeal most earnestly for help in their effort to raise £1000. They hope to secure £700. in Asia & Europe, and ask friends in the U.S. to give them £300. They are worthy.

Urgub has occupied a large place in the thought and prayer of the station during the past year. Their eager study of the gospels has led to a marked change in life & conduct. With no outside help they have gone on from a mere handful of diligent seekers after light to a fair-sized congregation of men & women determined to maintain a separate organization on Nro

Testament lines. They are securing a good man for teacher & preacher at their own charges.

For the first time in six years the preachers of the station were able to meet in Bray for a conference as of old, & the meeting was most helpful. There were 21 preachers & 3 missionaries present & their sessions were devoted to the needs of the work other than financial. The all-important question of "Ways & Means" was relegated to the considerations of the congregations, each for itself. This latter has been one of the accidental benefits of retrenchment.

It is pleasant to find a silver rift in the black cloud of the financial situation.

Ceraea feels thankful for past blessings & hopeful for future efforts.

(J. L. Howe)

Wabern,
Sept. 23, 1898
5. P.M.

Report of Constantinople Station, 1897-1898.

The city has been quiet during the last year - though not at rest - there has been, at least no interruption of regular work.

Every part of the missionary force has felt the helpful influence of the American minister, Dr. Angell who came in Aug. 1897. for he has represented not only political but Christian and educational interests as well as those of humanity.

Dr. Greene gives the following general view of Evangelical work in the city and its environs.

"In the city itself the Evangelical Churches have not yet recovered what they lost at the time of the massacre - in Aug. 1896, and subsequently. Not only were several thousands of Armenians killed, but many more thousands were seized and sent back to their homes in the interior. Among the latter there were not a few who attended our religious services in Pera, at the Bible House, at Yedyk Pasha and at Koum Kapou. Thus far very few have been permitted to return to the city and thus our audiences are generally somewhat diminished.

Our preaching force has been weakened by the death of the preacher in Scutari, and the absence of the pastor of Langa Church - and of Mr. Barnum. The remaining preachers have kept up nine regular religious services on the Sabbath,

Nobium, Sep. 23, 1898.
Rec'd Sep. 24.

"namely three in the Greek and six in the Armenian and Turkish languages. This of course does not include the Sunday Schools at Haskeuy and Gedyk Pasha nor the preaching in English at the Colleges, nor the Armenian Service maintained in Mrs. Washburn's house at Roumeli-Hissar nor the services on Sunday at Boyadjikeuy and at Papaz-Kapou.

"Speaking generally the services have been fairly well attended, and we doubt not that as public confidence is restored, and the Armenians are permitted to return to the City the audiences will increase.

"The financial ability of the Protestant Congregations seriously affected as it has been, during the past two years, by the losses of property, business stagnation, death and removal has yet considerably improved as the individual reports indicate.

"We regret that there is no marked Spiritual work to report, but it is a matter of rejoicing that our Evangelical brethren have held firmly to their faith, have derived consolation and strength from the ministrations of the Lord's House, and have kept the unity of the Spirit in the bond of Peace."

"The Young Men's Christian Association resumed its Sabbath afternoon prayermeeting in the Autumn. and in spite of the loss of not a few members the attendance has been remarkably good"

"The Station Conference composed of three missionary,

"and three native members has administered with care the meagre sum committed to it, for the work of Evangelization among the Armenians of the Station."

"During the year past, Mr. Greene has preached at Koum-Kapou, in Turkish to an audience averaging some sixty persons. He has preached, once a month, in Armenian at Scutari and occasionally at Haskeuy. and has kept up the Bible Class of Colporteurs on Monday mornings. He has, also, in the absence of Mr. Barnum attended to the business of the Child's Paper, and the three weekly papers still published by the Mission - and has given not a little time to relief work.

"The intimate relation which he has maintained, during the last ten years, with the Protestant families in Pera has been somewhat interrupted by the removal of his residence from Pera to Bebek, but he still aims to keep in touch with the families he has known so long - and with whom in their varied griefs and losses he so deeply sympathizes".

The Church of Constantinople includes Pera - the Bible House, and Scutari.

The Pera Congregation worships in the Dutch Chapel as heretofore. An Armenian Professor from Robert College preaches every Sunday morning to a large Congregation.

The Rev. Mr. Assidoorian as acting pastor of the Church of Constantinople performs all the rites of the Church -

and as far as time and strength permit visits among the families of his wide parish.
The sum of 2675 piasters was collected during the year in weekly contributions at Pera Church. This sum was disbursed among its own poor.

Scutari since the illness and death of the pastor has been misistered to in weekly turn by the missionary, the Acting Pastor of Constantinople Church and other preachers.

Armenian Service at the Bible House - has been conducted by Rev. Mr. Constantian - The attendance ranges from one-hundred to one-hundred-twenty persons. Some members of the congregation have left town new persons have taken their places.

Langa Church - has continued to worship in the wooden chapel hastily constructed in 1895 and used as a place of prayer ever since - save for a few months after the sad event of Aug. 1896. Since June 20th of last year divine service has been continued without interruption, and the poor little chapel without floor, ceiling or windows has even become endeared to the congregation. During the past winter, in spite of cold and rain, the attendance ranged from sixty to one-hundred.

The pastor, Rev. Arakel Bedikian who went to England in 1896 for a period of theological study has suffered much from illness - and being obliged to leave London for a while preached to the Armenians gathered at Philippopolis. In his absence the pulpit has been supplied by Rev. Stepan Chorigian. In the unfavorable circumstances of the congregation it has been able to pay but eighteen Turkish pounds ($79.20) toward the expense of worship.

The sad situation of the church explains why no reply is given to many questions contained in the Tabular view. Founded in 1852. the church has never had a suitable place for worship, school, or social meetings, and is now shut up to the four bare walls of the little structure put up hastily in a night.

In Hasskeuy there are two Sunday services, and a week-day meeting for women - conducted by Rev. Mr Assidorian. At the Sunday morning preaching service the attendance numbers some thirty to forty persons. The afternoon gathering, though called a Sunday-School, is and has been for years the most important service of the day. It combines in itself the Sermon, the Bible Class and the Sunday-School. Children - and men and women old and young are attracted to it. The attendance is about four, or sometimes, five times as large as that at the morning service and it is maintained throughout the year.

Mr. Karakeni Kondourajian works as an Evangelist among Armenians in the City. He has his regular preaching services - and he especially cares for individuals and families coming from the interior, meeting them on their arrival, finding suitable lodgings for them - helping them to get work. and answering numerous letters. He mentions having written, during the past year, one-hundred-twenty letters for benevolent work. He also visits in hospitals and supplies, as best he can - to Armenian Protestants from the interior the place of their home Pastors.

Gedyk Pasha.

Those who have Gedyk-Pasha-mission in charge never forget that it was first established for the purpose of bringing a knowledge of the Gospel in its spiritual power and in its practical workings to the people of various nationalities living in the heart of the great city.

It is favorably situated for co-operative effort. The Langa Church of Evangelical Christians is becoming more and more affiliated with it. A little band of very earnest Greek Evangelicals are among its working force. In its immediate neighborhood is a sister mission established by the English Society of Friends. These two missions, having one purpose and a complete understanding with one another, are mutually helpful.

The Friends' Mission has been visited, during the last two years, by several distinguished Christian Philanthropists of the Society who have greatly interested themselves in the work of the American Mission. They have aided it in various ways and have helped to make it more widely known.

Because of peculiar conditions in the city, there has necessarily been a suspension of some kinds of work - but it has been a watchful waiting time. There have been good opportunities for individual work, and there have been

very encouraging results which may not now be more particularly reported.

A Sunday School is maintained during forty Sabbaths of the year. There are four adult and fifteen primary classes. The general attendance is very good. At Christmas time Sixteen Children were given Silver Stars for having been present every Sabbath during the year.

Classes are taught in three languages.

Mr. Khorigian conducts the Sunday School giving the general lesson for adults in the Turkish language.

The Greek and Armenian Christian Endeavor Societies hold weekly Sabbath meetings in their respective languages. Union meetings are held in Turkish. They have usually some missionary topic. Collections have been taken for different objects – one was sent to India for the leper missions.

The Armenian Society visit in families and care for the poor.

There have been larger opportunities for Spiritual work than during last year because the burden of relief work has been much less. The Bible woman has found open doors everywhere. The sick and the dying have sent for her to read and pray with them. She has averaged some eighteen weekly visits to houses, and in all there has been a readiness to listen to the message she brought.

Scutari.

Miss. Sunday School and Christian Endeavor work.

At Scutari a mission Sunday School with a membership almost exclusively Gregorian is conducted by Miss Zimmer. The school is steadily growing in numbers and interest. It is largely attended by women and young men.

A young people's Society of Christian Endeavor is in a flourishing condition. There are thirty members. Half of them are young men Gregorians. The meetings are led by the members who are characterized as - for the most part - "earnest and devoted".

More than three liras have been given by this Society, to be used in furnishing books for poor children.

Of Bible work in Scutari under the same Superintendence and assisted by Bible readers - it is reported "The houses which are known and open to us now are so many that we cannot possibly visit them all regularly.

In answer to the entreaties of many young men the evening school was recently re-opened. There are twenty persons in attendance. The young men study well and pay good attention to the Bible reading and prayer at the close of each evening's session.

In Haskeny the first need has been to know the people in their own abiding places - homes - for most of them - no longer. There has been no native Bible woman - there are no Protestants. The visiting in houses is done by those who administer relief, and who have to do directly with women - under the necessity in some way of supplying the daily bread for their families. The visits are of every kind - to the sick and infirm - in behalf of children - for the purpose of learning the condition of those for whom work is found - of those for whom charity is sought. In this way many persons have been visited several times in the week. Each visit gives an opportunity for the exertion of direct personal influence - all the better because of its informal character. The result has been a thorough and wide acquaintance with the people - Months have taken the place of years in winning trust. This is especially the case with those who years ago were shut away in their comfortable homes, from all that is quickening the life of to-day. All higher spiritual influences were shut out - all growth of mind was arrested. Now light - and want - have come together. The number known and visited increases from week. and the desire for this form of ministration is more and more expressed by the people. This breaking down of old

barriers, this welcoming of investigation and the comparison of views on the highest themes is a present characteristic of the work as conducted by Armenians as well as for them. The acting pastor of Constantinople church receives urgent invitations to visit leading Gregorians in their homes, where religious conversation is freely engaged in. Years ago the known Evangelical worker would not have received a welcome to those homes. Doubtless the tact and unfailing courtesy of the person are to be taken into consideration. In his journeyings about the city and especially on the steamers of the Bosphorus and Golden Horn, Mr. Assidoorian also frequently meets Turks and there is always some earnest conversation. It would seem that the opportunity is gladly improved on both sides, and the talk is generally of "the life acceptable to God".

The pastor has been especially interested in Turkish hodjahs.

The Evangelical Community of Rodosto -
has been weakened by fresh removals and now numbers but ninety souls - But the average attendance on Sabbath worship was sixty and for preaching and the poor the people gave $ 57.20. -
The school has numbered forty pupils, most of them coming from Gregorian families, and $ 67.30 were received for tuition.
The esteemed pastor though in feeble health has ministered faithfully to his people, and has made several visits to the branch church at the Dardanelles.

" This little community (at the Dardanelles) of forty-five souls including eighteen church members though left for this year without preacher or teacher has not forsaken the assembling of themselves together for worship; the services each Sunday being led by one of the brethren. They plead importunately for a preacher, but there seems to be no hope of supplying their need.

" The work in the great City of Adrianople has been sadly hindered by dissensions between the preacher and people - Quite a number of the Armenian brethren have removed to Bulgaria, and the Greek brethren ask earnestly that a Greek preacher may be sent to labor for the fifty thousand Greeks in Adrianople and the vicinity. A godly man would undoubtedly find a large and hopeful opening among these Greeks".

The Greek Evangelical Church.

The Greek Evangelical Church of Constantinople has preaching services, each Sunday, at the Bible House - at Pera and at Koum Kapou. There is an expository service at the pastor's house in Pera on Sunday afternoon, and a Bible class in connexion with the Gedyk Pasha Mission School. This work is done by two men - an ordained pastor and an Evangelist. They also conduct week-day meetings and visit, as often as they are able, the little communities of Greek Evangelical Christians in Adrianople, Banderma and Sardovan.

When one of these two is laid aside, by illness, as has happened in the case of each of them within the last two years, the remaining one takes the work of both to the fullest extent that time and strength permit.

Audiences at all the Greek preaching places have increased in numbers during the year, especially at the Bible House - notwithstanding the removal of several members of the community because of trouble in the city, and war in Greece.

The Bible Class taught by the Evangelist, Mr Demetrikopoulos, at the Gedyk Pasha Mission Sunday School - accomplishes a work at least equal in importance to the ordinary preaching service. It is attended by wide awake young men eager to learn what the Bible really teaches as to true thinking and right-living. They not only listen but respond and examine for themselves. This testimony comes from one who finds an occasional

visit to that class most stimulating and profitable.

Neither Adrianople nor Banderma has a Greek preacher - but these towns are visited, as often as opportunity offers, by one of the preachers from Constantinople - and faithful correspondence is maintained with the brethren so that their condition is known. At Banderma there has been some persecution but the brethren have maintained their faith unfalteringly.

Sardovan has, at present, a preacher of its own. The little church has a struggle for its life with the aggressive Sabbatarians at its very doors.

The Greek Evangelical Alliance of Constantinople comprising all the places mentioned in this report of Greek work, held its annual meeting March. It had collected, during the year fifty Turkish Liras for the church, and seven for its poor.

A spirit of unity, of hopefulness, and of thanksgiving to God characterized the meeting.

" Fervent prayer was offered that the Lord would send a consecrated worker who should spend his time in going from place to place - and that means might be found for his support".

Schools. Adabazar.

The boarding and dayschool of Adabazar with its three departments of High School - Preparatory School - and Kindergarten "has had a successful though in some respects a very hard year".

The absence of Miss Hyde and the continued ill-health of the native assistant in the boarding school have added greatly to the cares of the two American ladies. Responsibility for the order of the school-room during the day - evening Study hour - and the oversight of girls at meal time have devolved upon them. While the native teacher could only do class work in her own room. The Crowded Condition of the School has added to their cares. Miss Farnham writes "We have just vibrated between the two buildings. In a room having eighty-seven pupils only sixty can be seated: and it is not always easy to decide whose turn it is to sit down" Since the destruction of the church the women and girls of the Sunday School - one hundred twenty in number gather in the School building.

Some anxiety has been felt about the financial condition of the School - lest the income should not cover expenses. Bread, meat and fuel are unusually high. Twice the usual amount of fuel has been consumed at twice or thrice the usual price.

Statistics of Adabazar School.

Full pay pupils (Boarders).	40.
Paying from five to seven liras -	13.
Free or less than half.	9.

No of Pupils in the High School.		87.
of these	Protestants.	35.
" "	Gregorians.	49.
" "	Greeks.	2.
	Catholic	1.

No of Pupils in	
Preparatory School	79.
" " Kindergarten	53.

"The money for these pupils has been paid not promised." "There have been two changes of teachers during the year in the Preparatory department because of marriage"

"The Kindergarten is a thing of beauty and a joy forever!"

"The Senior Class numbers eight. In regard to maturity and Christian Character it has not been excelled by any class in recent years.

"Of the Protestant girls - six. Some have situations in view and all intend to teach. The two Gregorians rank well as to scholarship. It is hoped that one of them will be employed in the Gregorian School of Adabazar".

Day Schools of Gedyk Pasha.

After twelve years connexion with the work in Gedyk Pasha. Mrs. Newell resigned and went home to America in Aug. 1897. And Miss Jones at the close of her year's vacation returned.

The School of Gedyk Pasha has two Greek and four Armenian departments - six in all. The native teachers employed have themselves been trained up in Mission Schools, and they work together in much harmony both in the week day and Sunday Schools. Miss Jones has general supervision of the Schools while Miss Barker gives particular attention to the English department. Every School of mixed nationalities must have some common language. Parents eagerly seek English for their children, and the purpose is to give to the pupils of this School such a knowledge of English as will make it, in time the common medium of religious and moral instruction with the result of unifying the School and giving the pupils a knowledge of and a relish for the best thought in the world expressed in the simplest form.

Attendance has been good throughout the year.

Mrs. Marden writes "We have reason to be thankful for quiet political times, good health in the family and in the School. the hearty co-operation of our teachers, the apparent good will of the patrons of the School - And we implore the blessing of God on all our work."

At Hasskeuy a primary school has been maintained during the year with an attendance of fifty-five to sixty children - all Armenians. Two teachers have been employed. The children are very bright and winsome little ones well repaying the care given them, though their parents have no money to spend on their instruction.

Education for larger girls and for women has been of another sort. They must work or their families must die, and they have worked faithfully, learning many a new lesson - some even in old age. To provide such work for them as they were able to do, by bringing them into connexion with their benevolent co-workers at home and abroad - to cheer and encourage them and minister to their fainting souls has been the absorbing employment of those who were in Hasskeuy to help the people.
The details of this and of direct relief will be given elsewhere.

No class is left unprovided for in Sentari. The benevolent and industrial work carried on by Miss Zimmer fitly supplements the higher educational work of the College for Girls - and the home of one of the oldest Missionaries of the American Board is still a center of temporal help and of spiritual light for the people.

Nicomedia

The Nicomedia portion of the Constantinople field covers the whole mutessariflik of Ismid(Nicomedia), the western end of the mutessariflik of Kastamouni, and the northern shores of the Gulf of Gemlik and Lake Nicea, belonging to the ~~pashalik~~ vilayet of Broussa. The greatest length of the field is about 200 miles, the greatest breadth 95; the total area is about 9000 sq.miles.

The eastern half of the field falls within the ~~mutessariflik~~ vilayet of Kastamouni, is neither populous nor accessible, and, so far, has lain beyond the range of missionary effort.

The western half of the field is compact, accessible, historically interesting, and populous. It covers an area of 4500 sq.miles, and has a population of 250,000, giving 55 persons to the sq.mile, the average of Asiatic Turkey being 31, of Asia Minor, 44. Its greatest length is 130 miles; its greatest breadth, 60. It composed the principal part of the old kingdom of Bithynia, and is bounded by the Black Sea on the north, the Marmara on the west, Lake Nicaea on the south, and the valley of the Sakaria on the east. The following statistics apply to this section only.

Technically speaking Nicomedia is the only city which this district possesses; but there are flourishing villages, many of which have more inhabitants and a larger local trade than the capital.

The more important Armenian centres of population number about thirty, the Armenian population being 70,000. The Greek villages are about 35 in number. ~~and the Greek population about~~ The principal Mohammedan villages are about 50 in number. ~~and the Mohammedan population is~~

A daily line of steamers plies between Constantinople and the principal villages on both shores of the Gulf of Nicomedia. The steamers tie up for the night at Nicomedia and return to Constantinople on the following day. The Anatolian line of railway skirts the northern shore of the Gulf of Nicomedia, and the southern shore of Sabandja Lake; reaching Adabazar station, it turns abruptly to the south and then follows the course of the Sakaria to Angora, whence it goes directly south to Konia.

The Armenian population of this district may be conveniently grouped as follows:- 1. Taking Kartsi (long

occupied as an outstation, but given up for lack of funds) as a centre, we find 10 Armenian villages, ~~aggregating souls~~, within a radius of 8 miles. 2. Within a distance of 6 miles, to the south-east of Nicomedia, are found 5 Armenian villages. ~~with a population of~~ 3. Within a radius of 20 miles, with Adabazar as a centre, we find 15 Armenian villages. ~~with inhabitants.~~

In each of these groups Protestant work has, at some time, been carried on. We used to have two regular outstations in the first group, four in the second, and eight in the third. We have now none in the first, three in the second, and two in the third. In 11 of the 14 places formerly occupied we have modest chapels with accommodation for preachers or teachers. In no case has the little company of believers entirely disbanded. In each place there are church members and a more or less feeble effort to keep alive. We have, besides these, one Greek outstation, with a fairly successful work.

In the "Table of Statistics" I have included all those places where Protestant church members are to be found, ~~and where~~ who have at least an occasional gathering together for prayer, even though without the services of teacher or preacher, or any pecuniary assistance from the Board.

The sudden and severe retrenchment to which the Board was driven two years ago has caused a reorganization of the work in this field. The oldtime Local Conference, which was a gathering of all the pastors, preachers, teachers, and representatives of the churches, for arrangement of the year's work, and for conference and prayer, has given place to a responsible body consisting of the pastors of the churches, an annually elected representative from each of the churches, the Civil Head of the Protestant Community of the Vilayet of Nicomedia, the missionary, and ordained evangelists in the field.

This Union meets regularly three times each year, and has oversight of both the evangelistic and educational work. During the past year the Union met once with each of the three churches in the bounds, holding its sessions from Friday afternoon till Monday. Much good has already resulted in the way of increased life and better methods of congregational work. The effort is to lead these three churches as soon as possible to a position of self-support, and form them into a compact and effective working body for the evangelization of the field.

The following statistics show the extent and nature of the work the Union has in ~~the~~ hand and the need this

feeble body has of the pecuniary assistance and sustaining prayers of God's people.:-

Three organized churches(one being self-supporting); 13 missions;461 church members;1930 adherents;an average attendance of 1249;14 Sunday Schools with an attendance of 1147;5 preachers;1 Bible-woman;20 male and 15 female teachers;2 high-schools with 80 boys and 60 girls in the boarding departments;1 orphanage with 99 orphan boys in it;15 common schools with an attendance of 374 boys and 289 girls. The total expense of this work for the year 1897,excluding the orphanage but including the two boarding schools,was 2274 Turkish pounds,of which the churches and pupils paid 1825 pounds,and the Board 449.

The work centres in the three churches:-

1. Adabazar has nobly sustained her enviable reputation through an unusually trying year. Her preacher,Mr. Hovsep Djidjizian,son of the late highly-revered pastor, has done noble work in the pulpit and among the people during the entire year. He has been ably supported by the church session,composed of 7 men of weight and zeal. The communion roll contains 157 names;the average attendance has been 275,and the S.S.attendance 165. The contributions of the people for church expenses exceeded 116 Turkish pounds,in spite of the abnormally depressed state of trade in the community and the increased difficulty all classes of the people have to provide a living. The growth of this church as a spiritual power in the community is steady and strong. There is hope that,ere the time comes for another annual report,Mr.Djidjizian will be ordained as pastor,a consummation to which all interested in the history and work of the church are looking forward with feelings of special pleasure.

In the beginning of the winter a very heavy snowstorm caused the collapse of the chapel--an iron structure,the gift of friends in Scotland,many years ago. The plucky people took up a collection at once,cleared away the debris,re-roofed the basement storey,which remained standing and continued their Christian work withouta period of interruption sufficient to give time for a gloomy shake of the head. But the erection of the chapel in place of the one destroyed is a work quite beyond the ability of this interesting people,and we must appeal to friends everywhere to come to our help.

The educational work has been carried on with the usual vigor and with corresponding success. The Girls Boarding School,under the guidance of Miss Farnham,Miss Sheldon,and Miss Hyde,has been overcrowded ;-two of the missionary ladies are compelled to occupy one bedroom

which is too small to accommodate a second bedstead and which must be given up as often as a guest appears in the circle;the living-room and dining room have to be used much of the time by the music pupils;every seat in the main school room is occupied and then backless benches are arranged around the walls for the accommodation of the overflow.The buoyant consecration of the workers carries the overburdened school along grandly, but it is very evident that more room is needed. A proposition,involving an additional grant of 400 Turkish pounds by the Board in three annual instalments,is now before the Womens Board at Boston.This proposition,if entertained by the Board,will fully supply the need of this uniquely interesting and greatly valued school. A separate report of this school will be presented.

The boys' school,girls' primary,and kindergarten, aggregating 218 pupils,have been successfully sustained.

The Y.M.C.A.,the Maternal Society,the Womens Society,the Young Women's Society,and the Girls' Society have their regular meetings,and each has its portion of the vineyard to cultivate. A Bible-reader is employed by the day. During the past year she paid 480 visits.

Of the 8 missions under the superintendence of this church,in as many villages,only two enjoy the services of regularly employed Christian workers. Kunjilar has 110 adherents,an average Sabbath attendance of 60,and a boys' school with 50 pupils. This village community has 18 church members among them,a roomy and well-built chapel and school premises,and a superannuated preacher.The Board granted 15 Turkish pounds for the work there last year,and the people collected among themselves 8 1-2. Sardoughan is a large Greek village where we have 70 adherents,20 church members,a Sabbath attendance of 105, and a Sabbath School numbering 120 pupils. The dayschool has 66 pupils. The community contributed 11 1-2 Turkish pounds for the work there,and the Board 36.

Sabanja and ~~Sardoughan~~ Tamluk with 8 church members ~~each~~ and about 30 adherents each had to be struck from the roll of aided missions last July. They keep up their Sunday gatherings for worship and Bible instruction and are making plucky efforts to keep themselves from forgetting that their children ought to learn to read and write. Akhissar,Armash,Haskal,and Koordbelen have their two or three church members each and their little gatherings on Sunday.

2.Bardezag,with 139 communicants,500 adherents,an average attendance of 300,and a Sunday School membership of 400, was ~~been~~ without a pastor during the year,the supply of the pulpit falling upon the missionary,who was

thereby prevented from giving the usual amount of time to the superintendence of outstation work. The church contributed 25 Turkish pounds for the support of ordinances, most of that sum going toward the support of our field evangelist, who visited Bardezag occasionally. The pupils of the High School no longer attend the chapel service, the space formerly allotted to them being now occupied by the ~~orph~~ boys from the orphanage. Two S.S. sessions are held in the chapel each Sunday, one of them under the superintendence of Mrs. Chambers with the assistance of the senior teacher in the High School, Mr. Der Hagopian, being devoted especially to the children of Gregorian parents. This session has lost none of its interest and is attended by about 250 boys and girls. The Y.M.C.A. was interrupted during the year, but the Y.P.S.C.E. and Junior Society, composed entirely of young women and girls, have grown in spiritual interest. The women's prayermeeting has been marked by an increase in the number of those taking part in its exercises. The primary and kindergarten schools with 4 female teachers and 105 pupils have been well sustained, the tuition fees collected amounting to 25 Turkish pounds. A new teacher for the kindergarten is in training with Miss Saunders at Smyrna, the expense for whose education is being borne in equal shares by the Bardezag church, the teacher-elect herself, and a friend of the work. The year was one of needful preparation; the people seem to have been led to a better understanding of their position and needs, and a new and more hopeful phase of church life and work has presented itself in the village. (Since the termination of the period covered by this report a pastor has been settled over the church, and new life and a more perfect organization already appear in every department.)

Of the missions connected with the Bardezag church two are in the village itself:- the Bithynia High School with 125 pupils and 8 native teachers. In this school are given 3 week-day Bible lessons, while on Sunday a prayer-meeting is held at 8 A.M., a preaching service at 10, a S.S. service at 3 P.M., and an evening service at 7 P.M. Gregorian pupils have the privilege also of attending service in the national church. An earnest Y.P.S.C.E., a flourishing Temperance Society, an active Benevolent Society, and a Sunday afternoon young pupils' meeting are sponataneous movements which have grown out of the spiritual condition of the school, ~~and~~ the orphanage, where religious instruction is carefully attended to. On Sunday mornings the orphans go to the national church, and thence to the Protestant chapel; there is also held a S.S. service in the orphanage and an evening meeting. Sepa-

rate and more full reports of the High School and Orphanage are presented with this report. The third mission under the care of the Bardezag church is at Ovajuk, an Armenian village of 5000 inhabitants. The field evangelist had his residence at Ovajuk and his frequent presence there proved a blessing to the village, but especially to the evangelical cause there. In this village we have 25 church members, 200 adherents, an average attendance of 100, a Sabbath School of 60 pupils, and a day ~~sch~~ school attended by 30 boys and 35 girls. The people contributed 4 Turkish pounds toward the support of their teacher, 6 pounds toward the salary of the evangelist, and 14 pounds toward the fund they are raising for the erection of a new chapel. The work in this village furnishes many hopeful signs. The small chapel is old, slightly-built, inconveniently situated, and imperfectly protected. A new chapel should be built this year if at all possible. The estimate of cost for a new building to satisfy the needs of the community for some time to come is 75 Turkish pounds. From this sum 15 pounds may be deducted in lieu of the building material which will be secured from the wreck of the old building; 20 pounds have already been raised by the people, and an additional 10 pounds is now being raised. One of the brethern is practically making a gift to the community of a valuable piece of garden adjoining the present grounds and necessary to provide a suitable site for the new chapel. It is worthy of note that one of the members, an aged widow, has within the last few days, divided her property into two portions, giving one portion--worth more than 5 pounds--to the community to help in the support of a preacher. Another church member has donated a piece of land to enlarge the diminutive burying ground. This community has awakened to new life and deserves encouragement. We ~~ma~~ make an earnest appeal for help in raising the 30 pounds aid needed to complete the new chapel. The teacher, a graduate of the Bithynia High School and a native of the village, has nobly stood by his people and has taught the school during the whole year, oftentimes also having charge of the Sabbath services, receiving for his labor but 1 pound per month. He has lately taken a wife, and it has been decided to grant him an increase of salary.

3. The Evangelical Armenian Church of Nicomedia was organized on July 20th., 1846, and is the second oldest in Turkey. She has become the mother of evangelical communities, but has had to contend with untoward influences in the past which have interfered with her own growth. She has 60 members, 240 adherents, 100 regular attendants, 3 day-schools with an aggregate attendance of 73 pupils,

and contributed during the year the sum of 75 pounds for church work and the support of her schools. She has had no pastor, her pulpit usually having been occupied by the teacher of the boys' school. I spend one Sabbath of each month with the Nicomedia church, and am glad to be able to report signs of returning life and courage. A call has been lately sent to a young man now in London, and it is hoped that he will be induced to accept the pastorate of the church. The B.L.M.A. Society has taken an interest in that church and has made a generous grant --20 pounds--to aid in the support of the pastor elect.

The Nicomedia church has two missions, Kartsi with 5 communicants and 20 adherents, and Chengiler with one communicant, a zealous sister, who, without outside aid, keeps a girls' school of 30 pupils.

The evangelist, Rev. Harutune Garabedian, did noble work during the entire year among the churches and their missions. His residence was at Ovajuk, where he spent one Sabbath each month, greatly to the benefit of that community. In February of the current year he was settled as pastor over the Bardezag church. The churches are unable to provide a salary for an evangelist and we are compelled, for the present, to leave the field without one.

The Civil Head of the Protestant Community of the Vilayet, Mr. Garabed Condayian, has been indefatigable in his service of the churches and their institutions. The Bithynia High School and the Orphanage, at Bardezag, have made special calls upon his time and energies; and, in the absence as yet of any other provision for the expenses of the office, have met the entire expense, amounting to 25 Turkish pounds for the year.

The members of the missionary circle have been preserved in health and vigor, and have been enabled to pursue their work uninterruptedly. Toward the close of the year Miss Hyde received permission to visit America for a year's rest. Gratitude to God for His mercies and a sense of having been used for the encouragement of Christian work in the Province are among the feelings with which the workers look back over a toil-laden year, whose anxieties have been far overbalanced by its blessings.

Not only has a spirit of harmony and courage marked the Protestant workers in every department, but we have also been cheered by frequent expressions of goodwill ~~both official and private from~~ on the part of the Gregorian Armenian brethern, including ~~His Holiness the Patriarch, the Daily Press,~~ communications from His Holiness the Patriarch, notices in the Daily Press, and assurances from many well-wishers, both clerical and lay.

The Year has passed with its message into the presence of God, leaving us humbled by the remembrance of our failures, melted by our experience of our Master's gentleness, and longing for ~~xxxxxxxxxxxxxxxxxxxxxxxxxx~~, less unfitness to serve.

R. Chambers

Bardezag, May 24, 1898.

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THE BARDEZAG ORPHANAGE FOR BOYS

206067

REPORT OF THE YEAR'S WORK—FEB. 12, 1897—FEB. 12, 1898

Bardezag (Nicomedia) Feb. 25, 1898

THE first year of our orphanage work ended on the 12th inst. On that day one year ago 9 boys—remnants of the Constantinople massacre—came to us. Their advent excited great interest and stirred many hearts in our midst, for they were a living reminder of pain and terror and death, which had burst suddenly upon 100,000 homes in the land, and the marks of which were to be seen upon this representative group of children. Many came to see them and turned away with swelling hearts. Their exercise in the courtyard was watched by crowds of village children, who peered breathlessly through between the pickets of the enclosing fence. These orphans had come from a world we had heard of, whose lurid flames, which we had seen at a distance, had not impressed us more than did the glow of faith and martyrdom that vied with them. These were children of those who had shared our faith in the Crucified One, and, besides the seal of water-baptism, had been baptised by blood and fire. It seemed to us as though Jesus were saying to us: "Such as these are they of whom I said, take heed that ye cause not to stumble one of these little ones; inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." A new means of grace with a peculiar power to compel the heart was established among us that day.

Everybody was anxious to help. At a day's notice the occupants vacated an old building belonging to the American Board and formerly used to house a boarding school for girls. This needed repairing, and work was started at once. We soon found an admirable matron, a motherly cook, and a suitable care-taker. The people of the village and surrounding villages—too poor to contribute money—offered to sew clothing and knit hose, and hundreds of pieces were thus made with no charge for the labor put upon them. A few merchants made gifts of cloth; some friends gathered small sums of money here and there; wedding parties took up collections; some drinking bouts were given up to purchase the orphan's blessing.

We decided to take 50 boys and they began to flock to us faster than we could get ready for them. The story told by them as they came was distressingly monotonous: "They killed my father in the confusion; our house was looted; the missionaries have been giving us bread." Sometimes it was: "Father is not, mother is ill; we have no home." One ten-year-old told of the butchery of his father, two brothers and brother-in-law; he had then hid for days until he was found by his mother, who, with him and his little sister, found her way here from ill-fated Egin. Another little fellow broke many hearts by his habit of burrowing in the soil and answering, when questioned, "I want to find my mother." On the faces of many a great sadness seemed to have settled, and the thought often came to our minds, "When will these lads lose their unnatural burden and resume the happy state of childhood."

What a delight it is now to see them all clothed and well-fed, happy as the day is long!

By favour of the Swiss committee we were able to put up a fine building, which, besides providing room for an industrial department, enabled us to increase the number of rescued ones to 100.

We have now 101 lads—two being in the High School and 99 in the orphanage buildings. Of these 80 are from Constantinople, 3 from Akhissar, 1 from Koordbelen, 5 from Kunjilar, 3 from Adabazar, 2 from Diarbekir, 2 from Egin, 3 from Nicomedia, 1 from Arslanbeg, and 1 from Ovajuk.

To some extent the Constantinople massacre visited the very lowest stratum of society, and many of the boys that we received came to us from scenes of vice which Europeans and Americans fortunately know little about.

Obedience, orderliness, cleanliness, respect for authority kindly exercised, were to be learned *de novo*. A few cases of severe but loving discipline, and the constant presence of firm, kind, hands soon met with the sought for reward. Almost without exception the boys proved bright—some of them unusually precocious. Their progress in every respect has fully answered our expectations.

Besides the matron, cook, and care-taker already mentioned, the staff of workers is as follows:—Mrs Chambers gives a portion of every day to a general inspection; Dr. Der Stepanian, M.R.C.S., Eng., L.R.C.P., Lond., teacher in the High School, gives his medical services free of charge; Mr Stepan Magarian, B.A., teacher in the High School, gives the entire forenoon of every week-day to the orphanage school; Mr Azar Azarian, steward of the High School, acts in the same capacity for the orphanage; a teacher from the National School, Mr Michael, trains the boys in the use of some of the hymns and prayers of the National Church; the Sunday School service, at 3 o'clock on Sunday afternoons is presided over by another of our teachers, Mr Sarkis Cassabian.

On Sunday mornings the boys are taken to the National Church and thence to the Protestant Chapel. In the afternoon they have a Sunday School service, and a brief talk in the evening before retiring.

[P.T.O.

Filed July 20-1898

Two trades have so far been established—tailoring and shoemaking. Twelve boys have made such progress in the former as to be now of material help in the making of their own clothes. Eight have begun to learn shoemaking. The afternoons of the larger boys are given up to instruction and practice in these trades. We hope during the coming year to secure a small income from the industrial department. The boys are eager to work, and it is a delight to them to make the beds, sweep the rooms, wait upon the tables, and help in the kitchen.

In the school-room are three classes; the studies of the highest class were, during the past year, reading, writing, and grammar, in Armenian and English; arithmetic, elementary science, geography, history, drawing, singing, declamation, and Bible, in Armenian.

During the week before Christmas a two days' examination was held, in which the boys acquitted themselves very well indeed. Thereafter we had a Christmas Tree followed by a magic lantern exhibition. Each lad received a small gift and was reminded of his debt of Gratitude to the Heavenly Father, and to the kind friends in various lands, whose love for the orphan is God's pledge to him.

Armenian friends in this place and vicinity have, during the year, contributed the handsome amount of 265 dols. cash, besides making self-sacrificing gifts of clothing, food-stuffs, and labor, estimated at a value of 240 dols.

The total expenditure for the year, aside from the cost of the new building provided by the Swiss committee and the sums invested in the Industrial Department, was as follows:—food, servants' wages, kitchen and dining-room furniture, etc. 2,500 dols.; school-books and necessary materials, and teachers' salaries, 212 dols.; repairs of old building, beds and bedding, etc. (I have divided this total over three years, as it is an item which will not recur for several years.) 315 dols.; total 3,027 dols. Counting the actual number of days spent by each boy in the orphanage, we find an average of 8 months for each of the 99. This gives us an expenditure of 3·85 dols. per month for the board, lodging, clothing, care-taking, and education of a lad, who, under the good hand of God, will be a source of blessing, intellectual, moral, and material, to his sadly stricken people. We expect to decrease the average per head during the coming year by 60 cts.

Of our orphans 21 are to be cared for, for 5 years, by the Swiss committee; 2 by the Scottish-Armenian committee; 1 by a gentleman in England; 1 by friends in New York; 1 by a friend in Constantinople; 10 at least will be supported by contributions raised in this vicinity; 2 are expected to earn their own living hereafter. We are anxious to receive pledges of support for a series of years for the remaining 60.

We have, of course, had our share of such experiences as go along with the attempt to care for and train a large company of boys, gathered under distressing circumstances from many different parts of the country, but I am convinced that all our experiences of the year have resulted in blessing, and only blessing to all concerned.

With cordial thanks to all who have aided in this work and with an earnest plea not to be forgotten in the prayers and contributions of all to whom orphaned Armenia's cry may come.

I remain,

Your fellow-worker in faith and love,

R. CHAMBERS.

Bithynia High School
Annual Report--1897-98...Bardezag, June 1, 1898

The 19th. year of the work of this institution closes with the present month. It has been marked by an increase in the number of students over the previous year, a considerable advance in expenditure, more satisfactory work by the pupils, and a higher moral standard in the school.

The previous year had been disastrously affected by the Constantinople massacre of August 1896, which occurred only a few days before the time of opening and which swept into poverty and exile large numbers of our patrons. And although the attendance has risen to the full capacity of our buildings, yet the paying power of the parents and friends has not been restored, so that we have been drawn into larger concessions in the matter of ~~pay-~~ terms and larger grants in aid to indigent pupils than the income of the school could bear.

The number of pupils registered this year has been 148----97 boarders and 51 day-pupils. The average attendance of boarders throughout the year has been 93, of day-pupils 48, making a total of 141.

The old buildings occupied on lease as missionary residence, dormitories, and to some extent as class-rooms, ever since the beginning of the school, had to be restored to their owners. Three other buildings--the best we could find though very unsuitably situated--were procured, and two years' rent in advance was paid on them.

The increased attendance made the employment of an additional teacher necessary. Mr. Krikor Mughalian, a teacher of ability and experience, was employed at a salary of [illegible] Turkish pounds per month.

The payments for board and tuition made by the pupils to date amount to 1145 Turkish pounds; 30 pounds is yet to be collected, and that will bring the payments by pupils up to a total of 1175 pounds Turkish. This with 150 pounds Turkish--the amount available from the Board's appropriation for the year--makes a total income of 1325 pounds Turkish. The expenditure for the year is as follows:-

Deficit from last year	4100
Rents --two years	6550
Periodicals, printing, etc.	1000
Share of expense of Askabedaran	1250
Teachers' salaries for 12 months	44000
Board and lodging of 93 boys to date	84525
Estimate for remainder of present month	3500
Total expenditure	144925

This account shows a deficit of 12,425 piasters. It is to

be noted, however, that 3225 piasters of rent belongs to the expenditure of next year, and also that 33 Turkish pounds of the Board's appropriation--namely the July and August payments--will be available before the beginning of the next school term. Deducting these two items from the amount of deficit above-mentioned, there remains an actual deficit of 59 pounds.

The work gone over in the 4 higher classes is shown in the following statement:-

Armenian:- Freshman class: Modern Grammar, Bedigians' 3rd. year; reading and composition. Sophomore class: Ancient Armenian Grammar and Translation; Reading and composition in modern Armenian. Junior class: reading selections, Ancient and Modern; composition, Modern. Senior class: selections, Ancient; history of literature, composition, Modern.

English:- Freshman: Swinton's Elemeltary Grammar; Third Royal Reader; written exercises. Sophomore: Swinton's advanced Grammar, etymology and analysis, with exercises in composition; Fourth Royal Reader. Junior: Swinton--syntax, analysis, and composition; The Prisoner of Chillon, 11 selections from The Sketch Book, select pieces from various authors. Senior: review of analysis and composition; lectures on English literature; The Deserted Village, Julius Caesar, The Lady of the Lake.

Science:- Freshman: Natural history, arithmetic, geography. Sophomore: algebra, geometry, mercantile geography, zoology, botany. Junior: physics. Senior: elements of chemistry, lectures on astronomy, geology, and hygiene.

History and Philosophy:- Freshman: oriental nations; Sophomore: Greece. Junior: Rome. Senior: modern history; Halleck's Psychic Culture, McCosh's Our Moral Nature, Fisher's Evidences.

Bible:- Freshman: Acts and Epistles. Sophomore: Old Testament History. Junior: Life of Christ. Senior: Paul's Epistles.

Turkish was studied by all the classes. French and Latin are elective: many of the pupils took the former; two boys, in preparation for Robert College, took the latter. Friday-evening lectures and Magic Lantern exhibitions were given during most of the school year; the leading Armenian periodicals and several English Weeklies were provided for the school and very extensively read.

The Athletic Society kept in vigorous activity, the Benevolent Society was well supported, and the new-born Y.P.S.C.E. kept up its sacred interest to the end.

A portion of each Wednesday afternoon was devoted to exercises in vocal music and declamation, in which ex-

ercises all the pupils were required to take part.

Religious services were held each Sunday morning in the school hall, conducted by the members of the faculty in turn; the different classes had Bible study in the afternoon, and the whole school met in the evening for a brief service conducted by the assistant teachers. Pupils who desired to do so were permitted to attend the early morning service and ~~other~~ occasional services in the national church.

Allow me to call special attention to the fact that the three buildings now used as dormitories were secured with very great difficulty and are available only for one year more. The sum of 500 pounds, to supplement what is on hand and in prospect, would enable us to put up a satisfactory building.

Respectfully submitted

Bardezag (Ismidt), June 1, 1898

R. Chambers

Marsovan Station, 1897-98.

Marsovan Station from the summer of '97 to the summer of '98 has had plenty of work for every member, with precarious health in the case of several. The joy of the Tracy family was shared by all in Sept. '97, when Mr. C. K. Tracy who graduated that year from Oberlin College reached Marsovan to serve three years as tutor in Anatolia College, his expenses being paid by friends in Oberlin. After Mr. Riggs had struggled with ill-health during '97, Mrs. Riggs took her turn in '98, and her danger of complete breakdown was so serious, that under the Dr's orders the family moved in May out of the apartments where Mrs. Riggs had conducted a Home for 30 younger preparatory students of the College. Mrs. J. F. Smith, who had been in America for two years, since the wear of the massacres exhausted her husband's strength and took his life, returned to Marsovan in the summer of '98 to take up that work, as matron for the younger College students. She possesses special qualifications for this position, and we trust she is at the beginning of a considerable period of great if unostentatious usefulness.

Dr. and Mrs. J. S. Carrington of Philadelphia joined the station in November. Mr. and Mrs. White left for a furlough in the U. S. with the close of the Theological Seminary year at the end of April. Miss Gage was seriously prostrated by overwork in the spring, but by taking an enforced and unwelcome rest during most of the spring and summer, she hoped to be able to go on in strength with her work in

the Girls' School by fall. This perilous condition of health in the case of several is largely due to the nervous strain of passing through the period of the massacres, with their attending political disturbances and subsequent largely increased work.

Miss Josephine Taylor, the good English nurse who spent the year '97 in Marsovan, supported by friends of whom she is one, broke down in health in the winter, owing to former difficulties, and had to withdraw. Her place was taken by Miss Alice Rae, also supported by people in England interested in behalf of Armenians. And at this writing (Sept. 17) another English nurse is under appointment for Marsovan. There is more than they all can do in the incipient medical department.

During the year the clouds of the fall of massacre and pillage have been receding, Armenians have been slowly resuming their old relations with Turks, and to the astonishment of everyone business in the Marsovan region of Turkey has improved, until it has become better than for twenty years before. Relief, even to the sick and the aged, ceased with the opening of spring, because there was no longer any unusual or extraordinary need. Industrial relief ceased at the same time and for the same reason. This had furnished employment to 60 persons for over two years, and 150 000 yards of cloth had been manufactured, and, mostly, sold on the common market. The capital invested

had been turned over six to eight times, recovered from sales and is now available for the support of orphans. The closing of this business will relieve one unusual pressure upon missionary time.

Conditions in the city and field of Marsovan are not greatly different from those reported last year. The city church has continued with the same preacher and in about the same way. Several persons have become church members at each of several communion seasons. The Week of Prayer was observed with a good spirit. Sunday Schools continue to have a prominent place in religious activity, there being at the last enumeration 20 Sunday Schools and 1200 in attendance upon them in the city.

Of the four other churches in the field, that at Amasia has settled the one young man who graduated from the Seminary last year, and they are very happy with each other. The church has lost its most venerable member by death. It is to be hoped that a useful pastorate, which will build up the church on lines and by means so well employed by American pastors, is just dawning, in this "Baghdad of Anatolia". Samsoon has developed some weariness with its good pastor, but there has been as yet no change in relations. ~~The~~ Church, community and pastor have great influence in this busy sea-port, and it is all needed, for the force of evil is strong and open. A good school was opened last fall by a young lady, Greek-Armenian herself, and able to teach both Greek and Armenian children satisfactorily.

Vezir Keopru has shown some signs of reviving life after several years of spiritual winter, but has not yet found a satisfactory minister. The place greatly needs prolonged and earnest effort, by missionary or other, and probably would well repaid to such effort. Kafoo Kaya has had this summer its first missionary visit in six years. During this time these mountain villagers have been in constant political agitation and oppression, ~~to~~ such as made missionary visits seem unwise. It is almost to be wondered at that there is any spiritual life left in the people, and yet there are good influences at work. Here too is a needy and hopeful field, which it is hard to be so hampered in working.

Kastamoni, the capital of a province said to contain 1 000 000 souls and to be the only one in Turkey without an Evangelical Church, remains unsupplied, though it has some 30 persons as the nucleus of a congregation, because there has not been money enough to meet their offer of the major half of a pastor's salary. It sometimes seems easier to find money for bread than for the bread of life.

Gumush has lost by death the good brother who for more than a decade had led almost all the services without expecting compensation. A remarkable Vision of Christ granted him on his death-bed gave him a calm, triumphant entrance upon the scenes of eternity. The congregation and school, of which he was the leading spirit, and his Christian character, respected alike Armenian, Greek and Turk, are his memorial below. The congregation has been well supplied for the summer by a theologue, but

is without a head for the future.

The preacher at Avlsat was dropped last summer as incompetent and unworthy. After an interval a former preacher, for some years now in business, took up their work with encouraging prospects.

The Zile community is small but true. They passed through deep, deep water two to three years ago, but their faith did not fail them, and their good works have increased.

Bafra has with joy become possessed of a new house, with accommodations for the preacher's family and an auditorium sufficient for the congregation. This is the fruit of several years of labor seasoned with judicious patience, and ought to be a real help to the community by giving them for the first time a true local habitation.

Tatsa, after being deprived of its former neat chapel by persecution, has secured a new location and erected part of a new church-home. Hadji Keoy also has been moving to secure a much needed house of worship.

Unie and Alacham have gone on their good way. The school at the former place has considerably grown. Its preaching is supplied by members of the congregation, while Alacham is self-supporting.

A missionary visit to Chorum brought out a large congregation of people with good impulses, but evidently weak in carrying them out. The best people of the congregation plan to move away, because retrenchments have removed the preacher, and the world chokes the (Word) Gospel. The removal of some will render the rest of the community less efficient, even if a preacher can be stationed there once more.

Of the other outstations up to the number of 20 in all, the writer has not recent information such as to call for separate mention. The good seed is being sown; tares too spring up; reductions greatly restrict the scope of available enterprises.

But our schools have never been so prosperous or so apparently useful as since the massacres. We have never before had so many applicants for admission or found it so easy to collect tuition.

Anatolia College during its decade of existence ~~since~~ previous to the massacres had a usual attendance of somewhat over 100. This rose just before the massacre, and then fell somewhat, but for the year '97-98 the attendance increased to 220, nearly twice the old average, and apparently a permanent increase. People in Turkey have been shocked into a realization of the things that are important. The spirit among the students has been encouraging. Discipline has been quite easily maintained. Study was comparatively thorough and satisfactory. We have not great religious interest to proclaim but on the whole good evidence of the growth of Christian character has been observed. The daily Bible lesson required of every student has been a wholesome means to this end. While the major part of the graduates become either preachers or teachers a fine testimonial to those who are in business came last spring, when the largest merchant of the region, a manufacturer and importer, himself not a Protestant, advertised publicly for any graduate of Anatolia College to enter his business. He already had several alumni or former College students in his employment.

The College has lost none of its faculty by reason of recent "events". It was strengthened last year by the coming of Rev. and Mrs. Felix Margot of Switzerland, the former as French teacher. It is doing full work, with reputation and influence increasing, — one of the factors for solving on a christian basis the problems that now hang over that region.

The Girls' Boarding School does not need any male eloquence to set forth its usefulness. Its attendance, ~~130~~ 143, is larger than ever before and the same high standards have been maintained. The higher education of the young women determines the future home. Probably the most satisfactory results attained anywhere in our work, from a distinctively christian standpoint, are in our Girls' School.

Orphan girls to the number of 60, and boys to the number of 106, have been added to the care of the station within two years, many of them within this last year, and they have abundantly repaid all the effort expended in their behalf. They are under the immediate care of Armenians, who have taken up this task as one from God and have discharged their respective duties with fidelity. Some have manifested an ability beyond what was expected, while others though just as willing have been less efficient, and steady American supervision has been important. The children are now well and strong in body, comfortably clad, are happy, and in school prove themselves bright pupils. The older boys have begun to make shoes, and when they have shod all the boys, will begin to give

attention to the girls, and the girls in turn are learning to weave, and when they have supplied their own needs will begin to furnish cloth for the boys. We hope in five years they can one by one return to their surviving relatives, each master of a good common school education, of a trade, and with a true christian character.

A new class in Theology was received last fall, some candidates being declined, and five accepted. Three are graduates of Anatolia College; the others have pursued preparatory studies to such a degree that they too can take all their exercises in English. They are hopeful young men, probably with a better average of education than any class preceding them has enjoyed, and apparently of consecrated character. What more sacred duty can devolve upon missionaries in Turkey than that of training young men for the work of the christian ministry? In the labors of this year an efficient part has been taken by Mr. J. P. Zenider, a Greek who graduated from Anatolia College in 1891. He was then for two years a teacher in the College, and for four years a student of Theology in Edinburgh. His work, now at its beginning, gives promise of many years of usefulness in educating his fellow-countrymen for the ministry, and in preaching the Gospel in that land.

It remains to speak of the newest branch of missionary work in Marsovan, the medical. Dr. Carrington had an unusually thorough preparation, with several years of post-graduate work in Philadelphia at the same time that he was a practicing

physician. Coming to Marsovan he found a great need and an open door. I cannot refrain from remarking that he was awarded by the Board in its reductions the lowest salary ever given within my knowledge to a missionary in Western Turkey, though he had ~~wife and~~ one child besides his wife to provide for, and this has raised with others of us the question of resigning in order that we may not be in the way. Besides the care of the people of the premises, with 500 students, the orphans in many cases needing to be nursed back to sound health after the privations they had endured, the Dr. opened a dispensary, and a small hospital with 15 beds. He sometimes treated 100 cases a day. Surgical operations were of almost daily occurrence. One of the missionaries frequently acted as translator, another gave the Chloroform for all operations, another for a time superintended the culinary department of the hospital. The gentlemen frequently held prayers in the hospital, and came in contact there with a class newly accessible to missionary influence. Many of the patients are Mohammedans and for the first time have their prejudice against Protestants and missionaries disarmed. A small hospital has been erected on the missionary premises this summer, and there it is expected the good work will go on and grow, under the blessing of God, which we feel is so manifest in all our work.

This should not be taken as the regular report of Marsovan Station, but is a statement of facts made in default of that report by a member of the station now in this country. Respectfully, G. E. White,

Report of Sivas Station — 1898.

Another year has slipped away, and now we are confronted with the task of telling its story in a few words. There being no cause for the redistribution of the Station work, each retained the same that he had been doing during the previous year — i.e. — Mr. Hubbard — Supt. of the day-schools for boys, the Sunday school and the pastorless Sivas Church.

Mr. Perry — Station Treas. —, and Supt. of the Self-Help, and Domestic departments of the Boys' School; Miss Brewer Supt. of the Girls' Schools of Sivas.

The orphan question had been rapidly pushing itself to the front, and matters were precipitated by the proposition of friends in Switzerland, to sustain for five years, two hundred and thirty orphans, to be gathered into Homes. The gathering of and arranging for these, and some sixty others for whose support remittances were received from the U.S.A., Eng., & France — was the arduous task of the earlier half of the year.

When the proposition of the Swiss friends was accepted — Mr. Hubbard was elected Supt. of their protegés — seventy of whom were to be left in Gueron under the sub-supt'dce of our native pastor there — Rev. Kevork Demurjean, while the other one hundred and sixty were to be housed in Sivas.

In Nov. '96 — during his visit to Gueron, Mr. Perry had authorized the Gueron pastor to select and collect a number of boys from Gueron and its adjacent villages — and place them in a home.

Miss Brewer had also accepted a number of orphan girls, for whom a house had been rented near us — early in the autumn of '96.

Besides these in Homes rented for them — there were two hundred others — who were of day-school age, one half of whom were in Sivas, the other half in Gueron — who were aided to the extent of one dollar each — per month throughout '97. These were under the supervision of Mr. Perry, and remained with relatives, to whom this pittance was a <u>great</u> help.

Mr. Marden Station
1897-98

The first tour of the year was made by the Perrys - who left Sivas for Tok
Dec. 24th, and when the New Year came they were already hard at wor
in a series of evangelistic services, which were continued until Jan
The second tour was made by Mr. Hubbard and Miss Brewer, to Divrik
which occupied the month of April.
In May Mr. Perry made a visit of eight or ten days to Tokat - on acc
of the Massacre of March 19th.
The last of May, Mr. Perry joined Mrs. Perry in Gueron, whither s
had gone the last of April - to glean special information concerning th
100 day-school orphans, assisted there.
After resting two or three days, Mr. Perry pushed on to Ashudi and Ke
de, that he might know the exact condition of things in these two plac
Early in June, Mr. & Mrs. Perry started for Sivas - visiting Kani Eeren
Manjaluk enroute. Communion services were held in both places, and so
new members were received.
In October, Mrs. Hubbard accompanied by our martyred pastor's widow
went to Gueron for a fortnight's visit. They were accompanied by a
native Christian - and the three visited the intervening villages, and he
evangelistic services in some twelve or thirteen places.
Just before the close of Mrs. Hubbard's month's absence, two Swiss ladies
arrived, to assist in the Swiss orphanage work in Sivas.
In Dec. Miss Brewer went to Enderes to carry a young native gradu
of the Sivas High School for girls, whom she put in charge of a prima
school in Enderes. Elizabeth was to have a prayer-meeting with
the women, once per week also.
In all of these tours the evangelistic work was kept to the front.
Mrs. Hubbard and Miss Brewer together with their native assist
ants were cordially welcomed in the twenty six villages they visi
Their religious services were well attended - and all were invited to com

and hold meetings with the people again. Where Gregorian church edifices existed - these were opened to our tourists, and they held their services within them.

Mrs. Hubbard's aim was, also, to put herself in touch with the relatives of the orphans under her care. As these children have been drawn from some thirty different towns and villages, it was not possible to visit them all in our tour - but she reached all she could, and we are sure the results will be good.

Mr. Hubbard and Miss Brewer did good work in Divrik. A school for boys was organized on the basis of self-help, which numbers some eighty pupils. (They are crowded into small and unsuitable quarters, our former school room, chapel and parsonage having all been destroyed in '95.)

The missionary visitors overhauled the church members, and rooted out the drinking habit - pretty effectually. They also sent three squads of orphans from that vicinity to Sivas.

A colporter was sent to Divrik in April to look after orphans, and the rebuilding of some Pingean houses. He was also directed to preach to the Divrik Congregation. He has ministered to them so acceptably that they have invited him to remain another year.

Under Mr. Hubbard's superintendence the Sivas church has received accessions at every Communion season. The pulpit has not been left vacant a sabbath during the year. The Sabbath school and dayschools already organized were so crowded that separate schools had to be opened for the orphans in "the" "Homes", and also for the girls in the High school.

We have in Sivas city alone — nearly nine hundred pupils, all told — under instruction.

The Self-Help dept. of the Boys' High & Normal school has made commendable progress. The industrial work at the Orphanage - includes tailoring, shoemaking and cabinet work. The Tailoring & Shoemaking are under the Supt. of Mr. & Mrs. Hubbard. The Cabinet shops are under Mr. Perry's car

There have been accessions to the church at Tokat - Gueron, Manjaluk
Karri Eoren, Divirik and Sivas. The Spiritual thermometer of the
Orphanages seems to indicate the highest temperature. In Siva
some of the orphan boys have, of their accord, undertaken some very
practical and interesting home-missionary work.

At Tokat - at the close of our Evangelistic meetings in Jan
we had the joy of leaving behind us - a little congregation from
which alienations had been newly banished, animosities buried, an
a reunited people once more took up their long neglected duties
and began work again on a basis of brotherly love - mutual con
fessions having been made, and mutual forgivenesses having been
pledged.

Towards the close of '97 a school for boys was opened, the succe
of which venture, still hangs in doubt, tho' an enlarged genero
sity is reported by the pastor.

"In Sivas, the church is beginning to consider the calling of a
on a better basis of Self-Support, than that on which it has prev
epsted".

The "Reformed Gregorian" preacher mentioned in the report
of 1896 - retired in silence - at the end of a few month
he having received an ultimatum from the Gregorian Ecc
Committee - which required him to resign his connection wi
them as a school-teacher, or cease to preach in the prot
ant chapel. It having become evident that he had no
tention of "gathering with us", we made no protest against h
departure. There has been considerable demand upon us f
Relief Work throughout the year - the crops having failed
some districts in our field. Many sick have had to be aid
and many widows still look to us for a periodical pittance

We have great cause for gratitude to God for the almost universal quiet of the year, - the only outbreak of violence being the one in Tokat - on March 19th.

Among our greatest blessings have been health, and the non disturbance of ourselves and our assistants in the work that came to our hands.

We would make grateful mention of the kindness of friends in the U. S. A., Eng., France and Switzerland, by whose generous and timely aid we have been enabled to relieve much suffering and also to establish these homes for orphan children.

The greatest encouragement we have had during the year 1897 to push this work comes from the children under instruction in these orphanages.

We would still urge our former repeated request for an American lady to take charge of the Sivas Girls Boarding and High School, that Miss Brewer may be at liberty to devote more of her time to evangelistic work among women.

With grateful hearts for the manifold blessings of the year '97, we raise our eyes hopefully toward Heaven, for what awaits us in the year to come.

"If God be for us - who can be against us"?

Respectfully submitted -

Mary E. H. Perry -

For Sivas Station

April 16th 1898.

Report of Siros
Station
1897.

Report of the Orphanage at Sivas 1897.

In a few weeks the deep snowed shut horses here and they are winter provisioning on the market chiefly in autumn. A proposal from generous Swiss Christians, thro' the British Embassy in January for busy missionaries to begin immediately to select transport horses, warm clean, fed, deep, school and [illegible] in the warmer parts besides opportunities to be doing work in Persecution worked greatly especially our Protestant pastor Ohanian, who as President of the Relief Committee there was busied distracted in care of the destitute children daily bringing them in in city where ten hundred Armenians had been killed, and all business suspended. Promptly and almost entirely from Sivas itself with special facilities for knowing condition and character this pastor collected seventy orphans. Both he and wife had been teachers and were without children of their own. But as fall half of our own schools and chapels and of the fifteen hundred Armenian houses at Sivas had been burnt, the new orphanage suffered long from lack of suitable buildings.

The hundred and sixty orphans for Sivas have fallen home, chiefly to Mrs. Hubbard who recently left in America five of her own infant children. Major Pulman, our efficient British Vice Consul took up the project with great energy and good sense. No houses destroyed in Sivas, business paralyzed and apprehension of further disturbance prevening we secured a ready money, buildings excellent in locality and structure.

Sivas itself had lost seven hundred killed, but its children could be assisted by us outside of orphanages, so Sivas orphanage was filled from Tocat and Divrik cities and from over thirty villages, some of them more than a hundred miles distant, and twenty of which we never had evangelistic work. The children elicited much interest as they arrived, group after group at Sivas. Danger was still imminent, shops in market often closed and women restless at home; so that the sewing-room at Mrs. Hubbard's house was specially well patronized. Thus the work of making more than two hundred pair of socks and five hundred under-garments, came to us gratis, besides two cows.

Till September "the father" for the boys was Stephan Ma-koobian, an experienced teacher and deacon. But he had large girls in his family and was superseded by Rev. M. Lucigian, equally experienced and more thoroughly educated. Lucigian teaches now three hours daily and Varutum Kartozian, six. The latter graduated in July from the eleven years' course in our Sivas Normal School, but must leave soon to continue his study for the sacred ministry. For these boys, besides school, we have a shop at the orphanage, where they learn shoe-making, cabinet-making and tailoring. A few also take special courses, teaching or cooking. Thanks to the liberality of our Swiss patron.

The girls' matron is Turfanda Serafian. Her husband was killed. Her whole heart is in the work. The chief teacher for the girls is Soorpuhi Zoteam, also a massacre widow. She was teaching for us before she married, and is assisted by two large or-

Sewing, knitting, cooking, house-work and care for the
house have been the chief occupations of the girls thus far; we
expect soon to start a Weaving Department for them.

The ages of the orphans range from seven to fifteen. Their
health has been comparatively good. An epidemic of dysentery pre-
vailing thro. all Sivas city affected them somewhat, and also a bin-
tiful distribution of the itch, which some of them had im-
ported from their villages. Only three have died, Dirohi Hara-
baijan in May the same week of her arrival, and Armenag
Hamparian, both at Sivas, and Baghdassar Baynderian in
May, at Gurun.

The boys work with zest in the shops at Sivas.
Most of them had attended some sort of school and entered on
their studies at Sivas and Gurun with great relish after
their long horrible vacation. In selecting them we had re-
garded their mental and moral ability, rejecting sometimes a
child both fatherless and motherless, fearing that finally he would
develope chiefly animal. Many Armenian Relief funds had alre-
gone entirely for the physical. So the scholarship and mental
progress of most of these boys is excellent.

Excepting the ten that had already been trained somewhat
in our Boarding School, only four or five of our sixty nine
orphan girls at Sivas, came to us with any previous schooling.
Some still seem out of their element trying to read and speak, other
learn rapidly, and all have worn off considerably that old, pinched
expression of countenance which they first brought to me

Best of all, their spiritual development is encouraging. Gregorian Armenians hereabout have no Sunday School and very little effort of any kind to instruct children in Christ truth. Necessarily the orphans came to us with much moral destitution. We employ two men to pat braids other duties, night and day among the boys. Only half a dozen of the orphans at Sivas are from Protestant families. The most of them attend regularly the Gregorian Church on Saturday, according to their old custom, taking the communion there. Sunday A.M. after listening to the sermon at the Protestant chapel they have prayer-meeting at the asylums. In the P.M. they all gather in the large room of the boys' orphanage, for Sunday School led by Mrs. Hubbard and the teachers. The Sivas boys also have two prayer-meetings during the week, and the girls, one. The prayers of both boys and girls are remarkably prompt, natural and appropriate, and the boys especially are eager in Bible readings. One girl said, "I never heard before the story of Christ's crucifixion." Hanum Kizirian was very quiet till prostrated by a severe attack of pneumonia. Then he called out, "O how I wish mother could have known, before she died! At the village we knew God, but we didn't know Jesus. How a precious satisfying Saviour He is!" All the children are very fond of our Pocket Hymns and learn rapidly the tunes. Several of them are decidedly changed in their do

action and conduct. It is easy to love the whole lot. But some of their relatives created quite a panic with a report that we loved enough to have them adopted as children and finally sent to foreign lands.

We are extremely thankful for Mr. Fichter's visit of two months in the summer. He deeply sympathized with us in our disappointment at not being permitted to place beyond Lwoff, we accepted it with cheerful resignation, for he was daily furnishing us what we greatly needed then — time and experience. He also succeeded beautifully in winning the love of the orphans.

In October Mr. Hubbard visited six of the bitterness-taught villages mentioned above, and found that most of the orphans who spent summer vacation among relatives there had let their own light shine, praying, singing, keeping Sabbath, rebuking profane and avoiding low company.

And finally, in November, when the Mission Stickey and Singer came and we noticed not only in how many ways they could make themselves very useful immediately, but also how well we all agreed in thought and feeling, there remained no shade of doubt in our minds that Providence had decreed the formation of this enterprise.

In behalf of the Directors
A. M. Hubbard

Smyrna.
Western Turkey Mission.
Report 1897-98.

The work of the Lord, in this field, during the past year has been characterized rather by a steady healthful growth. Our institutions are growing in favour with the native communities, and the old feeling of suspicion and reserve is rapidly passing away. One sometimes longs for larger accessions from the ranks of the old churches, but perhaps greater work than than of proselyting is in operation. There seems to be a determined resolution to appropriate much of what we have to offer without breaking with the old ecclesiastical organizations.

This, we feel, has its discouraging as well as encouraging aspects. The hope of the Evangelical work becoming self-supporting is becoming more and more remote as the time passes.

Is this a reason why any of the ac-

Report of Manager of Smyrna for 1897
Recd April 10-

tivities now in action should be withdrawn
We think not, for the encouraging aspect
of the question is, that there is an un
doubted leavening of the whole mass by
operation, that is most hopeful. I belie
that there is substantial progress and
success along lines where statistics
can find no place.

Among the Gregorian Armenians
and the Orthodox Greeks signs are not
wanting of the beneficent effect of the
mission work carried on in their midst
for years. An Armenian gentleman
has organized a society for young
men, modelled somewhat after that
of the Y. M. C. A. He has two pur
poses in view. One to encourage
young men to pursue secular education
and the other to direct them in the
study of the Bible. Classes are held s
several evenings of the week and on Sun
day morning. This is a long step in the
right direction and we look upon it a
an important result of the work of the
Mission in the City of Smyrna.

A movement of a more evangelical character, among the Orthodox Greeks is rich in promise. A society has been started whose object is to supply the preaching of the gospel. The society has a membership of about two thousand and at present supports three preachers. When the membership reaches ten thousand it is proposed to send preachers into the Interior. One of the preachers received his education in the Anatolia College and is fully enlightened. He uses the Turkish language and large numbers flock to hear him. While the preaching may not always fall within what we concede of as scriptural limits, yet a great deal of the pure gospel is presented. One very hopeful result is the encouragement to the study of the Bible. Many attend the services with the Bible in their hands. This movement originated in an attempt to counteract the effect of the preaching of the Gospel in the Evangelical church. If the Protestant ranks are

not swollen by large accessions from the o
churches, by provoking to good works the o
churches themselves in self-defence are com
pelled to take up the work for which th
Mission exists.

The congregations of the Evangelical
Church have been large and of a very
peaceful and harmonious character. They
are blessed with the presence of two ex
cellent pastors, men whom God is blessin
in their labours of love for Him. The
spiritual interest of these congregations
was very greatly stimulated by a vi
of three of the Keswick missionaries,
Revd's Paynter and Luce, Episcopalian
and Dr. Calder Cumming, Presbyterian

They arrived in Smyrna on the
1st. of March and remained till the 8
Their earnest and convincing presen
tation of the gospel of the higher chri
stian life was greatly blessed to the
workers and brethren of Smyrna. Th
pupils of the schools who understood
English were deeply impressed and
we have good reason to believe

that some of them will look back upon the visit of these godly men as the time when they were born into the Kingdom of Heaven.

The Sunday Schools are large and doing an excellent work. The Women's Prayer Meetings both in Smyrna and Karalach continue with interest. The day schools are in the midst of a very prosperous year. The names of the High schools have been changed to that of American Collegiate Institute for Girls and American Collegiate Institute for Boys, respectively. The chief reason was that the ordinary appellation High School - as understood in this country, did not truly designate our schools, and as new catalogues were in course of preparation we felt that a name of an exceptional character would be more striking to our patrons and would be patrons at a distance.

The Girls' School with its full staff of teachers, is in a condition to commend itself to every member

of the station. The number of pupils is large, one hundred and fifty being in attendance. The character of the girls generally is excellent; no serious cases for discipline presented themselves. The whole machinery of the school in its societies has been in operation. The King's Daughters especially were active in works of charity and philanthropy. The spiritual interest of the school has been uniformly good and a development in grace has been evidenced manifested in the lives of not a few. Two united with the church during the year.

The Boys' School has been gaining in popularity and influence. One hundred and fifty pupils is the number we intended receiving, but we have one hundred and seventy in attendance and several turned away when a high tuition was insisted upon. The school is now full; in fact the Armenian department is overcrowded. There is a much larger

number in the upper school than in any previous year. The esprit de corps among our boys of mixed races has been all that could be desired. The conduct of the boys, with few exceptions has been most satisfactory. The earnest purpose manifested by most, especially by those in the senior year, promises well for the future. There will be a graduating class of ten, and we have strong hope that although few of them are Protestants, they are members of the invisible church of Christ. A fortnightly paper, called the Monitor, has been published by the boys this year. We have encouraged them in this enterprise both for the discipline derived from the preparation of English articles, and for that derived from the management of the paper. It is foolscap in size and contains eight pages. It is printed on a hectograph.

The number of pupils in attendance

at the Kindergarten is larger than for seve
years. The careful training of the past
is showing itself and parents are contra
ing the difference between this and tha
given in the native infant schools, the
result being an increased attendance.
The director is favored in her excellen
corps of native teachers, one of whom
has been in the Kindergarten since it
organization and another for eight y
The school is doing excellent work.
Many of its early pupils are growi
up and they are a credit to the in
stitution. Miss Saunders has a trai
ing class of three. Doubtless the numb
would have been larger were it not
for the unsettled state of the countr
On account of the insecurity of
travelling in the interior, touring wa
largely abandoned for the last three
years. In February, Afion Kara Hiss
was visited for the first time in thr
years. Railway communication is now
open between Smyrna and that point
This makes a trip that formerly was

difficult, comparatively easy. All our out-stations now are easy of access. The presence of two railroads running through our field would seem a providential call to further aggressive work. Our folk add that the occupation of large cities that stand with invitingly open doors should be hindered through lack of funds. The voice of God calls us to action, the churches countermand this call by refusing the granting of that which is necessary for the execution of the order.

One can hardly conceive of a more inviting field than that of Smyrna and one where natural difficulties to its cultivation have been so largely overcome. Yet, most of it lies undeveloped and there is little encouragement to aggressive work; indeed it is with the utmost difficulty that present conditions can be maintained. Our inability to seize the opportunities presented is a temptation to other denominations entering the

field to the confusion of the people of this country and sometimes to the lowering of the tone and ideal set up at great cost of labour and money.

Afion Kara Hissar, as has so often been reiterated in reports of other years is a large and important centre. It has a population of 27,000 and is surrounded by an extensive fertile plain, dotted over with many villages. Its importance has been greatly increased during the last year. It is the present terminus of the Cassaba Railroad, and it is situated on the line of road built between Constantinople and Konia. It derives further importance from its being the centre of the opium trade of this country. From a missionary standpoint it is fascinating. In no city in this field with the exception of Smyrna is there shown such a deep appreciation of education. Besides the community school there are several private school. About twenty boys leave the city annually to prosecute their studies

in schools of a higher grade than they find at home.

Lack of funds, so far, has prevented us from opening schools at this point. An earnest pastor is holding the fort in a spirit of "no surrender." The Lord is blessing his labours. During a recent visit deep interest was manifested. Night after night large audiences were present. The sentiment of the place respecting missionary work has greatly changed within a few years. In a report presented a few years since, the chief record was one of opposition, persecution and slander. The pastor is now respected, the work is taking hold of the people and the outlook for the future is hopeful.

Following our list of out-stations alphabetically, we come next to Akhissar. The character of the development of the Lord's work at this point is sporadic. Sometimes so little life and encouragement

is manifested, that abandonment of the work is considered; then hope is revived by the addition of some hopeful matter to the little band of brethren. Early last year we felt rather discouraged and wondered if such expenditure of money and energy were not largely out of proportion to the results. Suddenly we heard from the preacher that a bitter persecution had arisen on account of three young Greeks who had come boldly to the front and avowed themselves Protestants. These have stood firmly, and though suffering almost continually annoying persecution from their former friends, yet hold by the Evangelical principles. A little difficulty that threatened the spiritual life of the congregation was due to the time of the Sunday service. As the christian population of Aintab is very largely Greek, it has always been felt that prominence should be given to the Greek language. Some of the Armenian brethren took

a stubborn stand demanding the Turkish at a time that would best suit the Greeks. A compromise was effected that was not perfectly satisfactory but it resulted in peace. We shall await further developments -

The day and Sunday schools have been well attended, and we hope that a good foundation for the future is being laid.

Bourdour.

It is about a year since Bourdour has been visited by a missionary. At that time very encouraging interest was manifested. Since that time the reports from the pastor have been hopeful. This year a school was opened by a daughter of the pastor who had to leave our Smyrna School on account of ill health. She has a school of over forty pupils, and although we have no Government permission, no interference so far has been shown. The school is quietly doing a good work and we

ful that the policy of "letting sleeping do
lie" is to be commended in this case.

Eodemish.

The pastor recently sent to Eo
mich is doing well. He is enthusiastic
and possesses some popular qualities
that have won the confidence of the
Protestant brethren and the esteem of
non-Protestants. He reports continua
increasing congregations and deep intere

A matter of congratulation and gre
satisfaction to the pastor and his co
gregation, after years of wandering
from one place of worship to another
was the acquisition by purchase of
very suitable property that has bee
used by them for some years: Whe
finances are so close it may be sur
prising how this was effected. With
out going into detail, I may say,
due first to the self-sacrificing
liberality of the members of the co
gregation, and in the second place
to the generosity of friends

The congregation, with but a sm

debt, are the proud possessors of a property that will meet all their needs for years. The day school has increased in numbers and influence during the year.

Marsiva.

When I say that the Lord's work in Marsiva has had a year of quiet steady development, the situation is fairly defined. Preaching has been maintained in three quarters of the city. The pastor has been supported in his work by four teachers. Harmony and enthusiasm have prevailed and we believe much excellent work has been done. In the schools, Greek and Armenian, one hundred and fifty pupils have been in attendance. Sunday schools have been carried on with interest and profit. A society of young men, having works of mercy and charity in view, has been organized about sixty have joined it.

The pastor and teachers are en-

thusiastic in the hope that this society sug-
gests. The Gregorians becoming alarme
have had a meeting of the leaders of the
community and started an opposition
society, having the same objects in vie
another instance of provoking unto
good works

A review of the field gives much cau
for thankfulness; but when the oppor-
tunities for expansion, that in the very
nature of the case must be neglected,
present themselves, one feels sad. Truly
the harvest is great but the labourer
are few and the resources to meet
responsibilities and develop the field
are altogether inadequate.

The Personnel of the Station.

Mr. and Miss Bart
are still in America. Their hearts ar
with us, and they too are longing to
return to their work. Their protracted
delay has been a great trial to them
They hope to return in the autumn
if Miss Bartlett's health will warra
Otherwise Mr. Bartlett may return al

Mr. Bartlett has proposed his return without Miss Bartlett if she is not able to come with him. The station have approved the proposal, as Miss Bartlett is not now dependent upon his presence and also because some members of the station need a furlough.

Mr. McLachlan and family hope to go to America on furlough in July. After more than ten years service Mr. and Mrs. McLachlan need a change and rest. We regret that Miss Griswold is compelled to retire from work in Turkey. She too hopes to leave Turkey in July. So far no one has been appointed to her place, but we hope that a lady from America will be ready to enter upon work at the opening of the school year.

Miss Lawrence' place has been filled by the arrival of Miss Mills. She reached Smyrna in September and almost immediately entered upon her duties. She has made an excellent impression. She is strong

physically, mentally and spiritually. She possesses in a marked degree qualities of enthusiasm and popularity. We anticipate for her a long life of great usefulness.

In behalf of the Station,

James P. McNaughton

Smyrna.

1896-97

ANNUAL REPORT
OF
TREBIZOND STATION
FOR 1897-8

In 1896, after 14 years of unbroken service, the missionary in charge visited the United States, his wife having preceded him a year earlier, leaving the station in the care of Mr. Crawford who had proved himself so helpful during the relief work of the previous year. The year of vacation proved a very active one, full as it was of public speaking and other efforts to help the suffering Armenians, and to relieve the depleted treasury, and gave but little opportunity for the complete relaxation which is needed after so long a steady pull. But the necessity of being back at our post, which Mr. Crawford's arrangements forbade his holding another year, brought us again to Trebizond early in the Autumn of last year.

We had hoped to bring with us on our return a lady to take charge of our kindergarten work, but were unable to do so. Suitable candidates for this branch are not easily found, and when the time came for us to turn our faces Turkey-ward, arrangements had not been completed, though a very well-fitted kindergartner had offered herself and her case was under advisement in Boston. Lately, however, the appointment has been declined, and we are asked to await the issue of the war and the state of the treasury. This is very discouraging. We have been going on for many years as a one family station, and with no representative of the Woman's Board, but at no time have we numbered less than three, counting children. Now, with an enlarged and growing work, we are reduced to two,--and that two, however much they might like to ignore the fact, with less ability than in former years to face alone the numberless perplexing problems of each crowded day. But we refuse to despair. It is our purpose to do what we can, nor altogether to abandon hope that <u>sometime</u> this station will be suitably reinforced.

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During our year's absence the aspect of the work had greatly changed. The throngs that, the previous year, crowded the Mission House, were no

longer to be seen. Great numbers of beneficiaries had been able to resume their own support, while thousands had fled to Russia so that the town had assumed a deserted air. Quiet prevailed, but it was evident that, with continued tranquility, the foundations of a new work must be laid. In the chapel the absence of familiar faces showed what our Protestant Community had lost, and the empty seats made evident how many of the crowds of the relief period had attended service on account of the "loaves and fishes." As the schools opened, the children pressed into the kindergarten, as there is nothing of the kind found beyond the Protestant bounds, but it was soon evident that the Gregorian Armenians had so far rallied from the disorganization of the massacre period that they would hold most of their larger scholars in their own schools. All this was somewhat depressing, but a little reflection made it evident that the abnormal relations which had arisen on account of the massacres, were not likely to prove permanent and we must cheerfully face the issue.

The schools have gone on organized as the previous year. In the Mission House three grades have been kept up, Girls', Intermediate and Kindergarten. The two former have not been well filled, but many more than could be received pressed into the Kindergarten. We could easily have had one hundred or more, but the necessities of the space and equipment held the limit at about fifty. The principal kindergarten teacher, Miss Nourie Tekatlian, having had the advantage of both Miss Bartlett's and Miss Saunders' instruction, was well fitted for her task, and made the school more distinctively a kindergarten than it had ever before been. At the exhibition at the New Year holidays a great crowd was present, among them the acting Gregorian Bishop, who, in some remarks which he was invited to make, advised the parents of his congregation to send their children to the kindergarten, and was profuse in his expressions of gratitude for what the missionaries are doing for his people.

Our Boys' School has continued, as during the previous year, united with the Gregorian schools, and it is believed that good has been accomplished in a general improvement of the morals of the scholars, and in securing greater respect for evangelical views. Yet the experiment has not been so successful as to incline us to continue the plan indefinitely. At the beginning of the year it was with great reluctance that arrangements were agreed to for Bible study every day, in accordance with

the conditions of the union. At last, when arranged, it was carried out in so perfunctory a manner as to be of little value. I had hoped that the second year of this experiment would show an advance, and therefore I proposed a gathering of the scholars at the Gregorian schoolrooms on each Sunday when the ecclesiastics and others of the two communities should unite to make as useful an hour as possible for the young. But the Vartabed in charge did not favor the plan and it was not carried out. As not long afterwards he arranged an auction on Sunday for the sale of the effects of one of his predecessors, it became evident that his idea of the proper use of the Lord's Day was too far removed from ours to admit of harmonious co-operation. Whatever may be possible in other places, it is obvious that in Trebizond the time is not ripe for any form of organic union of action with the Gregorians. In fact, I am convinced that everywhere, as a rule, our work can best be carried on independently. It is the healthy and friendly rivalry of separate organizations that works the best results. The embarrassing feature of the case just now is that a separate boys' school will involve much additional expense, which, with the present stringency of funds, is a very serious matter.

Aside from regular Sabbath services in the chapel a Sabbath-school has been held in the Mission House, made up chiefly of scholars from the day schools. Lately the congregation meets with this school, greatly to the benefit of all. It is hoped in this way gradually to draw the parents of the day-scholars into the services, so as to complete the work of evangelization begun in the schools.

In Ordoo the progress has been on about the usual scale. There was no massacre there, but the Armenian congregation suffered much from emigration, and the business of all has been greatly depressed. Yet the people have kept up their contributions, giving even more this year than ever before.

The Greek congregation is still struggling with the problem of church and school buildings. They have never secured a firman for building, but there is now no opposition either from hostile Greeks or from the govern-

ment and the only difficulty lies in the raising of funds. One story of the school building was completed two years ago and has since been used for preaching as well as school purposes. During the past year the brethren have succeeded, through the efficient aid of Mr. Crawford, in completing the outside walls and the roof of the church. One more struggle on their part, with similar encouragement, would enable them to meet in the church, the only place that can accommodate the increasing congregations.

The spiritual activity of the congregation is as great as ever. The people are full of plans to win individuals for Christ, and to complete and strengthen the organization and equipment of their community, with an eye to permanence and steady growth in the years to come. New families are constantly joining, and the present number, though reported at 450, probably would rise, on a careful count, to not less than 500. But as there is not a rich man among them, all gaining a very frugal livelihood by the hardest struggle, the contribution of $563, an average of about $7 for each family, or $1.25 for each individual, old and young, shows a high standard of benevolence. Unfortunately this sum falls far short of supplying their pressing needs. The work of the faithful Bible-reader, Kiria Sophia, continues to bear good fruit. She has more scholars desiring to learn to read than it is possible to teach, but she gives lessons to some fifty, in addition to holding meetings, and visiting the sick and others.

The Armenian congregation of Ordoo has also had a prosperous year, under the zealous and judicious management of their old-time Pastor Der Kalusdian. They are greatly embarrassed for lack of suitable church and school buildings. Some twenty years ago a house was secured of which the lower story was fitted up for schools, and all the rooms of the upper story were thrown together for Sunday services. This served fairly well for a congregation of 50 or 60, but is crowded to suffocation with the hundreds that now press in, oftentimes many turning away for lack of room. For a few years the young men of the congregation have been collecting small sums with which to build suitable premises, and now they have in hand some $450 or $500, or about one-tenth the sum needed. Of the whole

sum they will be able to raise, perhaps, one-half. For the remaining half they are looking to friends abroad. And the case is urgent, as they wish to add a kindergarten to their other schools, and have no place for it. In fact no suitable building can be found in the town. They are wide-awake and self-denying, and will act promptly and do what they can, but altogether alone they will be unable to supply their own needs. But where is help to come from ? Hundreds of millions are ready for the liberation of two millions of people in Cuba, while with great difficulty as many thousands can be obtained to liberate from the bondage of sin the hundreds of millions of the heathen world.

The contributions of the Armenians of Ordoo amounted to $437, an average of $1;47 to each individual, or about $10 to each family.

At Bey Alan the people are growing more and more interested through the earnest labors of Kir. Antrea Ifanidis and his good wife. All the villagers send their children to the Evangelical School, and if there were room in the little log schoolhouse all would often be found at the religious services. We are greatly indebted to the Bible Lands Missions Aid Society for special grants in aid of the work in Bey Alan.

Semen remains as heretofore the prolific feeder of other places, or, as the native brethren say, the place where masts are cut for the ships of the sea.The best part of their congregation is always moving away, and only the poor and old remain. The matter of sustaining the schools and religious services is always the difficult problem, and as we are able to help but little, and the Greek Alliance is equally without funds, all kind of cheap expedients are resorted to. Fortunately, a very good man has been secured, whose lack of education is made up by his abounding zeal. This man is Gregorios Longinidis, the pioneer Greek Protestant of Trebizond, who, with one of his sons, fills the places of preacher and teacher. By the blessing of God, this arrangement, involving but moderate expense, is proving very satisfactory.

An excellent work was done last summer in Chambashi, the mountain summer home of the Ordoo brethren. A group of missionaries, consisting of

Mr. Crawford and his family, Mr. Harry and Miss Susan Riggs, and Mr. Ashdown, spent a month or more there and labored greatly to the benefit and satisfaction of the people. Their visit was followed by a tour of Mr. Moschov, of Smyrna, who, on the part of the Smyrna Alliance, was able to advise and help in many ways.

Looking at the statistics of the past year we find that adherents have increased from 1057 to 1120, that attendants on worship have gained from 755 to 800, that 53 were added to the churches by profession, making the present number of communicants 285. The contributions were greater than the previous year by $155, making $1265, more than was ever contributed before in one year. The scholars in schools show a falling off from 551 to 477. This is due to the fact that the Gregorian schools in Trebizond were discontinued for a considerable time during the massacre period, making the numbers in our schools exceptionally large. Excepting this one year the scholars in our schools were never so numerous before.

As this is the fifteenth year since the reorganization of the station in 1882, it may be well to note the change in statistics for this period. In 1882 there were 170 adherents, now there are 1120 reported. At that time there were 26 communicants in one church, now there are 285 communicants in three churches. Then there were 68 pupils in two schools, now there are 477 pupils in nine schools. The contributions for that first year were only $97, for the year 1897 they were $1265. These figures are encouraging, and yet, when we think of what needs to be done, and what we feel might be done with more ample means, we are far from satisfied. We ask an interest in your prayers that the harvests of the future may be far more abundant than those of the past.

M. P. Parmelee.

Trebizond, June 1, 1898.

BROUSA STATION REPORT 1898-9.

It often happens that a traveler
e to write a more vivid,crisp and interesting description of some city
ne who has been a resident of the place for years; it is not possible
one to have the same full and accurate knowledge as the other,but
the advantage of first impressions and observes and depicts many lit-
tails,which escape the notice of one long familiar with the scene.
y that the same would hold true for Station reports: if only some true
of Mission work could make the round of the Outstations,see the Pas-
their churches,the teachers in the schools,the pupils and the or-
n the class room or engaged in their various industries,and then give
benefit of their impressions,what a pleasure it would be to those
here to listen and what a relief to those who are now obliged to pre
record of their own achievements or failures,which,as it often hap-
st be only a repetition of the story of former years.
the restrictions to travel,which for several years have so serious-
errupted our intercourse with the people living far away from the mis-
center,it is a joy to be able to circulate freely in the villages
t fear of being molested or anxiety lest your presence should lead
ficers of the Government to suspect those with whom you are visiting.
a tour through the Mouradchai district last May and had planned to
it again this spring,but was prevented by illness and had to content
with a short trip to Bilijik and Coldagh.
JIK. Although the arrangements at Bilijik are by no means such as the
tance of the place demands and are unsatisfactory both to the people

and to us, we having no funds at our disposal with which to help them, it is at least encouraging to find that they have accepted the situation without murmuring and have set about to make the best of it. They maintain Sabbath services, availing themselves of the help of the former preacher, to whom they pay a very small salary, leaving him free to engage in business as he finds opportunities. They have also a day school for boys and girls with upwards of sixty children in attendance, mostly Gregorians and taught by a Gregorian teacher: this is not as we would choose but here as in other places we have no alternative and it seems wiser to keep the schools open and meanwhile watch for opportunities to obtain Protestant teachers or redouble efforts to raise them up.

GOLDAGH. At Goldagh the outlook is quite cheering, in fact but for the injurious effect of the example and teachings of the Disciples, I am persuaded that we should have long since have had a strong church in this village, the people are simple minded and religiously inclined, but they are confused when they see such radical differences between the two sects which represent protnstantism among them, the one giving undue prominence to an external rite but attaching no special sanctity to the Sabbath, while the other insists on newness of life and a strict observance of the Fourth Commandment. Notwithstanding the fact that many who have been enlightened through the efforts of the agents of our Board have been drawn away by the Disciples, we still regard the outlook hopeful, Mr. Kendigian and his good wife have secured the confidence of the whole village, who seek their advice in matters of importance and are quite ready to be led by them. So far as our accommodations permit all their girls are entrusted to our care and a

young orphan girl, who has herself enjoyed only the most limited advantages, is managing the school in a most commendable way. I found between fifty and sixty in attendance and noted with pleasure not only that very young children had learned to read with facility but that all rendered prompt obedience to every order and were polite and respectful in their bearing towards others. On the Sabbath Zarouhi Hanum(the preachers wife) has a large and enthusiastic Sunday-School numbering from 120 to 130, there were 153 prensent on the Sabbath of my visit.

MOURADCHAI. After having its pulpit vacant for a number of years, the Mouradchai church is rejoicing at the return of its former pastor; he is quite an old man now and the arrangement can only be regarded as temporary, still we hope his residence may be long enough to revive the church and enable it start off on a new era of prosperity. The test which such churches are being put to in these times of retrenchment affords a most gratifying proof of their vitality and, if it were not for the utter stagnation of business of allkinds, we would have greater hopes of their recovering from the shock and and starting again into fresh and vigorous growth with an increased assurance of permanency because entirely self sustaining.

KARA AGHAJ & ARSLANBEG. The little communities in Kara Aghaj and in Arslanbeg also share in the benefit which comes from the presence of a pastor in Mouradchai : already they are members of that church and are comparatively near by, so they will no longer feel like sheep without a shepherd but will have some one to administer the sacraments to thmm regularly, to preside at their marriage feasts, to bury their dead and to speak the word in season, which the Spirit so often uses to confirm and strengthen christian faith

or to awaken the careless to a just appreciation of the responsibility of living and of the urgent need of repentance. The special activities of these communities this year has been in the line of building:-at Arslanbeg the Chapel which has been in course of construction for several years has been completed and at Kara Aghaj some much needed repairs have been made.

Soloz & Yenijeh. The villages of Soloz and Yenijeh have been so to speak my special care this year. Since the departure of Rev.Stepan Mashegian Soloz has been without a preacher and Rev.Hagop Stepanian,after upwards of twenty years of faithful and successful work in Yenijeh,is enjoying a year's vacation in England. So far as it has been possible I have tried to fill both of these vacancies; I have visited the places seven or eight times,sometimes alone and sometimes in company with my wife or with Pastor Ghazaros. I cannot report that all the difficulties among the brethren at S.have been settled, it is not probable that they will be until a new preacher is found,for the main point at issue between them was the keeping or not keeping of their former preacher and those who were anxious to retain him naturally feel keenly their present pastorless condition. I am sure however that all would rally to the support of a new minister and together we are scanning the horizon to catch the first glimse of his appearance.We are not particular as to his be-young or old,if only he has the spirit of the Master and is wise to win souls we will give him a most hearty welcome and do all in our power to help him.

The people of Yenijeh are more united than ever before,partly owing to the fact that six young couples have been married during the pastor's absence and I have been called on to tie the conjugal knot oftener than in all the rest of my missionary life.This church has never been lacking in its appreci

ation

of the worth of its pastor, but these few months of separation have revealed more clearly to it the thousand and one services which he has been wont to render to it and all the village are now on the tip toe of expectation for his return, even Turks from the neighboring town have asked to be informed as to the time of his arrival that they may go as far as to Moudania to meet him. Pastor Hagop realizes what a privilege it has been to go out into the christian world and personally examine and study the various methods of Gospel work and in the meantime he has improved the opportunity to add to his knowledge of English and so have access to the storehouse of useful knowledge hidden in the literature of our mother tongue.

JERRAKH & MOUHALICH. We cannot blame the people of Jerrakh and of Mouhalich for falling behind in the christian race, we know what training is necessary on the part of those who participate in worldly contests and the need is no less binding on those who would be christian athletes. Unfortunately there are none among the brethren in either of these places who are competent to conduct religious services in an edifying manner ; we ought therefore rather to commend them for not omitting the assembling of themselves together , they doubtless have a sincere desire to maintain christian worship, otherwise they would soon have adopted the custom of non church attendance so common in the communities about them.

BANDERMA. The former preacher at Banderma committed his mantle to worthy hands when, after a long ministry, he was called to the higher service. Haji Apraham has been as faithful in his labors for the church as he could have been if specially called and ordained to the ministry; he really feeds and nourishes with the Bread of Life those who attend the services. The persecu

tion

by the Greeks, mentioned in our last report, still continues but in a much milder form, the brethren did not succeed in getting the parties punished who made the attack on the chapel, but I fancy that their exemption cost them a considerable sum, sufficient in fact to prevent any repetition of the offense, which of course is all that is desired. The Greek brethren there and through an interpreter also the Armenians enjoyed and were profitted by the visit of the Greek preacher from Cons'ple. If the Government would only complete the Chausse which has been under way for six or eight years we would be able to visit this outstation much oftener than is now convenient.

BALIKESIR. Back in the 70 ties Balikesir was occupied as an outstation, but it has long ceased to be mentioned in our reports; it would be very gratifying to both the people and to us if it were possible to reoccupy the place inasmuch as a number of families have become interested in the truth and like the Bereans are searching the scriptures daily, whether those thing are so. They have of themselves established meetings on the Sabbath and are begging for a preacher, just now a colporteur is paying them a visit.

DEMIRDESH. Mr. Moumjiades has visited Demirdesh for preaching services in Greek about once a month, sometimes he is encouraged by very full and attentive congregations but oftener the attendance is small, alas that the Gospel so long preached to the Greeks of this village should still seem to them foolishness, when will they come to understand that it is the wisdom and power of God unto salvation ?

BROUSA. In making this survey of our field, we have reversed our usual order, and, glancing at the outstations first, we have reserved what we have to say about Brousa to the last. The fact that Pastor Ghazaros Garabedian

continues to reside at West Brousa and has in hand the superintendence of the orphanage has not interfered with his ministry to the central church, of course he has not been able to come over for the weekly prayer-meetings and pastoral visits have been more or less interrupted, this lack is partly offset by his spending the interval between the morning and the afternoon services in the homes of the people where he is brought into even more intimate relations than when making a simple call. On the other hand it has been a pleasure to me to take the charge of the mid week services and assume a larger share of pastoral duties. Frequently but not always strangers are found in our congregations, there is a fair attendance at Sunday school but not so large as at the morning service. The orphans usually go to the West Brousa chapel and as there are a number of families from the neighborhood, who worship there, quite a large congregation gathers from week to week At the same hour there is a preaching service at the Oriental Orphanage (Rev. Mr. Baghdasarian's) so that the gospel message is brought within the reach of all in thn city who are desirous of listening to it. For more than a year we have been obliged to employ Gregorian teachers for our Boys' School, this is not necessarily a misfortune, we would not hesitate to employ such teachers for some special branch if we were persuaded of their attainments, so that what we regret is not so much the presence of Gregorians as it is the absence of Protestants. With but one missionary in charge of a large field it is clearly out of the question for him to be responsible for any department of school work, even for religious instruction, so that the presence of at least one good Protestant teacher is a sine qua non and we are not so well satisfied with our Boys' School of from fifty

to sixty pupils as we would be if this condition was fulfilled. How long must we wait for the output of our Colleges to meet the demands of our High and Common Schools ? Our Orphanage at West Brousa is in a most prosperous condition, we have had no serious case of illness during the year and the intellectual and moral improvement of the girls has been one of steady progress. Visitors at any time of day are sure to find something to interest them; they may happen in when there are recitations on the Bible, or in arithmetic, or geography, in Armenian Grammar or in French and in every case they will find good order, excellent instruction and commendable progress in study. On the other hand if their visits should chance to coincide with knitting, sewing or mending time, they would find many busy hands carrying on these different occupations with the same thorough systematic methods employed in the schools of Germany or Switzerland. All honor to those in charge of the Institution, including Rev. and Mrs. Garabedian with their daughter Beatrice and Miss Reineck and Miss Richard, the young ladies sent to help us by the United Swiss Comittees for aid to Armenians. The financial position is such that we can hope to continue with the present numbers for nine months or possibly for a year. We hope however that the patrons whose pledges will expire by that time will be ready to continue their assistance with a worimitation or emulation of our Swiss friends, who have promised to maintain their wards for five years.

This year for the first time we have opened a Kindergarten as a feeder to the Girls' Day and Boarding School and the attendance has already reached thirty so that we are obliged at once to transfer five to the primary department of the main school. There have been several Kindergartens opened

by other parties in Brousa but none with an equipment equal to ours or so true to the system. We may fairly consider our success in this enterprise as an established fact and must prepare in time for a large increase in numbers next year. Shortly after the beginning of the school year, the number of boarders having exceeded the accommodations which we had to offer them in our home, it became necessary to transfer them to the school building and to employ a matron to look after them ; we were very fortunate in securing for the position Miss Mianzira Kaprielian, a graduate of the Home Scool;- this was a great relief to Mrs. Baldwin, who had already found the care of this department, added to a full day of teaching, too great a tax on her strength. The arrangement has worked very satisfactorily to all parties and makes it practicable to contemplate a still further increase in the number of boarders next year, applications having already been made.

Up to the first of April Mrs. Baldwin with the help of but one assistant, one of her own graduates of the class of '87, managed the school of forty-five pupils, not a large number in itself but divided into many classes, ranging from Science lessons taught in English to the rudiments of the Armenian language. Although they felt amply rewarded for their efforts, they realized that the girls were not making the most desirable progress in all directions, hence they hailed with great satisfaction an opportunity at the above mentioned date to secure the services of an Armenian Master, who divides his time between the Day school for boys and the Boarding and Day school for girls. In view of the risk incurred by carrying a heavy burden just a little too long, we feel that it would not be right to neglect some warnings which the experience of the year has sounded and therefore must

Brousa Report

ask the Mission to endorse the application already made to Boston for a lady to be sent out in time to take charge of the school at the September opening, that there may be no hindrance to the continued and steady progress of the school or to the Outstation work, which is so favorably influenced through this medium. During the year but one public entertainment was given by the School at which time an audience of upwards of two hundred and fifty, including the Minister of Public Instruction, manifested by their presence their high appreciation of the usefulness of the school. Frequent visits of European and American friends have cheered us, but none is remembered with more pleasure by teachers and pupils than the one received from Mrs. Dickinson and Miss Mason in December last. Thankful for the signs of encouragement which cheer us as we press on toward another year, we beg that there may be a corresponding interest in and prayer for all the departments of work in the Brousa field. If good is only accomplished, to God be all the glory.

Prepared by T. A. Baldwin

Report of the Cesarea Station. April 1899

The last report of the Cesarea Station was dated June 10, 1897. Mr. Fowle was in the Missy Rooms in Boston sometime in 1898 and under official pressure and in haste wrote what was called a report but neither the station nor the Mission ever saw it and it can hardly be called an official document.

At no time in 30 years has the missionary force present at the station been so low as it was when the last report was made. The Farnsworths, the Dodds and the family of Mr. Fowle were all in America. Miss Burrage was in Smyrna. All the other members of the station except Mr. Fowle were at Constantinople. Mr. Fowle was alone from June 21 to July 15. Then Miss Burrage returned and the two ran the station seven week to Sept 4. They had a pretty hard time. Not only did they have the ordinary work of the station to look after but much extra work in the care of orphans and relief of the destitute. But the old proverb, "The darkest time is just before day" was illustrated. Sept. 4 Miss Classon and Miss Nason returned greatly improved in health by their 10 weeks outing. The station esteemed itself fortunate that they brought with them Mrs. Sedge.

Transcribe pencil

We had long been trying to secure her to assist in the girls Boarding school in Tales. Hitherto providentially hindered she was now able to join our missionary circle and assist especially in that branch of the work. Mr. and Mrs. Wingate remained in Con. till Sept. 30 when they were able to return, the latter greatly improved in health and on the road to perfect restoration. The Farnsworths and Dodds returned in the fall of 97, the former after a furlough of nearly three years and the latter after one of a year and a half. Thus, while there was but one missionary at the station in June, in Oct., including Miss Hoffman who had come as hospital nurse, we were a band of 12 missionaries and 5 missionary children.

In our survey of the field we will speak

I Churches. Oesarea.

First - of Churches. These are now, as they have been for 24 years, six.

The oldest and strongest church is the one in Oesarea which was formed in 154 and became self supporting in 168. It has enjoyed a fair degree of prosperity having received in 98. ten new members. At the same it recommends 3 or more from Tales, Ingub and other places which are regarded as branches of this church. The pastor who was ordained in 1865 shows marks of age and many feel that a younger man could infuse new life and energy into the church.-

Yozgat The second church in age is the one in Yozgat. Formed in 1858 it has not yet reached self support and in consequence of deaths and removals is not so strong now financially as it was 15 years ago. They continue to hope for the return of their pastor, Rev. Garabet Krikorian, who left them in 1892. The probability of his return is very small. Mr. Krikor Yardumian has served them very acceptably ~~but~~ till the autumn of 1898 when he accepted a call from Injili his native place where he had before done good work. He was succeeded by Mr. Krikor Sahakyan a graduate of the Theol Seminary at Marsovan the class of 1890. He has taken hold of his work more successfully than we had dared to hope.

Moorjanoom The third church in point of age is Moorjanoom. This was organized in 1869 by the C.E. Union. It was the first formed under the rule of the Mission and of the Union requiring sufficient financial ability in a community to assume half the support of a pastor, also that a man be ready to become their pastor in order that a church be formed. In 1874 came that great famine and the church fell from its high position and has not yet

got back to the position of one half self support. The man who became their pastor 10 years ago is still serving them and in many ways the church has not been in a more healthy state than now.

Soon- A year after the formation of the church in
doo- Moonjoosoon one was formed in Soongoodoo
and Mr. Kristor Sivadjian was ordained its pastor. Nominally he held his office eight years, but amid wars and commotions. Under strong pressure from the C. E. Union he resigned in 1878 but he continued to reside in town and for years was a cause of increasing trouble. In 1890 Mr. Haig Yardemnigian was ordained as pastor and for a little time the church was in a more hopeful condition but in 1893 he left for further study in England and has not returned and probably will not return. The young man who is there as a temporary supply. Armenak Baltemanjan. has done far better than those who knew him would expect but he is a very inadequate supply. The congregation here is small. reported in Feb. 1. as 90, the church members but 33 with no members of any personal influence and the church

scarcely has more than a name to live.

The other two churches, Injirli and Istanas were both formed in 1875, the former by a Com. of the C. E. Union and the latter by the Broussa station, Istanas and Angora at that time being under the supervision of that station.

Injirli When the Injirli church was formed Mr. Yeghia Yardemgan was installed as its pastor. In 1887 he resigned. Since then they have had no pastor but when they called back their preacher from Yozgad a few months ago as stated above it was with the understanding that he would be, in the course of a few months, installed as pastor. The candidate, Mr. Krikor Yardemgan, is a graduate of the Theol Seminary at Marsovan, in the class of 1887 and both here in his native place and elsewhere has shown himself to be a workman that needeth not to be ashamed. We trust that within a few months the wish of the church will be consummated.

Istanas From the first the Istanas church has been one of our strongest and best churches. For four years it had no pastor. Then Mr. Hiabed Odyan, a native of the place, and a graduate at Marsovan in the class of 1887 became the pastor.

We are sorry to say however that this church has not enjoyed uninterrupted prosperity. Since about 1890 there have been parties and dissensions in the church and in 1894 the pastor left to take up the very important work in the neighboring city, Angora. For more than three years they were without a preacher and even had no school that was worthy to be called a school. When, in the spring of 1898 Mr. Wingate visited the place he found the people desirous of better things. Soon after that they called a very good and experienced man to be their preacher; soon after he went there schools were opened and all reports from there are good. This congregation is entirely independent asking nothing of us for either schools or preacher. In 1897 our Tab. V. showed 25 as the average attendence at public worship. The last report is 450.

The aggregate additions to our six churches was 63 carrying the membership to 1032.

Besides the six places where there are organized churches our Tab. V. shows a list of 25 places where there are Prots. and where more or less of evangelistic work is being done. In only 17 of these has the Board incurred any expense the

past year and in 6 of these the sum was so nearly nothing that they can hardly be said to be on our pay rolls.

In this report we can only touch upon a few the most important matters in five or six of the out stations. The most lively interest centers at Urgub. That large town was worked with more or less efficiency from 1875 to 1891. Then, in part from lack of funds ~~and~~ and in part from discouraging nature of the work it was struck from our pay roll. About two years ago we began to receive reports that both surprised and delighted us. Several somewhat influential Greeks were earnest seekers after the way of life. Never have we seen nor heard anything which seemed so plainly a work of the Spirit of God as does this. Briefly the history of the case is this. One of these men, a lawyer of a good deal of influence but whose life had been far from what it should be, was about to learn to fill a post under the Government in a neighboring city. As he was arranging his business matters the question came to him with startling force. What about matters pertaining to my soul? The question haunted him. He went to his priest and asked for instruction. Prayers, confessions, fasts brought him no relief. The priest gave him certain books but they did him no good.

Finally the priest gave him a New Testament. He read that with much pleasure. In the study of it others soon joined him. Quite a company of men met in a room connected with the church for the study of the Word of God but all continued to worship in the church as of old. This study awakened a spirit of enquiry and of course comparing spiritual things with spiritual as a matter of necessity some of the ceremonies of the church were discussed. This continued for a year or more. Such numbers became interested and the spirit of enquiry became so sharp that the ecclesiastics became alarmed and forbid them the use of the room for their meetings. This was the occasion of their breaking with the church and becoming known as Prots. One of their number had been known as an especially zealous Greek. Not only did he observe with scrupulous care all the rites and fasts of the church but he imposed upon himself special fasts. After long and earnest study of the N. T. he became an equally earnest Prot. The zeal of these new brethren has awakened new life in the old one that are there. In Dec. one of the missionaries with the pastor of the church in Marjorsson and the Greek preacher from Zinjir Déré was in Urgub and the meetings that they held were almost like Methodist revival meetings. Christmas day they had the pleasure of receiving 16 persons to church membership.

In August, which we had regarded as hopeless, our Tab. V. now shows a band of 75 Prets and 34 St. raised by the people ~~[illegible]~~

Ner Sahatu. In 1897 the congregation in this place against the advice of the missionaries allowed their preacher to leave them. They did this hoping to secure a more brilliant man. The result has been, they have had no preacher for more than a year. Their teacher supported entirely by themselves has conducted their religious exercises. They have now called Mr. Sarkis Ajéwan, of the Theol. class of 1887 and promise him about twice as much as they have ever raised before, but on the condition that he be both preacher and teacher. Undoubtedly in this case leaving the people alone for a time has done them good.

Ak Sarai for the last two or three years has been one of our most interesting out stations. Though not one of the larger of the out stations the congregation is so earnest and efficient and the preacher, though one of our youngest, has done such good work that ~~that~~ it seems wise that a church be organized there and that he be installed as their pastor. At the earnest request of both the Cong. and the preacher arrangements were made for this some months ago but for some reason

they failed. It is expected that very soon the church will be formed—

Talas— Financially by far our strongest out station is Talas. It is strong too in church membership the number, as by Tab. V. being 65. It reports an average Cong. of 250. A church should have been formed there long ago but the people hesitate One reason for this may be the mixed character of the congregation. For the Greeks and Armenians to unite on a man for a permanent pastor is difficult though they can easily agree on a temporary supply. Their preacher left them in Dec. 1898 having accepted a call to Marsovan. A Com. of the Cong. is making strenuous efforts to secure the right man.

Gumerek We have no place where there is not a church that reports so large a congregation as does Gumerek. Indeed there are but two places in our field that report larger congregations. But financially, according to our Tab. V. it stands about the 8 or 9. Undoubtedly it would have made a much better showing in this regard had it not been for the very serious interruptions that the preacher has met in the last 5 or 6 years. He is now at his post again and we hope that he may be able to continue his work without further molestation. If so we hope that ere long a church may be formed there #

Mr. Gov. Gumerek must lean Gumerek

rch We will speak of only one more institution, viz Church.
For a little more than a year this place enjoyed great prosperity under Mr. Yeghia Shamokyan. The audiences were very large, great numbers of Gregorians attending. Besides this he was often invited to preach in a large hall belonging to the Gregorians. People who had become partial enlightened and others to keep the people from going to the Prots. demanded preaching in the churches. As their school teachers are, intellectually at least, much better able to preach than the priests this is now required of them. We have reason to fear that they are men who have not been taught by the Spirit, nevertheless "the Gospel is preached and therein we rejoice." Despite all efforts to keep the people away the audiences continued to be large till Dec when the preacher was called to Caesarea. As yet his successor has not been found and their services are conducted by a young business man, a member of the congregation.

ucation. We will now speak of Education. Like our neighbors we are beginning to give more attention to Higher education. In the matter of common schools we are about where we were 15 years ago so far as the quality of our schools is concerned but in numbers we

han last. Then we reported 45 Com. schools with 1566 pupils, now 33 with 1527 pupils. The hope is that by educating more both boys and girls up to a point where they may become educators and leaders we may accomplish more for the enlightenment and uplifting of the people.

Class Boarding Part of Girls

The teaching force in the Girls Boarding School is much stronger than it ever was before. Besides the three American ladies who give all their time to it, except the touring which they have done which will be spoken of later the present year we have a fourth who may be regarded as an American who come to us at the beginning of the present school year especially to strengthen the Greek department. There is also a good corps of native teachers, three girls who were trained respectively in the school in Marsovan, Adabazar and the girls Col. in Marash, also one male teacher who studied at Robert Col. The No. of pupils is not so large as we could wish or as the teaching force could handle successfully. The whole No. of pupils the present year has been 51. Of these 12 are day pupils. Of the 39 boards 10 are orphans. Divided according to nationality 17 are Greeks and 34 are Armenians. But divided according to religious convictions all but 5 are from Prot families. This shows how little interest

in our field

there is among both Greeks and Armenians, in the higher education of their girls and how very far ahead of them in this matter are the Protes. In 1897 and again in 1898 a class was graduated but both were small, together aggregating only 7. Of these 5 were Arm. and 2 Greeks. Of the Arm. 4 are now occupying important posts as teachers and one is a teacher's wife. The Greeks are both married.

Boys' High Schools. For the higher education of boys we have three schools, one in Yozgat; one in Cesarea and one in Tokat.

Yozgat School for boys. The school in Yozgat has from the first been entirely under the control of the native community the relations of the missionaries to that being the same as that to our work generally, one of supervision. For a number of years this school did very good work, especially while it had the guiding hand of the pastor, Krikorian. It has sent a goodly number of men to Anatolia Col. and, generally they have taken a good position as students and as men. At the beginning of the present school year it suffered from the loss of its head teacher who went to the Smyrna field to fill what seemed a more important post also its second teacher who entered the C. T. Col. The pretty good teachers have been found the changes must, for a time at least, injure the school. For the last two years this school has had no aid from the funds of the Board—

It has however received a good deal of aid by funds sent from America through the efforts of Mr. Kriikerian. As these funds must soon fail the outlook for the school is bad.—

Argeas High School. The Argeas High School for boys in Caesarea. This school was started in 1883 when the old plan of station Classes was given up. It was expected not only to be a high school for the city but a boarding school for the accommodation of boys from the out stations. For various reasons, as a boarding school it has proved a failure. It was under the joint control of the Prot. community and the missionaries till the beginning of the present school year when the missionaries withdrew, and it is now a community school. It has been weakened by the resignation of the head teacher. In '97 it graduated a class of 7, making the whole No. of graduates 60. A goodly number of these men are filling important places as preachers or teachers. But, with less and less aid from the diminishing funds of the Board and with no very strong patronage except from the Prot. community the outlook for the school is not good.—

Talas Academy. The Talas Academy. The most encouraging advance in our educational work has been in the boarding school for boys in Talas. Really the beginning of this school was made in 1893 when 10 boys

were received into the family of the preacher as boarders. They studied in the town school. In 94 a good teacher was secured from the class graduating at the Anatolia Col. In 97 the demands of the work for orphans made it practicable, as stated in our last report, to secure quarters in the upper part of the town, near the mission compound, and to establish a separate school. This school is under the direct control of the Missionaries. Mr. Wingate not only teaches several hours a day but all the time has a careful supervision of all its affairs. Of the 9 men who have already graduated from this institution one is a Greek who is about completing his course in Anatolia Col. It is expected that at the beginning of the next school year he will take charge of the Greek department. The present No. of pupils is 77. Of these 52 are boarders. Divided according to nationality there are 63 Ars. and 14 Grs. From Prot families there are 20 and from non Prot families 57. Some 23 different towns and villages are represented. These figures show how much more the non Prots are interested in the education of their boys than of their girls.

dergar-
ten.

The Kindergarten continues to be the best appreciated part of our work. The woman who was our first teacher and who after being married left our school was indeed to open a school for the Armenians. Not long since there was a public exhibition of that school and though held in a large hall that would hold fifty or six hundred the people that wished to attend were so many that they were obliged to take two days on one of which only men and on the other women only attended. The first day the Governor and many other high officers of the Govt attended. At Yozgat the Gregorians, by praying more daily than the Protes were able to pay have taken away our best teacher leaving our school very weak. In Talas the Woman's benevolent Society has raised money for such a school and only wait for a teacher. The school in Cesarea under the direct supervision of Miss Bowage is the only one really worthy to be called a Kindergarten. It has about 80 pupils with 4 teachers —

Training class.

Training class. Miss Bowage has done what she could to prepare teachers for this work. We find that Kindergarten teachers, like other girls, are unable to resist the temptation to enter the state of wedlock. One of her teachers was married before the close of the last school year. one of her training class which numbered

but 5, was married the day she graduated. In the vacation, before the present school year began the strongest Kindergarten and one on whom Miss B. greatly relied fell before the same temptation. The result was that all the available members of the class were necessary to keep up the proper teaching force of the one school in Cesarea. Miss Burnage, seeing the need of teachers has been constrained to form another class but no students have come from other stations and it started with only 4 and already 2 of these have left to be married. Will not those who wish K. G. schools send girls to be trained for the work?

The condition of the Missionary force was such that it was impossible to do any considerable touring in 97 till late in the fall of that year. Nov. 2, about 3 week after his arrival from America, Mr. Farnsworth accompanied by Mr. Fowle started on a tour of the N. part of the field going as far as Soongoorlos. Untimely winter drove them home before they had done all that they purposed. Just one week after their return they both started out again the former with wagon for Nigde and the latter on horseback for the N. E. and E. portions of the field. As Mr. Fowle's visits to Mr. Kim over mountains and his whole tour was over high land he had a very hard time and reached home late in Dec. quite sick

The other tour was made with comparative ease. It is worthy of note that then and ever since the local government gives no guards and permits for travelling at request and without hesitation. In May and June, 98 Mr. Wingate made a very long tour visiting nearly all the out stations in the N. part of the field going as far as Dongoorlee. Thence he turned to the W. and visited Derek Madenni, Angora and Ostanas. This visit to Ostanasse resulted in the renewal of the work there as reported above. In April Mr. Farnsworth with Miss Glasson made an interesting tour in the E. part of the field visiting ~~all the~~ 9 out stations ~~in these regions~~. At nearly every place visited Miss Glasson formed some of her old pupils and nearly all seemed much better and more useful women for the advantages enjoyed at Talas. Soon after returning from this trip Mr. Farnsworth and Mrs. Seelye started on a tour to Urgut, New Sabhare. The visit with the new brethren at Urgut was most enjoyable and their enthusiasm inspiring. Everywhere Mrs. S. made hosts of friends and both these tours showed how very important is the work that missionary ladies can do in touring. In the autumn Mr. and Mrs. Farnsworth made three pretty long tours in which they visited 20 out stations and travelled 675 miles. That they were permitted to make these tours together and thus to renew

so many acquaintances in so many and widely scattered places and especially that they were permitted to be instrumental in reviving the work where it had drooped and seemed ready to die they count among God's greatest blessing to them. Fortunately they had some money at their command by which they could render aid in most needy cases. This enabled them to put 5 young men to work as teachers They were the means of the starting of three girls schools At Cohokmak where there was neither preacher nor teacher, help to the amount of 9 £ o.s. ($37.60) resulted in the immediate employment of an efficient preacher and the opening of a boys school of some 70 pupils and a girls school of 35. In another place, Baghazlien, where there was some work 20 years ago but long since dropped aid to the amount of 6 £ ($26.40) resulted in the renting and fitting up of a room for school and preaching service and the employment of a teacher The last news from that place is that the people have raised quite a little sum for a preacher.

Conference <u>Station Conference.</u> In May of this year '98 we called in all the pastors and preachers of the station for a general conference. Such meetings were held from 1883 to 1890 inclusive. For a period of seven years it seemed better not to hold such a meeting. All the men who were invited with one exception were present.

We were much pleased with the evidence which they gave of growth in mental power and in manly robust, independent character. A program of important practical subjects had been prepared and some very good papers were presented and helpful discussions followed. Steps were taken preparatory to the organization of a body in the station to do the work that has devolved on the Cent. C. Union but as a meeting of that body is called to assemble in May we await the result of that meeting.

Home Missionary Society. A sort of Home Missionary Society was partially organized by this conference. A committee was appointed to solicit and to appropriate funds, to appoint and locate missionaries and to correspond with all contributing bodies. This Com. has done its work in a very efficient manner and the result has been much better than we had dared to hope. They send out letters monthly, reporting not only their own work but also interesting missionary news from various parts of the world. These letters are sent to 31 places in the Cesarea field and contributions have come in amounting to 16½ £. ($72.00) Generous contributions have come in from the Marsovan, Sivas and Smyrna stations amounting to 8 £s. The Com. has met with its greatest

difficulty in finding the right men for missionaries. It has just begun work in the vicinity of Tomaga and is in correspondence with a man to work in Somoa & villages N. of Gemenek.

Bible Society. Bible Society. One thing that we take great pleasure in reporting is the revival of our Bible Society. This ~~is a~~ little society was formed at Tolas but receives contributions from various parts of the field. As its only object is to send the Bible to the dark places of the earth both Greeks and Gregorians have to some extent contributed to its funds. In three years it sent to India, China, Japan, Africa and Polynesia 21£ ($92.40) From 1894 to 1898 it did nothing but in 1898 it was revived and since then has sent to various places to the amount of 6£ (26.40$) and now has on hand £5.4 (17.60)

Book Department. The Cesarea station has long been a debtor to the Book Department. After working hard but unsuccessfully to reduce it we saw that some radical change must be introduced into its management or the case was hopeless. In March 1898 Mr. Wingate removed the books from Cesarea to Tolas, putting them into a room in his own house and under the general supervision of his employees. By this means he saves both rent and salary. The result has been very good.

The sales compare favorably with those of the previous year and the debt has been reduced from 83 to 21 £st.

Aredsper The Aredsper. The interest in our mission paper, The Aredsper, is pretty good though not what it should be. We are told that our subscription list is larger than that of any other station. If so we are sorry for other stations. For the encouragement of those who put so much earnest work into this paper we would say, Don't be discouraged. You are doing a great and good work. You speak to many that neither the missionary nor the native preacher can reach. The Lord bless the good seed which you are sowing broadcast throughout

Reformed Armenians This report would fail in a very important particular did it not speak of the Reformed or as they prefer to call themselves, the Enlightened Armenians. From time to time in past years we have spoken of the Sivaset and of the work of Dr. Avedis Yeretsian. Many years ago quite a number of Armenians in the city of Cesarea became enlightened but determined to pursue a middle course between Prots. and Gregorians. In 1870 Dr. Avedis, a graduate of the Beirut Seminary and for years teacher or preacher in our station became their leader. This preaching

drew crowds. That society accomplished a most important work in the enlightenment of the people. Its members generally were quite as faithful and enthusiastic in the study of the Bible as were the Protestant. At the same time they were hostile to the Prot. church and community. They claimed that the formation of such a church and community was a great mistake. In 1883 the Ar. ecclesiastics attempted to crush the society and Dr. Avedis and the principle men of the society were compelled to declare themselves Prots. This gave them a standing before the Govt and took them out of the power of the Ar. hierarchy. One of the victims of the affair of Nov./95 was Dr. Avedis. Many thought that with him the society would die but the evangelistic influence has ~~has~~ been found to be much stronger than we feared. One of their number, a wealthy and influential business man whom we have long regarded as a true Christian came forward at once as their leader. After a few months they employed a member of the Prot. church, without leaving his secular business, to preach for them on Sundays. Great numbers continued to attend their meetings. In Dec./98 they called the most popular of our Prot. preachers Mr. Shamikyan

to preach for them. While very sorry to have him leave his very important place at Erzerum we see that a much more promising work opens before him in Cesarea. He has entered upon his work with the most flattering prospects. Their place of worship is crowded, 600 or 700 being present and numbers going away because it is impossible to get in. At a women's meeting on a work day, of which he takes charge, from 150 to 200 are present. The spirit of hostility has quite disappeared. The people are very glad to have our Prot pastor call on them and he says it seems as if they were even more cordial than those of his own flock. This congregation is not a Prot Ch. Many of the people continue to go to the Greg. ch. for communion, baptisms, marriages etc. Whether the work will grow we do not know. Of late many Greeks have become interested. It now looks as if God might use this as a mighty power for the enlightenment of many both in this city and in all the region.

Medical Department. The importance of the medical department cannot be overestimated and its success has been most gratifying. The Dr's reputation and his usefulness extends to neighboring stations. Very soon after his arrival from America he was called to Hadjin. Twice in 1898 he was

called to Sivas by the Gov. general of that Vilayet. One of the calls he could not honor but the other he did. It proved to be an important surgical case, the subject being a favorite wife of the Vali. The result was entirely satisfactory & won the admiration and friendship of that dignitary. In March of the present year he was called to Sivas again, this time to attend to the case of our Missionary brother, Mr. Ussbord. No doubt the report of that station will show how important that visit was. The hardships of the journey were many.

Dispensary The dispensary in Talas with its 7 beds for the accommodation of surgical cases was open, in 1908 but 8½ months. In that time the Dr. received 82 patients. Besides these 82 cases he performed 182 other surgical operations, the patients being cared for by friends in neighboring houses. The No. of patients seen in the hospital was 3,702. This does not include outside practice. Were all the patients seen in Cesarea the list would be much larger. In his annual report the Dr. says "Financially we have every reason to be encouraged. Income from operations $939.95. Income from medical fees 713.75." He reports "a delightful state of spirituality among the the attendence—

Application for the privilege of building a large hospital was made some months ago but the latest news is that the application has been refused. Still we do not give up all hope—

Missionary circle

A few words in closing about the Missionary circle. We are very sorry that for some reasons it did not seem best for the trained nurse, Miss Hoffman, to remain and near the close of the year Dr. Dodd took her to Con. on her way to her home in Germany. In Jan. 1898 Mr. Forsle left for a much needed furlough in America. It is confidently expected that he will return the coming autumn but it is probable that the circumstances of the family will keep Mrs. Forsle there a year or two longer. The health report has been pretty good the worst break being in Feb. and March when both Mrs. Farnsworth and Miss Bourage suffered for some weeks with severe attacks of rheumatism. Twice we have been permitted to rejoice in the enlargement of the circle. The first was Sept. 5/98 when Thomas Carter was born to the house of Dodd and the second Feb. 7/99 when John Williams was born to the house of Wingate. Now, thanking God for his many mercies we gird ourselves for a hopeful future—

In behalf of the station H. A. Farnsworth

Cesarea, April 7: 1899—

Report of the Constantinople Station.
For 1898

The year 1898 was by no means so event-ful in our field as the years that preceded it, and the events of the year within our bounds did not challenge our surprised and reverent attention by such marvelous and rapid developement as did the events that transpired almost day by day, in the unfolding of God's plans and interpositions in human affairs, in Crete, in Greece, in Africa, in Cuba, in the Philippine Islands, in the great Chinese Empire. We could not fail to note the stupendous importance of these events on the near future of both the civilized and the uncivilized races of men, upon both the virile and the dying nations; above all upon the extension of the Redeemer's kingdom in the world.

In the personel of our station more than the usual number of changes should be noted. One of the centres of our work, viz. Hasskeuy, has had to be at least, for the present abandoned.

as a missionary residence. Miss Gleason, in pursuance of a plan already matured, but delayed a year or more by the exigencies of the work, went to the U. S. on furlough, last summer. For Miss Cull to remain alone at Haskeuy was clearly impracticable and it seemed to her and to us a clear providential call when she was invited to go to Marsovan to assist in the Girls' Boarding School, in Miss Gage's absence. She left for Marsovan in Sept. The work at Haskeuy remains in the care of Rev. Avedis Asadourian. Mr and Mrs. Peet and their son left us in October for a well earned furlough in the U. S. Their departure was hastened some months by the critical state of the health of Mrs Peet's father, who died last month. Mr. Peet's mother also died a few days later. Mr. Heizer was married in Corning, Iowa, in June, and in Sept. came with his bride to Constple and took his position as assistant treasurer. On Mr. Peet's departure the entire office work of the treasury came upon his

shoulders and has been most creditably met. The responsibility for the many affairs of general concern that naturally centre in the office being borne by Dr. Dwight.

For the greater part of the year, in the absence of Dr. Barnum, the care of the Avedaper, rested upon the two remaining active members of the Publication Com., assisted by Dr. Greene in the business department of the paper, in addition to his duties in superintendency of the evangelistic work of the capital. The Publication Dep't and the Station, and Turkey Missions, had the pleasure, in Nov., of welcoming back Dr and Mrs. Barnum. They took up their residence in Sedik Pasha, close by the missionary premises occupied by the ladies representing the W. B. M., where their presence is of great value to all missionary interests.

At Adabazar two personal changes are noted, viz. the greatly regretted retirement of Miss Sheldon, on account of imperative needs in her father's family, and the return of Miss Hyde.

Pub. Dept.

It is only on the principle that half a loaf or even a quarter of a loaf is better than no bread that the working members of the Pub. Dept of the three missions have had the courage to hold their posts and continue their work. Types and paper starve like widows and orphans: they suffer under reduction of resources like preachers and teachers, but they cannot cry out. The minds of the youth of every race, fed on air or on husks - swines food - because we give them no bread in healthful issues of the press, are too blind to their real needs to say loudly to those who can supply them, "Give us bread". In recent years we have made enormous strides in what we do for education through schools and colleges, but we make progress only backward in what we are doing for the education of the people through the supply of a Christian literature. In 1859, forty years ago, while the issues of the Press were nearly as large as last year and the appropriation of the Board was a

little larger, there existed no college in these missions and the total number under instruction in what are now four missions was 1640, of whom 90 were in classes or schools above the Primary. In 1869 the 90 had become 225, and in 1878, in three missions, the Bulgarian being now separate, the number was 565. The progress in the higher education within the last 20 years is too familiar to require rehearsal.

High water mark in the appropriations of the Board for Publication work, was reached in 1882 & 1883. The total of appropriations for this Dept for those two years was just under £7000, almost exactly four times the amount given us in recent years. Meantime the American Tract Society that gave us $3000 in 1859, gives us nothing either last year or this. All our printing the past year, with the exception of £ Stg 250 from the Religious Tract Soc. of London has been a charge to the Board. The total amount printed has been a little over 7000 000 p.p.; the cost of all tracts and mainly that of the

S. S. lesson books being covered by the London grant. The total cost of printing and paper was about £1708 and the expense for translators and proof readers is a little over £500. The Board has given us about £860 and our book sales for 1898 were unexpectedly light. The year closed with a large balance on the wrong side of our ledger.

Evangel. Work. During the year 1898 the ten regular evangelical preaching services of the Sabbath, in the Armenian, Greek and Turkish languages, viz. two each at Pera, the Bible House and Koom Kapoo, and one each at Gedik Pasha, Scutary, Haskeuy and Boyadjikeuy, have been continued with a total of attendants, averaging about 800. The number present at the Sunday-Schools under the care of the ladies of the Woman's Boards at Gedik Pasha, Scutary and Haskeuy averaged 500 in all, while profitable meetings of the Y.M.C.A. at the Bible House on Sunday P.M. and of C.E. societies at Gedik Pasha and at Scutary have been continued,

At some of the centres the attendance has not yet reached the numbers present before the scattering occasioned by the massacres, while in other cases the attendance has increased. Had the Vlanga and Pera congregations suitable places of worship, there is every reason to believe that attendance on both their Sabbath and their week day meetings would largely increase.

There was, in the two evangelical Armenian churches of Constple, no special religious interest the past year, but there was constant and faithful preaching of the word of God, and 25 persons were added to the churches on confession of their faith, not including six persons added to the Greek evangelical church.

Rev. Arakel Pedikian returned in the autumn of the year from a two years absence in England and Bulgaria, and resumed the pastoral care of the Vlanga Church. That church still worships in the hut erected in one night three years ago, no permit to build their church

being yet obtainable. That under very discouraging conditions, the Armenian evangelical churches of Constple, composed of persons in very moderate circumstances, living in the atmosphere of a very wordly and pleasure-loving city, should not have diminished in numbers and spiritual force, but on the contrary, should now have a membership of 251 men and women, that, in spite of the losses of and the terribly hard times of the past four years, the First Armenian ch. should be still maintaining preaching at its own expense, that the second ch. should be paying more than half the salary of its pastor, furnishes cause for encouragement and refutes the charge sometimes made that Armenians have been governed by mercenary motives in becoming Protestants. Were this so, they would, long since, have gone back to the old church.

The fact that into the ~~second~~ and ~~third~~ generations, without a church edifice, without schools of their own, they still maintain evangelical institutions with

very little help from the Board, affords evidence of the vitality and permanence of spiritual work among them.

As to our three out stations we regret that our report presents little of rose color. During the year, Rev. Hagop Filian who had labored for six years in Adrianople, accepted an invitation from the church of Nicomedia, and removed to that city. The Rev. Johannes Der Stepanian, for some thirty years pastor of the Rodosto church, was obliged by failing health, to withdraw from the care of his flock, and is now in his son's house at Pardezag, cheerfully and patiently waiting for the Master's call. Rodosto has been visited by Dr. Greene. The little Protestant community of 45 souls in the town of the Dardanelles is now, for some four years, without a pastor or teacher.

We are striving to find a preacher who may divide his time between the three places mentioned, in each of which there are chapels and in two of which there are also parsonages.

Work for the Greeks.

Although we are still greatly hampered on account of having no Greek speaking missy at Constple. the work for Greeks has prospered in the hands of the devoted Greek preachers. The statements that follow are somewhat condensed from the report of Rev. Mr Michaelides. The report was made out after the annual meeting of the Greek Evangelical Alliance in Feb.. This meeting was one of great harmony, and the hearts of all present were filled with gratitude at the evidences manifested of God's blessing upon the work undertaken for Him.

Although both Mr. Michaelides & Mr Demitricopoulos suffered from somewhat serious illness in the course of the year, yet they gratefully record the Lord's blessing upon their efforts to keep up all the Sunday services, viz: divine service at the Swedish Chapel, Pera, Bible class at the house of Mr. Michaelides, preaching service in the A.M. at the Bible House, Bible class at Gedik Pasha and preaching service at Koom Kapoo in the P.M.. Always on Sunday evenings the preachers hold an informal,

social Christian service in their respective houses. The attendance at the preaching services, especially that at the Bible House has largely increased. The spiritual condition of the church during the year has shown much and cheering evidence of the divine presence and blessing. Love and peace have reigned and there has been no occasion for the exercise of ch. discipline. Freedom from sin and conformity to Christ have been the wish and prayer of all. Among new attendants at divine service some appear to have heard to the saving of their souls, especially two at Yedi Kouli. During the year six have been added to the church by confession and one by letter. The preachers gratefully record evidence of blessing upon their visits from house to house and in shops and upon catechetical instruction given. The preachers have during the year visited and preached in places outside of Constantinople, as follows.— Mr. Michaelides, Smyrna, Athens Salonica and especially Adrianople. and Mr Demitricopolos, Panderma and

Perama. The visit to Adrianople has been supplemented by correspondence and five new members have joined the church there.
Four tracts in Greek, besides the S. S Lessons book, were printed during the year. The books were nearly all sold, and the tracts have been distributed by thousands and eagerly read. The brethren and friends have shown practically their love to the Lord by offering 51½ lira to the church and 6 liras to the poor.
The brethren of the Alliance desire a third worker to be employed in the field and ask the mission to take the need into consideration.
In conclusion they offer humble thanks to God for evidence of the presence of His Spirit and desire with fear and trembling not only not to hinder the Lord's work by any carnal efforts of their own, but to work with Him in the building up of His kingdom among their people.

W.B.M. Work. Gedik Pasha.

The Sunday School has been continued with interest and success. To the three languages heretofore used, a fourth has now been added, a class in Bulgarian having been commenced last Autumn. The prayer-meetings held weekly, the Reading class for women, and private lessons to persons of different nationalities, have all contributed, it is hoped, to the advancement of the Lord's kingdom. The Bible women employed by the ladies at Gedik Pasha have faithfully continued their work during the year.

The Day School, with its four Armenian and two Greek teachers, has continued to prosper, although the priests have succeeded in getting away some of the pupils. Of the 165 enrolled pupils about five sixths come from Gregorian and Orthodox Greek families, and of this number, all but 35 come, more or less regularly, to Sunday School.

Through the kindness of the Woman's Board Miss Saunders spent two and a half months in the early part of the current year, giving

most needed instruction in kindergarten work. The visit of the English evangelists this year, mentioned later in our report, was under the auspices of the ladies at Erdik Pasha.

Since the return of the Olanga pastor, the relation of that church to the mission, & ladies in their work has been most cordial.

The Koom Kapu services, elsewhere reported, are a part of the W. B. M. work.

W. B. M. Seminary.

The statements kindly furnished by Miss Zimmer, of work at Seminary, are as follows, a little condensed.

The Sunday School was well attended, and the work done in classes more satisfactory than ever before. An English class for young men was started at the beginning of Oct. & met with success, although at first the Bible seemed an unknown book to them.

The members of the C. E. Soc. have prepared well for their meetings, and some of them appear to have really begun a true Christian life. The Soc. has collected 200 piastres for benevolence. The special Christmas exercises of both S. S.

and C. E. were most kindly taken by audiences filling the chapel, & addressed by Dr. Greene.

The daily single lessons and classes have been continued as heretofore, the Bible being read and explained at the close of lessons.

The evening school for young men was begun in Sept. and their progress in study, and also their attention to the reading and explanation of Scripture most gratifying.

Much time was given to house to house visitation, and, in these visits, a great amount of sickness and suffering and want was met with. Calls from the poor for help were endless and urgent; many families going to bed hungry night after night. Thanks to friends in Germany, the Miss. was able to help the poor a great deal, the sick and aged with food and clothing, and medical care, and the young and strong with work, — fine lace work — this being the most hopeful kind of help.

The Miss. makes most grateful mention of the exceeding sympathy expressed for her in her illness by Armenians, Greeks & Jews, and the warm welcome she received friends & pupils & even from some strangers when she could once more appear among them, a rich reward for the work she has tried to do for them.

Nicomedia, Bardesag, Adabazar

The report that comes from the Nicomedia portion of our field is very encouraging. The three churches have shown evidence of vigorous life throughout the year. Adabazar congregation has been worshipping in the old school building. Permission has not yet been obtained for the erection of the church building which fell under the weight of snow in the winter of 1897 + 8. This church is well organized, conservative, trustworthy, morally strong and abundant in labors. The ordination and installation of Rev. Hosef Djedjizian as pastor of the church which his father so nobly served for so many years, is an event of great interest, which will be duly reported by those present on the occasion.

Nicomedia church is volatile, enthusiastic, willing to work, but loosely organized & in need of steady leadership. This church has been on Pisgah with its new pastor since last August. The little church building is over full, and the outlook continues to possess a roseate hue.

The Bardesag church is always strong in

her willingness to be worked for, and is complacent towards earnest efforts to stir her up. The congregations are large and the pastor is a very hard worker.

These three churches have formed themselves into a Presbytery. The presbytery spends three days, including a Sabbath day, with each church during the year. The civil Head of the Protestant Community at Sticomedia is, by an Oriental accommodation, ex officio a member of the Presbytery.

The Presbytery fund provides for the travelling expenses of the members. Three regular annual collections are taken up in the ch^hs, one for Koordistan evangelistic work, one for the East Bmsa or pastorage, and one for the Bardesag or pastorage. The churches meet their obligations to their preachers and teachers last year, closing the year without debt. The additions to these churches in 1898 were 16.

The educational work in the Sticomedia portion of our field has been vigorously carried on. The Presbytery has a school Com, whose chairman is superintendant of education

in the Protestant Communities in the Province. An effort is being made to bring all the schools into line in the matter of text-books, courses of study, quality of teaching, etc. The schools have been fuller of pupils than ever before, and the payments for board and tuition have been larger than in previous years. The sum received from pupils for board and tuition for the present school year, - 1898-9, - in the Bardizag High School is 1.063 liras, with 300 still due. Of the latter sum at least 250 liras will be collected, making the income from pupils 1.300 liras for the school year, a larger sum by 100 liras than ever before received. The number of pupils is 140, of whom 103 are boarders. Preparations are being made for additional school accommodations.

The Bardezag Orphanage is in a most satisfactory condition as regards the care and instruction the inmates receive and the progress made by them both mentally & morally. Miss Stronham and Miss Jenkins from England are working with noble sacrifice and conspicuous success. The number of orphans is 100, one of whom is supported by the Armenian bishop of Armash.

The Adabazar High School for Girls reports 93 pupils, of whom 64 are boarders. More than half the pupils are Gregorians. There are 80 in the Preparatory Dep^t. and 54 in the Kindergarten, making 227 under the care of the two American ladies at Adabazar. Miss Farnham and Miss Hyde lament the loss to themselves and their work experienced in the retirement of Miss Sheldon. They rejoice however, in securing the grant, long needed, for enlarged accommodations for the school, a grant which is to be utilized without delay.

There are, in the school, two C. E. Soc^ies. a Senior with 24 and a Junior with 22 members. The school has 20 of its graduates now engaged in teaching.

Two important events, occurring in this year, 1899 require mention. The first is the serious illness of Miss Zimmer who has been laid aside from work from Feb. almost till May. She is now better and about to take a furlough kindly accorded her by the W. B. M. I.

The other incident is the visit to this city in March, of the two British evangelists, Rev. Geo. Grubb, and Mr. Edwd. C. Millard.

They were here over from Sundays, preaching nearly every day, fifty times in all, in Gedik Pasha, Koum Kapou, the Bible House, Sentari, Haskeuy, Pera & Bebek. They spoke to Armenians and Greeks together, in Turkish, through interpreters, and separately through translation into Armenian & Greek. They spoke with great earnestness, and generally on themes of supreme importance. Their object was to awaken and deepen spiritual life. Many testify to receiving a distinct spiritual impulse from their preaching, and some souls, we trust, were moved to begin a Christian life. Christian workers were refreshed and strengthened. The numbers attending their meetings were limited only by the size of the rooms in which they spoke.

Reminiscences of Forty Years.

The writer of the Report may perhaps be indulged in a brief recalling of the conditions in our work that he first faced almost forty years ago. On the day when I first arrived at Cons.ple, the Mission and Bible Soc.y business offices, and the Book department were in process of removal from two little, separated rooms in Khans, to a little three storey building in a street below us here, a building which the miss.ies spoke of as affording ample accommodations for all interests of the Missions and both Bible Soc.ies. The miss.ies at this station at the end of 1859 were eleven men and one single lady. Now Cons.ple has one male miss.y, besides those in Treasury and Publication work, alike for all the Turkey missions, and there are 12 single ladies. Of the eleven names, nine are the following: Goodell, Dwight, Schauffler, Hamlin, Riggs, Bliss, Trowbridge, Washburn, Pettibone, the latter temporarily absent.

There existed in all the Turkey missions 38 churches, with a total of 1091 members, 90 pupils in so-called Theol. Sem.ies or Station classes,

no College or High School till long afterwards. In 62 common schools, in all the Missions, all wholly free, were instructed 1550 children. The total then under instruction was about one sixteenth of the number now.

The work of the Press was as large as now, the expense larger. The Protestant Chancery at that time, had a recognized position in the Départ.t of the Foreign Office, at the Sublime Porte. Civil Head, Sec.y, Kapoo oglan, cafedji etc.

Leading Armenians and Greeks, the ecclesiastics especially, were bitterly opposed to the miss.ies and to every part of their work. Turks, as a general thing, hardly knew of our existence and where Turkish Officials did know, on the principle, doubtless, of "championing the dog that's under", they were disposed to patronize us as a set of innocent, unsophisticated enthusiasts, disposed indeed, to be tolerant towards such of their own number as came to our meetings and our homes.

Search lights have been thrown upon us pretty effectively since then. ~~Of the nine~~

Of the nine names above mentioned, three are those of men who then and long before and

long after, were devoted to the translation & issue of God's Word, in as many languages. But three of the nine are living on earth, but one, clarum et nobile nomen, still in miss.y service.

The great advance, the stupendous change in the work, aside from that vast volume of influence that no statistics can measure is seen in three facts, viz, 1) The ten fold increase in work accomplished, year by year, by Protestant Christians, miss.y & native, without increase in the number of American male miss.ies. This increase is due chiefly, 2) To the large and efficient force of native laborers, largely supported by their own people, especially in evidence in the enormous advance in the Education Depart.t, from primary schools purely eleemosynary, to schools of all grades crowded with paying pupils. 3) The third fact is the signal extent to which educational, and to a considerable extent, evangelistic progress is due to the large accession to the working force, during the last 25 years, of lady missionaries.

I should, however, even in the brightest reminiscence of forty years ago, be

unfaithful to history, even if to leave unmentioned the silent and unheralded, but varied & constant service, the powerful and healthful influence of the wives of the missions of that period. Their fitting memorial is found only in that Book whose contents are not revealed to mortal vision.

It would far exceed all reasonable limits of these reminiscences were we to attempt to recall the divine interpositions in the interest of the work in which we are engaged all along the current of the years, or to tell the names and commemorate the deeds of many, men and women, who, in these two score years, have left earthly air more fragrant with the memory of their faithful lives, and now beckon us, with glad and smiling faces, from the goal we also are striving some day to win.

Of one thing we are surer and still more sure, as the years go. Whatever we, any of us, do that is of any value, it is not we that do it, but God who worketh in us and with us, to will & to do of his own good pleasure. His and his alone, both now and to the ages of the ages, be "the power, and the glory and the victory and the majesty".

For Com.te Station

George F. Herrick

for 1898

Filed June 14. 1899

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ANNUAL REPORT

OF

CESAREA HOSPITAL

FOR 1898.

There have been some clouds over our sky during the latter part of this year. Miss Hoffmann, the trained nurse, has left us. Differences of opinion became so acute as finally to make a change imperative, and in October I escorted her to Constantinople, whence she left for her home in Berlin. The hospital was necessarily closed meanwhile. We are therefore at present without a nurse, but hope to have her place soon supplied.

The promulgation of a new law with regard to private hospitals in the Turkish Empire has given some jealous native physicians here an opportunity to make complaint of us for carrying on an unauthorized institution. Inasmuch as this complaint was about to be carried up to Constantinople, it was deemed best to forestall it by making formal application for official permission for a hospital under the new law; my visit to Constantinople also afforded the best opportunity for putting the wheels in motion. In the natural course of Turkish procedure it will take some months for this application to bear fruit. Returning from Constantinople the first of December, the setting in of winter and my absence had so diminished the coming of patients that we thought it best to leave the hospital unopened for the rest of the year.

Aside from these two points of difficulty the work of the year has been as satisfactory and encouraging as our conditions could lead us to hope. During the eight and a half months that the hospital has been open 82 in-patients have been accommodated in our seven beds. Of these 25 paid nothing at all, 23 paid only for their board, and the remainder, 34, paid their board and more or less for their treatment besides. The total number of days spent by these patients here has been 1,082.

The operations performed have been as follows: Laparotomy, 6; Suprapubic Lithotomy, 6; Amputations and other bone operations, 7; for Hernia, 14; Strangulated Hernia, 1; Cataract, 11; other eye operations, 12; Tumors, 11; miscellaneous, 14. Twenty of these patients have been Mohammedans, the rest Armenians and Greeks. Two deaths have taken place, one from peritonitis after lithotomy, and one from strangulated hernia.

Besides the operations on in-patients, 182 other operations have been done, the patients either being able to walk away or being carried on stretchers to neighboring houses to be treated as out-patients. The whole number of new patients seen in the Dispensary has been, 3,702, of whom 2,226 were free.

We have had a delightful atmosphere of spirituality among the attendants and sometimes manifest among the patients. One Turkish Hoja was as eager as any one else to find his place in the Bible and take his turn in reading a verse at morning prayers. A little Greek boy became so much interested in reading what was to him a new book that when he left we gave it to him to carry with him, and later inquiry shows that he was sincere in his desire for its possession. A Greek physician came to us almost dead from blood-poisoning of the leg, coming from a hundred miles to the south. When he became well enough to remove outside and receive only occasional visits from us, he bought a Bible, kept it always at hand under his pillow, and often sighed for the prayers that he listened to and in which he had joined while in the hospital. We trust that the benefit done to souls is in good proportion to that done to the bodies of those who have come to us.

An interesting episode was a visit to Sivas, three days' journey distant, on a call from the Governor-General to operate on his favorite wife for a deep pelvic abscess. The visit was a success, and of much benefit to the hospital from the favor thus secured in high quarters. Another striking incident was a visit to a town fifty miles north to attend the wounded in an affray between the government and the rebellious townspeople, the latter including Turks as well as Armenians, who had refused to submit to a decree changing the seat of local government. The killed were twenty, the wounded over thirty, and these latter were in a pitiable state of neglect. Eleven days had elapsed since the receipt of the injuries. Whether a simple flesh wound, or a compound fractured and splintered thigh, or a perforated lung, the wounds were plugged with lamp-wicking and dressed with cow dung. A government physician had arrived there before me, but his business was to make a report on the dead, and he knew nothing about the care of the living.

Financially we have every reason to be encouraged. The expenses of the nurse have been borne from the funds contributed especially for that purpose in America. Over $400 of the amount from other gifts has been used in the purchase of lumber for the new building; yet still we can report more money in hand than we had a year ago. This is due to the fact that our income here from paying practice has been sufficient to meet our running expenses, and all gifts have gone to swell the building fund. This was beyond our expectations. There is every reason to suppose that the coming year will prove as favorable, and thus our building fund will have a chance to grow still more. And it needs to grow to the extent of $1,400 more, in order that we may begin the building with a prospect of completing it. We delay the work of building also because we wish first to secure the official permit.

CESAREA, DECEMBER 31ST, 1898.

The following is our financial statement for the year closing December 31st, 1898:

RECEIPTS.

Balance in America, January, 1898,	$2,985.48
Balance in Cesarea, January, 1898,	99.18
Income of boarding department,	169.62
Income from operations,	939.95
Income from medical fees,	713.75
Income of assistant physician,	239.22
Income of drug store,	1,349.61
Contributions,	887.15
Interest on funds in America,	63.86
	$7,447.82

EXPENDITURES.

Trained nurse,	$259.42
Trained nurse's traveling expenses to Germany,	154.30
Surgical assistance,	453.72
Drug store,	1,594.64
Boarding department,	183.96
Other expenses—service, furnishing, taxes, fuel, lights, surgical supplies, freight, etc.,	1,247,31
Building material,	444.31
Balance in America, December 31st, 1898,	3,110.16
	$7,447.82

W. S. DODD, M. D.,
Cesarea, Turkey.

JAMES M. SPEERS, Treasurer,
226 Belleville Avenue, Bloomfield, N. J.

The following gentlemen endorse the medical work carried on by us here in Cesarea under the care of the American Board, and approve of our purpose to establish a hospital:

Richard S. Storrs,
Theodore L. Cuyler,
Amory H. Bradford,
Francis E. Clark,
John Hall,
George Alexander,
Wm. H. Thomson,
A. F. Schauffler,
Henry A. Stimson,
Edward I. Moore,
W. T. Elsing,
Richard D. Harlan,
H. T. McEwen,
Orville Reed,
A. W. Halsey,
Benjamin Lord,
John B. Devins,
Jas. B. Lee,
Jno. R. Davies,
Peter Carter.

101 Bardezag. Nov. 10. 1893
Ismid't. Turkey in Asia.

I want to talk a little about our Boys, for we don't like to have such a constant reminder of their troubles as is given by the Home Orphans. They are so happy now, & one longs to crowd all the happiness that is possible into the present for them, not knowing what the future may have in store. As far as their characters & work are concerned everything is very hopeful, those who have watched over them from the beginning are able thankfully to acknowledge such decided improvement in their health and behavior. One of the older boys, Aram, by name, gave great trouble by his insubordination & general recklessness, but when Mr. Chambers put it to him that he could never expect to rise if he continued like that he wondering asked if there were a chance of his getting into the High School, & from that day he has been working with a purpose & is as steady as old Time, studying hard in all his leisure hours & is a real help in the Home. You see their fearful troubles reduced them all to one dead level, those who had hitherto lived in comfort are now exactly in the same position with those who had never enjoyed any advantages, & the effect is terribly disheartening unless they can feel that steady work may make a way in life for them. Their eagerness to learn English is most amusing, they lose no chance of practising on us, which is a help to us in our studies. We are getting to be great friends, perhaps the first real start in this friendship resulted from their discovery that we cared about their little woes. One & another presented himself with a cut or a sore to be bound up, so Miss Jenkins & I began going over to the Junior Home about 7 p.m. when the young scamps were going to bed. Like kittens, they are very lively at that hour & would be scampering up & down stairs, shouting & playing, & we would go thro' our lesson, seeing how many names we could remember. Then we gave attendance in the "Surgery" where a dozen or more urchins would gather round us, watching eagerly the washing & bandaging of sores made by hard shoes, or treading with bare feet on broken glass, &c. One incident was very striking. A small boy seated

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the faithful stool itself I might remove a thorn from the sole of his foot
whilst one held the lamp for me another most thoughtfully held the Reflector
for I I could hardly accomplish my task for laughing. The poor little Scotch
dog got as healthy as they should be, in spite of their good food, & their wounds fe
very rapidly. My poor little Brutus is the worst, his throat being still in a bad sta
after 2 months care. The other boys show great sympathy with his suffering, & it
a real consolation to him to have a good audience to whom he can display the wo
things in pressure from his "fish" as he calls the throat with its great, swollen to
When the real work is done & we go to the dormitory, where at the first bell the m
girls are preparing for bed, they come prancing out, hopping round on one foo
holding up the other for inspection, but as the hurt is microscopic they only rep
it, a pat with "Hush, hush" which is our version of their "tsk", & off they dance
with a burst of laughter. Indeed Nurse is right when she refuses to call it School
it is a Home to the homeless mites. When the D. came it was the same sort of thin
they flocked in to show him their trouble & he smile send them flying with "Hush
hush" (?)

Of course with such a number of boys it is necessary that
we should keep strictly within bounds. They have a good sized play-ground i
front the building, which is splendid in fine weather. Here the mountain ash
have built themselves with old posts & bits of wood, roofed with oil tins beaten out. I
one house made use of in a heavy way the Sunday. A young scrape-grace wa
sleeping truant & enjoying his game of kick-stick all alone, but when he
heard the Matron was approaching he dashed off & scrambling up in to one o
the trees, hid till the danger was passed. It was useless however, for al
he did not know that the Matron had missed that one out of her roll-call
on her return, & he was called to account. Now I felt that it must be a rule
that boys & girls are not to go out for our walks, circumscribed tho' they be, now
of the country, we have fallen into the way of joining Nurse on the
W
S 14 afternoon & taking one class at a time out for an hour. When they get amongst
the bushes they are like birds released from a cage. My "boy" made with a wooden
spring clap & a big bag, seen in one of the photos like a young colt.

uddenly

B. I am reduced to Turkish paper, I hope you will forgive!)
o week we were more adventurous still & took 9 of the elder boys to the High
hool playing field with the foot-ball which they had earned by carrying water
ring the summer. The experiment turned out well; they had been taught the
me to such good purpose that they were able to teach us. Aram was the Captain of
th sides practically! for he placed all the men & kept order thro' out. They made us
women join in, altho' I warned them that we should not be of much use. How-
er Miss J. was made goal-keeper one side & I the other, & when duty required us to
ick, well, being Englishwomen we tried to do our duty. I don't say that it was a great
fort, for the boys' enthusiasm was infectious & it would have been hard to refrain when
e's goal was threatened. We all had a splendid time, it was such solid comfort to see
e boys rushing about forgetting everything but the honour of their side. Aram
hounted orders with the utmost vehemence, but no real temper was shown by anyone.
he Dr. & the Chambers boys have been the leading spirits in the football practise here, & it
doing good. At our English speaking Club at the High School one of the Seniors argued that
is game would develop their bodily powers & train them to encounter the Kurds more sue-
sefully. But alas! the field is far away in the valley & the shadows of the mountains
ll on us quite early. From time to time villagers passed by, returning from their toil in the
ardens; we watched the sheep slowly driven across the slopes as they too were seeking a place of
fety for the night. The magnificent mountains towering all round us reddened in the
ening glow & we had to hurry away, scrambling up the steep, muddy track that we might
either run any risk by being out after the men were home, nor be put into prison for being
t after dark without a lantern!
ram is very interesting on account of the change that has come over him. When he first ar-
ived he was one of the most determined Gregorians. (There are only about 4 boys in the
ome whose parents were Protestant.) The first evening they were very indignant that Oriort
eld Prayers with them, & laid awake that night declaring that they had only been brought
ere to be made Protestants & that they were determined not to give in. Time went by & no
fort was made to change their religion, they were allowed to attend their own Church & ob-
erve its rites. Scripture teaching was given of course & the one aim of the workers was to lead
em to Christ & it does seem that God is blessing the work. On Sunday afternoon the elder
oys gather in the Teacher's sitting-room, squatting round on the floor, & there only last week
I heard Aram read the portion that he had chosen, & offer prayer after the other boys had
repeated their verses & Oriort had explained it a little. One feels that all this good work
cannot fail to have a marked effect on the rising generation. These boys will start
out in the right direction, if only the world will give them a chance! As things have
been, & we fear still are, for nothing has really changed out here, there is no encourage-
ment to a man to work & improve his home, seeing that any day the whole of his property
may be seized without any excuse.

It is so hard, almost impossible, for English folk to realise the ceaseless tyranny under which these people labour. Only this autumn teachers returning to their posts in American Colleges were stopped & kept waiting a week or so at some point on the journey, altho' their papers were perfectly in order. A policeman stands at each landing-place or station, whose sole business seems to be to bully Armenians. He bangs them about without provocation. One's blood is kept pretty well at boiling point here. Last month Mr. Chambers arranged with a man here to go to Constant. & work at the College. He had his passport made out & started on his 50 miles journey. Nothing was heard of him for 12 days; at last it was discovered that he had been thrown into prison presumably because he could not give a very clear account of the work he was going to do! The Missionaries made a fuss & he was at last released; but just think how harrassing all this must be!

We have had one or two worries in the village lately; a Master at the High School received a threatening letter demanding a large sum of money; nothing has come of it so far except that he has been summoned twice to Tarsus to be interviewed by the Govt. officials. A letter was also "found" denouncing 5 leading Armenians, which caused great apprehension; they also have been called before the Governor & are of course regarded as suspects. By way of proving their activity the soldiers caught an inoffensive book-peddler & put him in prison for being out at 7 p.m. without a lantern. Mr. Chambers guarantee he was released. Most Armenians returning from England & Elsewhere, with properly viséd passports, are still imprisoned for a short time. A College Professor suffered that way last week. These things are not known to most English people.

Just think how galling all this must be! Is it not well to encourage in the Boys' Home a spirit of freedom and confidence in the good-will of those over them? & to give them all the happiness one can. One boy having transgressed the other day, came over to apologise; with a very doleful face he presented himself, kissed my hand & murmured his message, but when Mrs. Chambers had spoken some motherly words he went off with a very different look & has been most devoted ever since, always greeting one with a smile & anxious to do little services for us.

Already our minds are filled with thoughts of Christmas, altho' the Armenian Feast does not fall till Jan. 18. We want our Boys to have a good time, & the children of the Primary & Kindergarten Schools also, which means 200 gifts. The C.E. girls are to make some things, & friends are looking out for cheap toys in Constantinople & we intend to raise funds somehow or other. Baron Hovaf insists that the Sunday School must not be neglected, they will probably have a little fête but not gifts. In this land of "cruelty & the shadow of death" there are some spots where may reign at times the "Peace & Good will" which the Saviour came to shed, & which we confidently hope He will make the heritage of all nations at His appearing.

Kindly exchange with Miss Jones

REPORT OF MARSOVAN STATION.

The missionary circle at Marsovan has not been left undisturbed during the year past. The absence of Mr. White and family has been fully, and somewhat painfully realized, and we gladly anticipate their speedy return. The long-continued weakness of Miss Gage finally resulted in her going home to Minnesota in September. It is not yet known when her health is likely to be sufficiently reëstablished to warrant her return to the work. Several of our number have, at times, been hindered from participation in the work by sickness, or by exhaustion resulting from labors unduly prolonged. Dr. Carrington's life was imperilled, and he suffered intensely for four weeks, on account of blood-poison contracted in surgery. At present the health of the Station is fair.

Some new blessings have come to us. The presence, during most of the year, of Miss Cull, has been a help and a comfort. The Station are constrained to ask that she may stay and assist through another year, as the force on hand is not sufficient for the various and heavy work demanded of it, and the coming of fresh help, as well as the return of absentees, is uncertain.

In view of the greatly expanded work, another missionary is called for, also, an additional lady to labor in the Girls' School, and another tutor, to take the place of Mr. Harry Riggs, whose term of service is about expiring.

During the year, Marsovan has been favored with several importanty

visits of friends.Such was the visit of Mr.Millard,of Mrs.M.Marriage Allen,that of Professor Pearson,of Carleton College--such the late visit of Dr.Herrick.Each of these friends has exerted a special influence,and left a mark.The last was peculiarly gratifying to us,as renewing(though,in another way severing) old relations.We were grieved to see Brother Herrick's household goods depart,extinguishing the hope of his return to us.

THE WORK IN GENERAL .

Everything grows.Not only,do the dimensions of the work increase,but new departments develop themselves in the course of the progress.We cannot,by any means,undertake all the work that presents itself at our doors,but only the more important branches.

The momentum of our educational work is like that of a heavy train in motion--to check the rapid increase of attendance at the college,we have been obliged to put on the brakes.The same is true of the newly-established medical work.Then,we have the orphan work,a considerable city mission work,an important Self- Help department,a great field,with interesting out-stations,which ought to be more thoroughly visited than they are.

THE CHURCHES.

The state of the churches claims the first attention.They are five in number.These ships must be somewhat of a stanch character,or they never would have weathered

the storms they have met. The Marsovan church has been unfortunate, in regard to its pastorates, during years past, but now has, as far as we can judge, a faithful, earnest and wise leader, in Mr. Adanalian, who, with his excellent wife, came to the place in November last. Together with much imperfection, there is, in the church, much of life and hope. It is entirely self-supporting, as it has been for many years, and is taking up evangelical work. Its strong Christian pulse is manifest in its entering upon, with some help from neighboring communities, the enterprise of supporting an evangelist, or home missionary, the whole expense of which work is met by the native friends. The evangelist is now travelling in the field, and good fruits have already begun to appear. The people also bear a share in the evangelistic work in Kurdistan, and in the city missions mentioned above. For all sorts of religious and benevolent work, the people contribute about 150 liras.

The Amasia church has pleasantly disappointed us. Three or four years ago we looked upon it as a wreck in a whirlpool of political disturbance. It has righted itself, hoisted sail, and is going on prosperously. There is a good congregation, led by a discreet and energetic preacher. During 1898 there were nine additions to the church by profession. The ruined schools have been reestablished, and preparation is made for a kinder-garten, for which the people are anxiously seeking a teacher. General harmony and good will prevail. A prompt and manly spirit is manifested, as regards the support of the Gospel and benevolent work. Including the support of the Bible woman, all the help given by the Board to Amasia, amounts to 35 liras, while the people have con-

tributed 52 liras during the year.

The church of Vezir Keopreu has survived similar trials, and is still loaded with elements not of the Kingdom of Heaven, but holds on its way, and is not hopeless. The difficulties being what they are, it is significant that the people, while receiving 28 liras help from the Board, contributed 82 liras themselves.

The poor church in the mountains of Kapou Kaya has suffered most of all at the hands of this evil world. During the days of disturbance, a band of out-laws was secreted among those mountains, and may have had accomplices in the villages. At any rate the villagers were supposed to be in league with them, and were treated accordingly; a company of soldiers was quartered upon them, and devoured their scanty living, so that they were reduced to the condition of famine, and had to be helped from relief funds. The church has not perished. The humble and faithful pastor continues his labors, bearing with patience all that comes upon him. We trust the Christian community, suffering such tribulation, will come forth stronger for it in the end.

The Samsoun church does pretty well, but might do much better. If, among Greek and Armenian Protestants, there were a less fixed determination not to worship and work together, Samsoun, like many another place, would be the better for it. The spirit of nationalism is the aching fang of a decayed tooth, which even the evangelical forceps have not succeeded in eradicating, any better than in Paul's day. The brethren in Samsoun do not quarrel--only indulge in an amiable obstinacy, and they do raise 73 liras against 60 given by the Board. It would seem

that the opposite walls of the church had imbibed the spirit of Greek and Armenian antipathy, for they are gradually separating from each other; the South wall has gone out from the centre, in a crack a full ha hand-breadth wide, and suggests the crack of doom over the heads of the congregation, on some day of their assembly. It might be repaired. If the halves of the congregation would draw together, no doubt the walls could could be drawn together with a little financial persuasion.

As concerns out-stations where churches are not organized;--

Avkat has a faithful preacher, and a school teacher, with a good primary school. Things are in a fairly good condition. The community has received 24, and given 22 liras during the year.

Derekeoy, among the Greeks, is a pretty bright spot. It manifests something of youthful conceit, but much vigor and determination. These plucky evangelical villagers have not a permanent preacher at the present time, though they hope to have one soon. They have a self-supporting school, have contributed, during the year, 19 liras, and received liras assistance. They give much more than this when they have a preacher. They have, in the main, provided the expense of their large building used for worship and schools, and have entered upon the goodly enterprise of evangelizing 26 Greek villages in their vicinity. We propose the Derekeoy plan as the solution of the problem of evangelizing the world. Let each Christian community undertake to evangelize a score more of other communities. It is certainly the quickest way to accomplish the end, and it calls into use all the latent ability, and quickens all the powers of the church. To attain their object, the Dere-

keoy people find it necessary to be alive and at work, the whole of them. Possibly the Christian world generally might not be able to accept the Derekeoy discipline, for there, the church members are not allowed to drink, smoke, or sleep in meeting. A church ought to be organized in this village.

Alacham holds its own, and grows. It also, should have an organized church. We call this an out-station, and, we think, properly, rather on account of what it has done for the Board and the work than on account of what has been done for it. The Board has never contributed a piastre for the work in Alacham, but Alacham has contributed during ~~about~~ a decade or so, about $1,500 to the Board and the work, besides supporting a preacher for some years. There are 22 communicants, and 60 or more adherents in the place.

Castamouni, Chorum and Charshamba are not, at present, occupied by laborers, except as the son-in-law of the leading Protestant in Alacham, merchant in Charshamba, preaches the Gospel there of his own accord, and without salary, like Paul at Corinth.

Fatsa is patient and progressive. The evangelical community firm and true. Forbidden the use of their house of worship, built by them, with much self-denial, they have sold it and bought another site, where they have reared a temporary building. During the year they have contributed 35 liras, and have received help, including salary of a Bible woman, the sum of 47 liras. They are struggling to provide a house worship, and have never been backward in the matter of benevolence. They need a suitable pastor.

Gumush is a bit of a community sustaining worship and a school, contributing six liras a year, and receiving six liras aid.

Hajikeoy can hardly be said to be gaining or losing. There are some good people in the community, and there is a growing spirit of liberality. Contributions by the people, 31 liras, by the Board, including Bible woman, 35.

Herekand Azabaghy are without a preacher, but there is such an awakening of interest in the Gospel, that the evangelist has gone thither to labor.

Unieh is a small community, with a very efficient and faithful teacher, the wife of the leading Protestant Dr. Meimarides. There is probably no other community in the field that has furnished so many educated and influential Christians, in proportion to its numbers, as Unieh.

Zile has recovered from the calamity that fell upon it in 1895, and is a firm evangelical community. A commendable spirit of faithfulness has been shown there, with much fortitude in time of trial. Native contributions, 20 liras, help given, 37 liras.

We will not neglect to mention the fact that the Greek friends on the coast have started, and will probably carry into effect, the enterprise of supporting an evangelist to labor along the Black Sea. In that case, we shall have two home missionaries in our field, supported wholly by native funds. This is most encouraging, when we remember that, ten years ago, the whole body of churches in the Marsovan and Cesarea fields together, could not support one evangelist.

Mention should be made of the Sunday Schools in Marsovan. They are 21 in number, in the city, including the college and other S. Schools. Of these, 17 are neighborhood Sunday Schools, generally with one or two classes, and from a dozen to fifty pupils. In all, the Sunday scholars at Marsovan number not far from 1200.

The rather remarkable work of the Marsovan Bible woman deserves special mention. If, in all the land, there is a more humble, faithful and successful Christian laborer, among the forgotten and neglected, we know not where she is to be found. This sister has only just enough education to make good use of her Bible, and that she does. Soul after soul, from the ranks of the publicans and sinners, is brought to the feet of Christ, through the faithful and loving labors of this unpretending, sincere, Spirit-guided woman. She never speaks of her work in the way of public manifestation, but the stories she tells to her friends alone are such as angels would listen to with deep interest.

THE COLLEGE.

The Faculty, as now constituted, is composed of fifteen members. It is with satisfaction that we announce the appointment of the Rev. Felix Margot as Professor of the French Language. This is an acquisition indeed, not only in the department of instruction, but in the circle of Christian brotherhood. We are also glad to see Dr. Carrington established in his important position, at the head of the Medical Department, including the lectureship on Physiology and

Hygiene in the College and the Girls' Boarding School. A brief report of the Hospital will follow. Its importance, as connected with the school is great. All serious cases are transferred thither. With hundreds of pupils under our care, it would now seem a hardship indeed, to be deprived of the advantages of the Hospital.

The students of Anatolia College, as shown in the catalogue for the present year, number 246. Of these, 46 are members of the four College classes, 200 are Preparatories. Of the whole number, 191 are Armenians, 55 are Greeks. The students come from 55 towns, in II vilayets, or provinces.

There is a marked tendency to an increase in the proportion of Greeks. There are near as many Greek girls as young men and boys, in the schools on our premises. A few years ago, it was commonly said at the Capital, and along the coast, that Greeks would never go to Marsovan to study. At one time, there was only one Greek among us. There are now 107 Greek pupils. Last year, they were 72 in number; the previous year they were 64; in 1895 they were 31 etc. The prospect is, that in the next College year, they will be more numerous than ever. It has been our privilege to send several Greek laborers to Athens, and we are expecting, this year, to receive several students from Athens.

As regards the numbers in attendance at the College, such has been the influx of students during three years past, that we are obliged to take measures to check it. The yearly charge has been raised to 12 liras, and those expecting to attend are required to register months in advance. When the number that can be decently accommodated is reached,

no more will be accepted. Up to this date, 200 have registered. It is now morally certain that the number in attendance will not be diminished by the additional charge for board and tuition. It seems a little remarkable that the spirit of order, not the spirit of disorder, has increased with the increase of numbers. There is less trouble in maintaining discipline, than there was when we had less than half as many students. Another, and more remarkable fact is, that, among these 250 students, paying their own bills, many of them sweating smartly for it, there is less grumbling than was heard in the old days, when there were only twenty students, and they supported by the Board, in preparation for the ministry.

As concerns scholarship, we think there is steady advance. From year to year, there is improvement in the understanding and use of the English language, and other branches are pursued, with corresponding industry and success.

As to the moral and religious tone of the institution, or institutions, there is great encouragement. The daily study of the Scriptures by each class separately, for twenty minutes only, the religious instruction given daily, and on the Lord's Day, the religious conferences among the students, and the moral influence of the teachers, all of them Christian men, are certainly having their effect in stamping the character of the pupils. There is no evidence of the prevalence of any vicious habit in the institution. If any thing of the kind is discovered in any particular instance, it is immediately and severely dealt with. There is no use of intoxicating drinks, or even tobacco, by any of

the Faculty, or any of the students. We understand that the latter pretty generally carry these clean principles with them to their homes in vacation, and that they have, thereby, made a strong impression upon the people.

Some manifestations of deepened religious influence should be mentioned. During the Week of Prayer, some account was given, in one of the meetings, of the main idea of that remarkable book; "In His Steps" by Sheldon. This made a great impression. A few young men, finding each other out, united in a little band, pledged, by the grace of God, to endeavor to live as Jesus would have them. Their number increased, till they are now more than fifty. Two things they are certainly doing--earnestly studying the Bible, and engaging in Christian work, both in College and in the city. Their influence is manifest in the institution. The book alluded to has been read by members of the Faculty, and made so strong an impression, that one of them offered to translate the book into Armenian without charge, if it could be published. A letter was written to the Advance Company, the original publishers, and they have agreed to send $300 for its publication, on condition that they have two cents a copy on sales. The volume has been carefully read, and some unnecessary portions will be omitted in the translation.

The Home for Younger Preparatories is now in the care of Mrs Smith, and goes on successfully, being, as heretofore, an important adjunct to the College.

The Self Help department now includes furniture shop, bookbindery, a little tailoring, and all the work connected with care of buildings. grounds, bells, library, meteorological records etc.. Over 70 stu-

debts receive,through this department,help,amounting to a tenth of their expenses in some cases,a quarter in others,a third,or near a half in some.The department is now self-supporting.We have more orders for furniture than we can fill.We have tried to accumulate a little ready stock for sale,but find it impossible,on account of the pressure of orders.The furniture shops are far too small and cramped,and we need some further facilities.

The College itself is in great need of more room;we sigh for breathing space,alike in audience room,in dormitories,and in kitchen and dining room.Now,when the local government and all the officials in the vilayet are so friendly,is the time to improve and enlarge.Oh for few hundred liras just now.

The Firman,so long delayed,has come into our handss.The way in which it came was unexpectedly imposing.The whole body of officials appeared,with all the great men of the town,at the appointed hour for the reading.They were accompanied by the whole regiment of soldiers in parade dress,forming in a hollow square,about the front of the College,officers occupying the porticos and balconies above.The document was read aloud by a scribe,the bugles played,the soldiers gave the triple shout;"Long live the King!".After this,addresses were read to and by the representatives of the government,then there was silent prayer for a moment or two,when Mr.Riggs offered audible prayer in Turkish, which was listened to by all,with great respect.Then refreshments were served to all,and the occasion passed into pleasant memory.

THE GIRLS' BOARDING SCHOOL

The history of the Girls' School for the past two years has been one of steady and silent growth. Pupils have multiplied, the number of teachers has increased, and the standard of both mental and moral culture has been rising, as the power of grasping an ideal of perfection has more clearly developed. The year which is now drawing to a close has been one of rich Divine blessings. The Spirit has been manifestly present in the lives of our girls. His workings have been quiet and deep, evidenced, chiefly, by a simple, obedient spirit, which has kept every one steadily and happily at her work. The number of cases of discipline and reprimand has been remarkably small, and the voluntary order and studiousness among the girls has been noticeable.

The graduating class numbers ten, eight from a distance, and two from Marsovan. The full number of pupils this year has been larger than in any previous year of the school's history, namely, one hundred and sixty two, of whom forty are Greeks, and the remainder Armenians. Eighty five have been boarders. As already mentioned, Miss Gage's long and trying illness at last compelled her return to America, but, as soon as the necessity of help for the work which she had left became evident, the watchful eye of our Father pointed out one who should come and share the extra burdens dropped upon Miss Gage's associates. Miss Hall's presence and work have been of the greatest value, and with gratitude we acknowledge the providence of God, in so arranging circumstances as to bring in an experienced and sympathetic helper, when we needed her so much.

Miss Anna Filician and Miss Prapion Gureghian, who have been so long connected with the school, are still with us. Our three Greek teachers of last year, still continue their work. Of the younger Armenian teachers, one, who was with us a year ago has been this year, pursuing her studies in the College for Girls at Scutari, and may remain another twelve months, before returning to her work here. To fill her place, and that of a younger associate, we have two new Armenian young ladies, one an experienced teacher from the Cesarea field, who is especially fitted for teaching the Osmanli Turkish, and the other a graduate from the Adabazar school, for whose coming we are indebted to Miss Farnham.

Professors from the College have continued to teach the higher language classes in Armenian and Greek, and a tutor comes daily for writing and drawing classes. The valuable work done by Mrs. Margot in the Music Department deserves special notice. Her timely assistance has been most deeply appreciated, and the work done, both in vocal and instrumental music, has been most able.. She and her assistant (a graduate whose home is in Marsovan) have, together, twenty two pupils on the cabinet organ, all but one taking two lessons a week.

The aim of the school has always been, to make the religious influence a power for good in the life of each individual pupil. With this aim in view, eight or nine years ago, a band of King's Daughters was started among a few girls. This band soon multiplied itself, and the work enlarged, so that, last year, it had taken nearly the form of a Christian Endeavor Society. At the beginning of this school year, the

King's Daughters

King's Daughters' Society was formally disbanded, and a Christian Endeavor Society was organized. The prayer meeting has been actively and helpfully supported. Bible classes have been started, conducted solely by the girls, which have proved very practical aids to their every-day Christian life. The privilege of giving is not forgotten, and, besides the regular society fees, a collection is taken at every missionary meeting, consecrated to particular missionary work. At Christmas time each class of Bible study bought a Bible to send out among the scholars of the mission Sunday Schools in the city. These Bibles have been lent from house to house, and, in many cases, most eagerly read. The work of our pupils among these Sunday Schools is reflecting on their own characters, as well as counting for much in carrying the Gospel to many a degraded home. In thirteen different schools our girls are active every Sunday, from two to five going together, or, those who have homes in the city, often gather little bands of children about them and teach them alone. One of these latter has been able to attract some little Mohammedan girls.

May we not hope that our girls may not only scatter themselves, week by week, in thirteen or fourteen poor houses of this city, to carry the riches of the Gospel, but that their influence may be felt over as many districts of this dark land, a constant power for good, and that the doors may be open for free entrance into the homes of all races, when the grace and love of Jesus Christ shall enter.

The Orphanages

In immediate connexion with the Station there are two orphanages, the girls being accommodated in the largest of the missionary houses, the boys in a rented house and garden adjoining the mission premises.

The number of boys has been during two years 70, they being almost wholly relics of the catastrophe of 1895. The head teacher of the orphan boys is a graduate of Anatolia College, and has proved a really remarkable success as an instructor. Under his drill the orphan boys have made, in their vernacular and in the English language, as in other branches, progress rivalling that of preparatory classes in College.

The larger boys are learning trades, sixteen of them being now young shoemakers, and as many are making good progress as tailors.

The orphan girls are now 60 in number. There were 66 earlier in the year, but some have been called away by their relatives, who have, in some cases, become able to care for them, in other cases, they have taken them back to poverty and misery to rescue them from the peril they were in of becoming Protestants.

The larger girls are taught weaving, as many as twenty having quite accustomed to the loom. They also have a good school, conducted by a graduate of the Girls Boarding School.

No more effective work has been done in our field, during two or three years, than in the orphanages. The fund provided for work will suffice to sustain it about two, or between two and three years more.

THE MEDICAL DEPARTMENT.

The Medical Department lately establishedin the Station is proving,as was anticipated,an instrumentality of great influence.The amount of work that it brings is as great as can be carried by the medical staff.The cases brought to the Hospital and dispensary are as many as Dr.Carrington can attend to, without going into the city or surrounding regions to practice.The work done for the orphans has been an important one.They came with all sorts of diseases,especially with eye disease.After much patient treatment,the latter has mostly disappeared,and comfortable living,with medical care,has brought about a good state of health in the orphanages.The Hospital is a plain,but efficient building,situated near the College.It contains three wards,a nurse's room,an operating room,a good kitchen,servants' rooms etc.Plain as the appointments are,as far as convenience,light,air , quiet,roominess in buildings and grounds are concerned,there is little to be desired.Dr. Carrington's records show the following account of work done during the year.

Individual cases treated in dispensary,close upon 1500. Among these there were surgical cases,about two hundred in number,in general minor operations.

The Hospital cases have been 254,mostly surgical.The capital operations have been about 100 in number,involving laparotomy,amputations, removal of tumors,eyes etc.There have been about 5000 treatments.No death from surgery has occurred,from the beginning,and no death at all

in the Hospital, since its occupation--about eight months.

The government is exceedingly friendly to the Hospital, often sending patients. The city physician, a well educated Greek, is especially friendly, and cooperates with Dr. Carrington. We have been much helped by the English nurse, and are happy in the arrival of her associate, Miss Baldwin. We find no difficulty in fraternizing with these good English church people, in this work, and have become attached to them.

THEOLOGICAL CLASS.

This is composed of five good men--three Greeks, two Armenians. They have completed two years of their course, and have one year more. Three of the five are graduates of the College. The two who are not graduates are still excellent and hopeful men, and deeply earnest. They have a fair knowledge of English, and speak Greek very well. The spirit with which all these young men enter into Christian labor in vacations, augurs well for their future. It would indeed, be a satisfaction, to have twice or thrice as large a class, with the same character. With due effort and care in selection, such a class may probably be secured, to enter fifteen months hence, September 1900 Propositions from Harpoot have already been received, looking to the training of Theological students at Marsovan. All the five students have gone forth to labor during the coming five months, in neighboring cities and towns.

The help of Rev. Mr. Xenides has been very acceptable and important

in the Theological department. We are glad that he is disposed to remain and labor with us.

The above is a very brief review, by departments of the work now centering in Marsovan Station. Its dimensions seem huge in comparison with what was manifest thirty years ago. The view is both quieting and encouraging. How many times the powers of evil have seemed to be dominant, yet, they never prevail. Storms that threate n the earth with sweeping destruction, pass, and leave it greener and more beautiful than before. It is proven by experience, that Christian workers, and missionaries emphatically, should be always calm, steadfast, unmoveable, always abounding in the work of the Lord, for certainly, their labor is not in vain in the Lord.

Respectfully submitted.

C. C. Tracy

Report of Sivas Station - Jan. 1st 1898 - May 1899.

The last chapter in our story ended with Dec. 31st 1897, Therefore we resume - from Jan. 1st 1898. All of our missionary force being in good health, each continued to give attention to the department previously allotted. Mr. Hubbard superintended the local Church and Sabbath School, and all the day schools. Mrs. Hubbard continued in charge of the Swiss Orphanages. Miss Brewer had the care of all the girls' schools, and the Bible-Reader's work - besides being Principal of the Girls' Boarding and High School. Mr. Perry - Station Treasurer - had the oversight of the two hundred Trask orphans, in our day schools, the Swiss and Essery Cabinet shops and the Essery Orphans. Upon Mrs. Perry still devolved the Red Cross work - so called from Miss Clara Barton's having furnished the money with which to carry it on - a work that since Nov. 1895 - seems to have no end.

Misses Stucky and Zenger, the Swiss ladies who arrived in Dec. '97 - gave their mornings for the first six months of the year '98 to

the study of the Armenian Language and the afternoons to instructing the girls in the Swiss orphanage, in vocal music and sewing. The Week of Prayer was observed - and christians were strengthened, but no unusual results were apparent. On the Armenian New Year's day, a very pleasant entertainment was given at the Swiss Orphanage for boys, which was participated in by many native friends, representing both Prot. and Greg^n churches, while Dr. & Mrs. Jewett - and the Eng. Vice Consul by their presence and generosity, added greatly to the pleasure of the occasion.

On Feby. 23rd, Mr. Perry - leaving the Treasury in the hands of Mrs. Perry, - accompanied by Miss Brewer, started for Urfa. Overtaken by storms they were seven days in reaching their destination - whereas but three days are necessary in good weather, with good roads. On account of the political condition then existing, it was impossible for Mr. Perry to carry out his desire to visit Pingean - one day's journey farther - where during 1897 much Relief Work had been done. Among other things accomplished through the agency of Rad. Simone Ozerounian, thirty

persons had each been enabled to construct, at least one room, in the midst of the ruins of their former homes. Now it was reported that many were very ill there. Miss Brewer cheerfully accepted Mr. Perry's suggestion that she push on immediately, investigate their condition, and minister spiritual help and comfort, while Bad. Simone should accompany her and distribute money for seed-wheat, and also relieve the most acute cases of destitution. Altho' Bad. Simone had just arisen from a sick bed, he showed his unselfishness by consenting at once, and the two-being joined by a native physician (so called) they set out at once.

Of all the beautiful homes that had been the pride of Pingean - not one remained. A solitary large khan still stood. For months after the events of Nov. 1895 - three hundred people had found shelter in that building, - of whom one hundred and fifty were still there. In that building the village priest had a place, and he at once assumed the role of host. Bad. Simone and Miss Brewer were provided with accommodations in this house, and nothing that could be done for their comfort was left undone. They were accorded free

access to the people, were allowed to hold religious services at their will, and their host was in constant attendance, one of their most interested listeners. He saw well to it - however that not one of his flock had any opportunity to stray towards the Prot. fold. Many were found very ill — the cause being the dampness of the new mud walls, which had been built too late in the autumn, to admit of their drying thoroughly before freezing. As soon as Miss Brewer's presence in Pingean was discovered by the petty officials, the Kaimakam of Divrik was informed that an American lady was there distributing Relief. Mr Perry was sent for - in hot haste -. The haughty zaptieh found him in the midst of a Sabbath service. The brethren persuaded the messenger to wait until the service was completed - then with the air of one who had trapped a criminal - this petty officer, in a disagreeable manner hurried Mr Perry into the presence of the Kaimakam. Imagine the chagrin of the zaptieh, when he saw Mr. Perry recognized as an old friend - by the superior officer — who up to that moment was not aware that the American who brought Miss Brewer from Sivas, and sent her on to

Pingean was a well known man, enjoying the favor of the Governor Genl. of Sivas.
Mr. Perry was able to assure the Kaimakam that Miss Brewer had nothing whatever to do with the distribution of Relief, and there the matter ended - officially, with this exception - Miss Brewer's safety was a matter of such grave concern to the Chief Officer of Divrik, that he insisted, at first - upon sending two Zaptiehs for the protection of Miss Brewer, until she should return to that city. Mr. Perry succeeded in convincing him that one Zaptieh was sufficient, but that one was allowed no time of delay.
Storms having overtaken our friends, they were delayed in Pingean two weeks. They found Mr. Perry in the midst of a series of daily meetings - when they returned. He had conducted the people thro' the services of the Week of Prayer and followed this by daily sunrise meetings, in which the people were manifesting increasing interest. At the end of four weeks - a happy Communion season was observed - altho' at the beginning some disaffected persons had declared that no such thing should be done. Old quarrels were all settled up, and

to Bad. Simone Ozerouman a unanimous call was given, to become their pastor. This he accepted. Mr. Perry and Miss Brewer returned after a five weeks' absence, well pleased with the happy outcome of their visit.
Early in 1898 it had been decided that Miss B. should take a year's vacation - and to Mr. Hubbard was assigned the pleasant duty of escorting her as far as Marsovan, where joining Mr. & Mrs. White she could proceed to the U.S.A.
On April 20th they left Sivas, and after a week's happy visit in Marsovan Mr. Hubbard started homeward. He stopped at Tocat - where he was delayed two weeks in an endeavor to settle a difficulty between the pastor and a teacher of the school for boys - the latter having been employed without consultation with the missionaries. External quiet having been secured - Mr. Hubbard left Tocat - hoping things would go on well. He was overtaken that morning by a party of five German friends, enroute for Harpoot - to engage in work connected with the orphanages under German auspices. On May 18th he led the happy party into our mission yard - all bring in good health.

On May 19th Mr. E. C. Millard - the Eng. Evangelist arrived. The following morning the German friends passed on, and in the afternoon Mr. Millard began a series of Bible Readings that were continued ten days - to the profit of many souls. We cannot now estimate the value of these direct and forcible teachings.
June 1st, Misses Stucky and Jenger started for Guerun, in company with the pastor of our Guerun Church. He and his wife had come, upon our invitation to attend Mr. Millard's meetings. These faithful servants of the Lord were well nigh worn out - from their incessant labors - having had no vacation for five or six years. To release them - for a much needed rest - the Swiss ladies were going to Guerun to take charge of the Branch Swiss Orphanage. Mr. Perry, in fulfilment of a promise made to Pad. Kevork Demirjean - left Sivas - July 6th, to take charge of the closing Examinations of the Guerun schools, and to supply the pulpit for a month during the pastor's absence. Meanwhile Mr. & Mrs. Hubbard had the satisfaction of seeing ten young men, and five young women graduate from the Sivas High Schools.

No sooner had our summer vacation begun - than the Govt. made a requisition on our former corps of teachers, for a time, with whom they proceeded to augment the population of Fezzan. As he had been notified of our decision to dispense with his services, this change of residence did not materially affect us. Aintab soon after made a draft upon the same corps of teachers, and Sivas Boys' High School now has the distinction of having furnished a professor of the Armenian language for Central Turkey College.

Mr. Perry returned from Gnerun Aug. 9th having, in addition to his work in Gnerun, visited Ashudi, Derende, and Manjaluk, at which latter place a Communion season was held, and new members received into the church.

Soon after Mr. Perry's return - learning that hostilities had again broken out between the Tokat pastor and teacher - Mr. Hubbard made a hasty visit to that city, and persuaded the irate teacher to retire from the field in peace. In Sept. - our schools were all re-opened, a proper man having been found for Sivas High School, and Tokat School. A little later - Miss Linder, the third lady helper from Switzerland

arrived. She was designed for Gnerun; but her belongings having been delayed, she settled down to the study of the Armenian language, while awaiting them. In November, early, we had a pleasant visit from Dr. Gates and family, Mrs. Browne and son, Misses Ellsworth and Huntington - who were enroute for Harpoot. The same morning they left us - Mrs. Hubbard and Kevork Agha Jorjorian - as escort for Miss Linder, started for Gnerun. Although Mrs. Hubbard spent less than two weeks in Gnerun, she planned the readjustment of the parsonage so as to accommodate Miss Linder in addition to the pastor's family, held three services for women in as many different wards, widely separated, saw the teacher of the girls' school of Shoghoul, examined the condition and needs of the Swiss Branch orphanage, and in returning spent a Sabbath in Manjaluk where she held services with the native sisters, while Kevork Agha, at another hour held the general services. They found the spiritual atmosphere in Manjaluk much warmer than usual - a panic having smitten these people a few weeks before, which seems to have really brought the people down in true humility

before the Lord. The effect - up to present date seems to be permanent, the lay-preacher who labors there, having recently written us that the spiritual outlook never seemed so good as now. Mrs. Hubbard's brief tour to Guerun was an unpleasantly eventful one while journeying, as a drunken driver on the outward trip, and a severe storm on the return caused her much delay and discomfort, but she came back in good health, the day before Thanksgiving, really benefited, notwithstanding all that was encountered.

No other tours were made during 1898.

Early in Sept., our schools were all re-opened and Misses Stucky and Zenger having returned from Guerun, assumed much more responsibility in the orphanage work, than before, although Mrs. Hubbard still had, and continues to have the principal charge.

The regular routine work was taken up by us all, and assiduously followed until Mr. Perry's last semi-annual account for '98 was finished, then he began to plan for a tour to Divrik. On Jan. 4th '99 he left Sivas. Mr. Hubbard led the Sivas church this the ser-

vices of the Week of Prayer - and much interest being evinced, the meetings were continued two weeks. After they closed, persons were invited to Mr. Hubbard's house, for spiritual conversation. Twelve girls from the orphan came, at different times, all of whom are believed to have given their hearts to the Lord. Mr. Hubbard began to be annoyed by what he supposed to be a boil on the back of his neck - early in Jan., and shortly after Mr. Perry started for Diyrik. On account of Mr. and Mrs. Zatecki's arrival Dec. 17th, Mrs. Perry's work had been greatly increased for the time being. These new friends having no knowledge of the languages of the country were dependent upon some one to order their furniture for house and pharmacy, hire a house, engage and set a servant to work in their house, besides translating for all the destitute sick who began to pour in - like a flood, as soon as it was known that a physician was in the mission. For this reason, Mrs. Perry asked that during the Treasurer's absence this time, the Treasury be left with Mr. Hubbard. Not forseeing Mr. Hubbard's impending illness

Mr. Perry left the Treasury with Mr. Hubbard. The Armenian Christmas & New Year's holidays were before us. Their near approach brought much additional work to us all, there being all the Sabbath School children, besides the more than two hundred orphans, and the Boarding School girls, and their teachers to be remembered. Jan. 13th 99 was a great day for the orphans under Swiss patronage & notwithstanding his indisposition, Mr. Hubbard was present, and one of the happiest of all that happy company. The short vacation gave a much needed respite. Immediately following this came such an avalanche of sickness as has rarely been precipitated on Sivas. Influenza, Typhoid and Scarlet fevers, Pneumonia etc. were prevalent in all parts of the city. Mr. Hubbard - already weakened by the carbuncle - for such it was, - became a victim of influenza. For some days he refused to lie down, but was finally persuaded to do so. He remained in his bed but two days - then arising - was at his usual work soon after. Mr. Perry - meanwhile was snowed in - at Divrik, where he carried on daily

services for five weeks, assisted by the teacher of the Divrik Boys' school. Bad. Simone Azerouni's death in Aug. '98, had left that church pastorless, a matter which had lain heavily upon all our hearts. This teacher had thrown himself into the breach, keeping the congregation together, by regular Sab. services, in addition to his school work. So acceptably had he done this - that the people extended to him an invitation to continue as supply, another year - and encouraged by Mr. Perry to do so, he accepts the call. After a Communion service, during which new members were received - Mr. Perry returned - being the first person to perform the journey between those two cities, since he had gone over the road - the first week in Jan. He reached Sivas Feby. 16th

I have not mentioned the Relief work which had to be continued in Gnerun, and other places, nor the successful establishing of weaving as a Relief Industry in Gnerun - superintended by Mr. Perry. A necessity existing in Divrik and Tamzara for the same kind of help - Mr. Perry - while there - undertook for Divrik.

A series of four letters in quick succession having reached us from Tamzara, requesting with great urgency that we send some one to organize a Protestant church among them, caused us to send a man, on a tour of inspection first - and afterwards to remain there and preach for two months, and sell the scriptures - awaiting developments. We sent another man to start the Relief Meaving, then return to Endures and remain four months teaching boys. We have had a school for girls in Endures - more than a year - taught by a young girl from Sivas. The people urged this teacher to lead them in Sabbath services. He did so. There was so much interest aroused that four meetings per week were added. The attendance was large. This excited the Gregorian priests - and Gregorians were forbidden to attend the Protestant services. The prohibition did not work effectually. A complaint was then made to the Pasha in Sivas - that "the Americans had a man in Endures, who was a stirrer up of sedition". Fortunately for the cause, Bedros Moughalian was well and favorably known in

Sivas - to the American Consul - Dr. Jewett - and he was not disturbed, but allowed to complete his four months' engagement. In Tocat - the Congregation - failing for the fourth year in succession to pay its required proportion of the pastor's salary - Kaspar Ef. Tvradian was allowed to vacate the pulpit. The Gregorians immediately offered to him the superintendence of their schools which he accepted. A little later - our teachers there abandoned the Boys' School, to accept a position in Stranosian's School in Amasia the consideration being half a lira's advance per month - on the salary. Most providentially the Theological Sem. of Marsovan whom they could most heartily recommend, as a temporary supply during the vacation, and within a week after the other teacher left - a better man was ready to start for the field. Guerun, Divrik, Manjaluk and Sivas, have all additions to the church membership to report. Schools are in session in each of these places, and Endures that show an attendance of more than fourteen hundred scholars, in the aggregate. Good Sabbath-

Schools are established in Gueren and Sivas and we hope soon to have one in Tocat also. Since Nov. 12th 1895 – the pulpit in Sivas has been supplied by missionaries and colporters – "taking turns", with an occasional supply from elsewhere. The church has made efforts to secure a pastor – but as yet without success. Bad. Lousigian (Muggerditch) whose protestant congregation in Ashudi was virtually annihilated by the massacre of '95 was called to Sivas in '98 to become Pastor – Father of the Swiss Boys' orphanage. He has filled that position well, and has been helpful in Sivas church matters. The friends in Switzerland have nobly stood by their pledges for Orphans not only – but have sent much aid for sufferers in Gueren and other places in our field. They have sent a physician to Sivas – on a four years' contract, instructing him to care for the orphans, missionaries, and such destitute sick as we may recommend – free of charge, and are contemplating the establishment of a Hospital for Children and Turkish women – in our City.

The Bible Lands' Mission Aid Society has made

it possible for Mr Perry to establish a cabinet shop in Connection with our Boys' High School and also to open another orphanage – one known as the Essery Cabinet Shop, the other as the Essery Orphanage. The Swiss ladies in their magnanimity and devotion have offered to receive the Essery Orphans into their own school, and instruct all together – we paying the house-rent and other expenses for them – from other than Swiss sources. The Sivas Girls' Boarding and High School has not been allowed to expand this year – there being no one, who could devote the necessary time to its proper superintendence. It has been kept in operation however, and all things considered has done well, within its present limits. But a lady is sorely needed to devote her entire time to this school – and we are rejoiced to know that she is being sought for – in the U. S. A. Another – a second lady teacher, to give instructions in vocal music in all our primary schools, to superintend them – including a Kindergarten, and to interest herself in the Girls' Schools in our outstations –. If possible, we

should like her able to teach the rudiments of instrumental music. (organ only.)

We entered the present year, cheered by the hope of Miss Brewer's return, to take up evangelistic work among women, all over our field, a very important work - and the promise of one additional lady, little dreaming that we were so soon to be shorn of our strength on the field -. You all know what came to us on April 13th 1899. The one who seemed to be the very strongest - the most able to endure hardship - has suddenly fallen - in full harness. Surely the circumstances are the strongest possible appeal. We must have a man to succeed Mr. Hubbard - one to take up the work in the Armenian language. Let him be a married man, and let him come at once. Mrs. Hubbard looking away from self, and from the five older children in America though they are tugging at her heart-strings with tremendous force - says she cannot leave this orphan work till it is done, nor the station until it is well re-inforced. God is sustaining her -. She walks not in her own strength. Need I add that the work cannot spare her - aside from

the orphanages. We all seem stunned, and cannot yet realize what has befallen us. The work remains, and in most places is encouraging. Under God, we submit our case to you, who have the power to take action for us. By faith we wait - not attempting to pierce the heavy shadow over us - Yes - wait till thy Lord undertake for us.

Sincerely Yours -

Mary E. H. Perry -

For Sivas Station.

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Of the missionary force connected with the Smyrna Station Mr. and Mrs. MacLachlan are absent on a furlough in the home land: but expect to return in season for the beginning of the next school year. Miss Griswold, one year ago a member of the station, has returned to America and has resigned her connection with the Board. Miss Saunders, in charge of the Kindergarten during the absence of Miss Bartlett, left the Station last Jan. and after some two months of service in Constantinople, returned to the U. S. Mr. Bartlett, after an absence of two years and eight months, arrived in Smyrna Sept. 13th. Miss Bartlett, after an absence of a little more than three years, arrived Jan. 31st. Of the latter we are glad to say that she is greatly improved in health, though still unable to resume the entire burden of work and care which she has so long carried.. During the autumn, Miss Pohl had a serious ilness which laid her aside from her work for several weeks, and though now essentially recovered from that illness, she has never regained her normal condition, and is in much need of rest.

Mr. and Mrs. MacNaughton, after a service of nearly twelve and fifteen years respectively, are planning for a well-earned furlough, to begin in July.

Mr. and Mrs. Caldwell, whom we gladly reckon among our Mission Circle, arrived in Smyrna in Oct,, and though not under appointment as missionaries, have proved a valuable addition to our working force. Mr. Caldwell, a graduate of Carlton College, in Minnesota, came as teacher in our Collegiate Institute for Boys, and as the place in the Girl's School, vacated by Miss Griswold, had not been supplied, Mrs. Caldwell was invited to give temporary aid in that position and her services have been most opportune.

We have again been favored with a visit from English Evangelists. Rev. Mr. Grubb and Mr. & Mrs. Millard, arrived in Smyrna Apr. 5th. and left on the 8th.: but in this brief period they weræ able to address no less than seventeen gatherings, including seperate congregations of English, Greek, and Turkish speaking persons in the church, the pupils of both the Boy's' and Girl's' School, Women's meetings, both of Greeks and Armenians, the Society of King's Daughters, the Kindergarten, and the Orphanage at the Deaconnesses. The services in the church were attented by crowded audiences and wherever they spoke, a deep interest was manifest. Surely the seed sown by these men of God must yield important fruit!

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In our last Annual Report, reference was made to a recent religious movement among the Greeks in Smyrna. The Society then alluded to has increased its membership to 2600 regular members, besides a goodly number who have joined their ranks but are not altogether reliable. Their membership requires the payment of five "metallics" (about six cents) per week, and with the funds already accumulated they have purchased two houses adjoining each other, in a central district, for which they have paid L.T.1500. purposing to prepare a large hall for public meetings, also a reading room, and such other rooms as may be needful. At present five preachers are employed, only one of whom is a priest, but all have studied Theology. Every Sunday morning services are held in five different churches, and in the afternoon in as many school-rooms. In the latter the services are varied, frequently an exegesis of Scripture being given.

On four evenings of the week, addresses are given in three different schools, making twelve lectures per week on different themes, History being prominent. Once every month, a preacher is sent to Zire, Odemish, and Beindir, for the expense of which contributions are made by the Greeks in those towns. In these services the New Testament is freely used and already our colporteur has sold to the members of this society more than two hundred copies.

Among the Armenians also, there are hopeful signs of progress A chapter of the Y.M.C.A. with 70 or 80 members has been organized in correspondence with the London Y.M.C.A. Weekly contributions are made for the support of a Reading-Room, also for night schools which are held five times a week, free instruction being given, and also the free use of books, to young men who are employed durthe day. Every week a Sunday School is held for moral and religious instruction, attended by pupils of the night school and others. Another benevolent society has for its special object the aiding of young men to find employment and in other ways to supply their wants. Meetings are held every Wednesday evening, when cases of want and applications are considered. A box has been placed in the principal Armenian church, into which are dropped applications, both by those seeking employment and by those who are wishing to employ others.

The public spirit among the Gregorians in reference to their Protestant neighbors, seems to have been noticeably modified, from the fact that in the last three years nothing has been written against them in the Armenian papers of the city.

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The recent return to the city of Smyrna, of their former Bishop, Melchizedik, by their special and urgent invitation, argues well for the future, for he is regarded by all, as a man of liberal ideas, and of an Evangelical Spirit.

These hopeful signs among the nominal Christians around us, we regard as the indirect result of the gospel work in Smyrna, hence their mention here.

Coming now to the direct work of the Station, we find many things to encourage, though the review is not altogether cheering.

In Smyrna, on returning after a long absence, we notice a marked increase in the Sabbath congregations; yet the attendance in '98 was considerably less than in '97, for many of the refugees temporarily in Smyrna, had returned to thier homes. The prayer meetings have been well attended, and the religious interest in the church has continued unabated, twelve persons having joined the church by profession, and eight by letters from other churches.

The importance of Smyrna in its influence upon the Interior can hardly be over-estimated. By direct railway communication with the far interior, distant places are brought nigh, and in consequence there is a constant flow of travel to and from the seacoast. Any news, political or religious, is at once widely circulated. Thousands of people come to Smyrna for a temporary residence and many of them return, carrying with them seeds of truth, influences which will broaden and, by the blessing of God, produce an abundant harvest.

In Manisa, but little if any progress can be reported. Mr. Dombalian, who has labored here with acceptance for four years, has been called to Erzroom and in his place a young man, a graduate of Anatolia College, is serving, giving half his time to the school. In the upper village are a few earnest brethren, true and faithful and respected by their neighbors, and there is much hope of progress there; but in Malta there is but little life. Here in Malta is a marked example of the blighting influence of unworthy and inconsistent Protestants, who have been like a deadly nightshade in the midst of the community around them. Much labor has been expended in Manisa, but ignorant people who do not read their Bibles and know nothing of Christianity except what they see in the lives of those who profess it, seeing only such fruit from protestant teaching, prefer to cling to their own hereditary faith and who can blame them?

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Odemish presents a more encouraging aspect. Here is a little band of true men and women, persons of influence in the community, who exemplify in some good degree in their lives, the profession they have made, and their influence for the truth is strengthening and broadening. During the last year they have come into possession of a very convenient and valuable property which they had rented for several years and occupied for worship and for school, as also a residence for the preacher's family.

Our report for Bourdour will not differ very much from that of last year. The church is holding on its way and many non-Protestants are listening to the Word, and a marked change is visible in the attitude of the Gregorian community towards their Protestant neighbors. Since the persecution of 1892, which culminated in the burning of our unfinished house, and was followed by the erection of a new building with the indemnity received from the Turkish government, a much more friendly feeling has been shown by those who were so bitterly opposed in former times, and there is much hope for the near future.

The Lord's work in Afion KaraHissar appeals to our sympathies more strongly year by year. This we regard, at present, as the most hopeful of our out-stations, in the Armenian work. The persistent and long-continued opposition on the part of the Gregorian Armenians, has passed away, and many who were formerly enemies are now friendly. The Sabbath congregations are considerably increased, and a Sunday School of 100 to 150 children and adults gather every week. Our Bible woman, who has spent several months there during the year, finds ready access to the houses of rich and poor, holds meetings with the women in different districts of the city, and everywhere, with most encouraging attendance. We have only one Bible woman for the entire Smyrna field; but several might be profitably employed in the city of Smyrna alone; and one in each of the out-stations would be none too many.

The interest in the Truth among the people may be in a measure indicated by the fact that about sixty copies of the "Avedeper" are taken by them, and these are doubtless read by some hundreds of people. This is a city of 30,000 inhabitants, of whom probally 7,000 are Armenians, and could the field be properly cultivated, we might hope for more rapid progress. But we have no <u>home</u> for the work. From the very beginning we have been dependent upon rentals, often very inconvenient, and never what the work demands.

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This is our only out-station at present occupied which has not a home, or property purchased which may be regarded as permanent Some five or six years ago, by the loss of a teacher, the school which had long existed without a formal authorization was closed, and when we made an application for a permit in accordance with the new school law, after long delay, it was positively refused: as we understand, on account of organized opposition on the part of leading Armenians in the city. But recently the old appeal seems to have been unearthed at Broosa, the Vilayet, and inquiries have been made officially and some hope given, that with the aid of ten or twelve pounds, the long time hopeless appeal might even yet be successful. But we have neither teacher to furnish nor money to pay such part of his salary as might be needful, and we have not felt justified in purchasing a permit, which we should probally be unable to use.

This city is now in direct communication by railroad both with Smyrna and with Constantinople, and thus its importance is increased, both as a centre for trade and for mission work. The preacher, Bar. Hagop Geramian, has labored here faithfylly for some ten years, and being located nearly or quite 250 miles from the central station, it seems to us quite proper and very desirable, that he should be ordained, and this also is the strong desire of his people. We be-speak for this out-station and for its preacher, the sympathy and prayers of God's people.

Coming now to the Educational department: our two Collegiate Institutes, the one for boys and the other for girls, have had a year of marked prosperity, The former, during the absence of the Director, Mr. MacLachlan, has been under the superintendence of Mr. MacNaughton. It has had a regular attendance of 170 pupils, and so crowded was the assembly hall that it was found necessary to seperate the Armenian preparatory department altogether. An excellent spirit has pervaded the Institute, and very little severe discipline has been required. There has been a healthy public spirit in favor of order, and also of study, and with very few exceptions the students have made excellent progress. Connected with the preparatory dept. there are nine orphan boys, seven of whom are supported by friends in Germany.

A fort-nightly paper, the "Monitor", has been conducted by the students, and a daily prayer- meeting has been sustained. A class of fifteen promising young men will graduate and receive their diplomas, at the end of the present school year.

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The Collegiate Institute for girls reports an average attendance of 145, of whom 22 are in the Greek Kindergarten, which is regarded as a primary department of the Institute. The interest of the pupils in their studies has been excellent and their deportment exceptionally good. The religious interest among the girls has also been very encouraging and several of them have begun the Christian life during the year.

A paper, entitled the "Star of the East", is well condutted by the girls. The society of "King's Daughters" has raised and disbursed(L.T.45.50) forty-five and one-half Turkish pounds. Three of the pupils will take their diplomas at the end of the year.

The Smyrna Kindergarten has held on its way, though the training school has been, for the present, suspended, as Miss Bartlett is unable to endure the labor and care which it involves. The suppression of the training school is a matter of serious regret, for the call for Kindergartners is very urgent. While in the U.S. Miss Bartlett made an earnest and long-continued effort to secure an associate, to take the place of Miss Saunders, who had resigned her position, to leave at the end of the year, but all in vain. No competent Kindergartner was found willing to enlist in the work without a limitation of the term of service, except one, and her parents would not consent to her coming.

The plan has been discussed of having the Training School itinerant, that is, holding its sessions at different stations in the mission, on successive years which would give an opportunity to many girls who could not well meet the expense of a long journey, or the extra expense of living away from home. If a competent kindergartner could be found who would consent to such an arrangement, an imperative want might be met and the future of the system in Turkey would seem more hopeful.

The work of the "GreekEvangelical Union" has been every way encouraging. They have conducted work (in the Smyrna field), in Smyrna, Manisa, and Beindir. Their numbers have increased, their contributions have been generous, amounting to about L.T.185, and twenty persons have joined the church on profession of their faith. The pastor of the Smyrna church, Rev. Mr. Moschou, has recently been making a mission tour to Egypt, Port Said, and the island of Cyprus, and reports much encouragement in the preaching of the Word.

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Our report for a single year, while it shows a healthy growth, does not present a picture startling in its proportions or brilliant in its coloring; but when we contemplate the condition of the Lord's work in Smyrna fifteen years ago, when the writer first joined the station, we are constrained to exclaim "What hath God wrought"!

Our tabular view shows, for Smyrna, with its six out-stations, including the work of the "Greek Evangelical Union",-

Church members, 327, Admitted during the year 1898, 35.by profession and 8 by letters from other churches. Average attendance at Sabbath congregations 568. S.S. attendance 575. Pupils in schools 581.

Contributions of the people for the support of the gospel in their own fields L.T.253.51, for Education, including the boarding and day schools in Smyrna L.T.1720.87. Contribution of the people for all purposes L.T.3119.68 or L.T.72.50 more than twice as much as we receive from the Board for Native Agency and Education.

In view of these facts we thank God and take courage. But there is yet much land to be possessed, for many large towns and important cities still wait in vain for the preaching of the Word in their own tongue, and if retrenchment must still further be enforced, some fields now under cultivation must be abandoned, which may the Lord of the Harvest in His mercy prevent.

Respectfully submitted in behalf of the Station,

Lyman Bartlett

ANNUAL REPORT

OF THE

TREBIZOND STATION

FOR 1898.

Three years ago, while in the midst of relief work, our Gregorian friends seemed to have become so thoroughly convinced of our desire to benefit all without the slightest move towards disturbing any one's ecclesiastical relation, as to encourage the hope that we might find some way of cooperating in the work of elevating and enlightening the entire mass of the Armenian population. Hence it was proposed that the Gregorian and Protestant communities of Trebizond unite in the conduct of a boys' school. The terms of the arrangement were carefully drawn up and agreed to, one of which was that there should be prayer and a bible lesson in every room of the school every day. No arrangement was made for a Sabbath exercise, but a good many of the scholars were at first brought by the Protestant teacher to the evangelical Sunday-school.

As might have been predicted, it proved impossible for teachers that were indifferent or without a distinct spiritual impulse, to give life to such a scheme, and it soon fell into a meaningless form, and those that were becoming interested in the evangelical Sunday-school were one by one induced by opposers to withdraw. One year's experiment of this kind seemed sufficient to demonstrate the impractibility of the scheme. But as the writer had not been on the ground during the first year, and in order to be quite sure that nothing could be gained by the union, we agreed to go on another year. The terms of the agreement were the same the second year as the first, but it was hoped that some arrangement might be made for the study of the bible on Sunday by the school scholars. And in order to make such an arrangement as acceptable as possible, it was proposed to have the gatherings in the rooms of the Gregorian school, and under the direction

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Filed June 14, 1899

of the Vartabed and the Protestant workers. But these liberal terms were not accepted, and the boys were left to roam the streets without instruction on the Lord's-day. With this utter break-down of all our efforts to make the bible a spiritual power in the Gregorian schools came naturally the decision to withdraw from the union.

While I would not claim that the attitude of the Trebizond Gregorians is typical, I am constrained to say just here, that it is additional proof of what was pretty clear before, that we cannot hope for a spiritual reformation to originate in the Gregorian church as now constituted, nor is there any form of union possible. However much we may minify the differences that lie between us, however much we may try to approach the Gregorians by adopting their feast days, and engaging in their harmless ceremonies, thus striving to carry out Paul's rule of being all things to all men, we must admit that at bottom there is a radical difference. With all the respect which the Gregorian church renders the Holy Book, with all the liberality it displays as to its circulation among the people, with all the attention paid to bible history in the schools, there is very nearly or quite a total failure to grasp the spiritual power of the bible, and this because it is not regarded as essential that the spiritual guides of the people should be converted men, who are prepared from experience to preach the necessity of regeneration in order to salvation.

Now I think no one will deny that the real and ultimate aim of the missionary work is to supply this lack. And however much our schools and other agencies may result in spreading enlightenment and relieving suffering they will all fail of their real purpose if souls are not born anew, if men are not converted to a life of self-sacrificing zeal, of spiritual activity for the Master. In attaining this aim no union with the Gregorians is possible, because the whole tone and atmosphere of the Gregorian church is out of sympathy with it. I can conceive of a great reformer like Luther rising up in that church, and I pray God that our eyes may yet behold such a sight, but such a reformer would most assuredly be persecuted, he and his followers would probably be driven out and compelled to organize a separate communion, as were Luther and John Wesley.

And individuals of the Gregorian communion, who by reading God's word or contact with the evangelical work, are led to give their hearts to the Saviour, cannot be content with the formalities of the old church, they will, almost invariably, find their way into the bosom of an evangelical community, where there is opportunity to study the bible, where there is spiritual sympathy and helps to spiritual growth,--except, perchance, there may be in the vicinity a so-called evangelical community so spiritually dead as to be unworthy the name.

And here is the key to much that we see. It is thought by some that we have reached a stage in our work when we are not to expect many accessions to our Protestant communities, but are to be content with the wide and general influence we may exert over all communities. This form of influence is good, but I have observed that live and zealous evangelical communities are sure to gain accessions, and that the absence of accessions may usually be explained by the fact that the community is in a cold and inactive state. Our decaying communities gain no accessions, but our living communities grow by attracting those in the old churches who have begun to hunger and thirst for the bread and water of life. If we labor to build up such living communities, as we certainly should do, we cannot avoid laboring for accessions, even though some may call it proselyting, changing one's religion, or give it some more offensive title. If, however, it is carried on in a Christlike spirit of love, it is the legitimate art of fishing for men to which ~~He appointed His disciples.~~ we are called by our Master.

Not to have any distinctive work for boys in Trebizond has been a decided loss, but the necessity for retrenchment compels economy. Delay in securing a teacher for the Girls' School resulted in the loss of scholars, so that attendance has been less than formerly, and more strict regulations in collecting tuition has somewhat lessened our kindergarten scholars. But the schools have been well ordered, and the income proportionately larger than ever. The Sunday services have continued as the year before, and the Sunday-school in the mission house, into which a goodly number of day scholars are gathered, has been attended with much to encourage.

The work in Ordoo, as is well known, is our most encouraging work. Protestant adherents in that place now number eight hundred, 475 Greeks and 325 Armenians, more than double the number ten years ago. Contributions and other forms of Christian activity have also increased in similar proportion and there are now about five times as many professing Christians.

Among the Greeks the special effort of the year has been to provide a suitable place of worship. Their struggle of years in the face of fierce opposition has been the theme of many former reports. Three years ago violent open opposition so far died away, or rather was suppressed, that the brethren were permitted peaceably to occupy the partially completed schoolhouse for worship as well as schools. But during these years the walls of a church have been slowly rising, and during the last year, by very great effort on the part of the people, and aid from outside, largely through the efforts of Mr. and Mrs. Crawford, it has been so far completed as to be occupied for worship for the first time on Feb. 12. It does not seem large, nor is there anything extravagant about it, though built in a substantial manner, and the seats without backs suggest an economy at which most congregations would revolt, yet it has cost a good deal of money and much still remains to be done. It is planned to seat 800 including the galleries, and the rooms under, which may be thrown into the main audience room. This size gives the opportunity to invite the union of the two congregations, which occurred at a series of meetings during the first week of occupation, it also looks to growth, on which this congregation definitely counts, and for which it works.

While in the midst of this struggle a very inviting opportunity presented itself to purchase the house standing on the remaining portion of the block on which the church and schoolhouse are built. The convenient location of this house, its suitableness for a parsonage, and the great undesirableness that any one else should own property in such close proximity to the church, urgently pressed the importance of purchasing it. How to add this burden to all their others seemed almost an unsolvable problem. But by a herculean effort on their part, with the generous aid of Mr.

Crawford and some of his friends, and an arrangement we were able to make in prolonging the time of payment, ~~to effect~~ the purchase was effected, and now there is this convenient addition to the working plant of the community.

It is most interesting to watch the spiritual zeal and activity of this Greek congregation. Ten years have now passed since the organization of the church and the settlement of Kir. Pandeli as Pastor. The bond of union between pastor and people seems stronger than ever. The Pastor grows more zealous year by year to devise new ways to enlarge his congregation and to build it up spiritually, and he is always heartily supported by his people, who devotedly set their hands to every good work. The new premises will aid in every way. The schools will have additional room although the second story of the schoolhouse is yet to be built. Heretofore no regular Sunday-school has been possible, now the whole congregation, divided into seventeen classes, scattered through the church and school-rooms, sits down each Sunday to the earnest study of the bible. The various Christian Association and Christian Endeavor organizations now have places to meet at convenient times. All these opportunities are seized upon with avidity, and everything is taking on new life. Kiria Sophia, the bible reader of long standing, still pursues her faithful labors, the fruit of which is seen in the large number of women and girls that are learning to read, and that gather at her meetings and the regular church services.

Among the women a most interesting case has occurred during the past year. Two sisters, unmarried young women, have lately joined the evangelical Greeks in the face of much opposition. Some years ago the father of these girls became interested in the truth and brought a bible to his house. But the mother was so bitterly opposed, and devised so many ways of persecuting her husband, among other things threatening to poison herself if he persisted in the new way, that he finally yielded and made no further attempt to follow his convictions. But the bible remained in the house, and the daughters, though quite young at that time, were still so far interested that they concealed the good book from their persecuting mother, and secretly read it. This year the father arranged to spend the winter with his family in Samsoon, but these daughters, who have now attained mature years

and are able to maintain themselves with the needle, proposed to remain in Ordoo. When they once found themselves alone they immediately commenced attending the chapel services and the women's meetings, and boldly declaring their interest in evangelical doctrines. This has brought a storm of persecution on their heads. They are hooted at and stoned on the streets, and their house has at times been so unsafe that they have been obliged to close the wooden shutters and to work by lamp light in the daytime. The intelligent zeal of these sisters impresses every one most favorably, and it is hoped they will become useful workers in the kingdom of God. We do not yet know what course the persecuting mother may pursue on her return, but earnest prayers are being offered that the father may follow his daughters in the way which he first pointed out to them, and that the misguided zeal of the mother, as has been the case with many others, will, not long hence, be consecrated to the service of Christ.

The work among the Greeks in Ordoo has attracted so much attention that one is in danger of overlooking the wonderful ways of God in connection with the Armenian work of that city. These ways have been brought to light very vividly in a historical address of the Pastor, Rev. Hagopos Der Kalusdian, delivered on the 10th anniversary of the organization of the church, and his own settlement as Pastor. In this address he goes back some forty years and sketches the very beginnings of evangelical awakening. These beginnings cluster around one personality, an obscure boy born in a mountain village near Ordoo, with nothing in his education or surroundings to suggest that he would ever be more than a coal heaver and donkey driver. But there was a divinely implanted impulse in his soul which led him to break away from the cramped surroundings of his native place and find his way to the Monastery of the Holy Sign near Sivas. There he studied for several years, but again getting restless he found his way to Const'ple, and after trying other schools, at last entered the Bebek Seminary. There he was well instructed and advised by Dr. Hamlin, and was led to study the word of God. But in his association with others he had also gained many sceptical and infidel notions, so that for six years after his return to Ordoo a great conflict was going on within him. At last he yielded to the influences of

the Holy Spirit, and felt the love of Jesus burning in his soul. From that year, 1866, he began to declare that love to others. He had already met some who were reading the Testament, and who were ready privately to confess their interest in the truth, but dared not do so openly. With no one to draw them out they would have died as well as lived in the obscurity and under the rubbish of the old church forms and superstitions. But with a leader like this Boghos Papazian, full of burning and fearless zeal for Christ and His precious Word, they rallied around his standard, and showed a readiness to do and suffer for the kingdom of Christ. Nor did this man impress himself on Armenians alone, from the first he found Greeks that were ready to listen to his message, and who afterwards became the nucleus of the present large Greek community. It seems proper, therefore, to attribute the beginnings of the interesting work in Ordoo, under God, to this one man. A hundred men mildly assenting to the truth and preaching a worthy standard of morals would have made little or no impression, while this one man, by his bold, uncompromising, and yet loving declaration of the truth, revolutionized the town. And though while living he suffered his share of opposition and persecution, when he died in 1880 the whole mass of the population rose as one man to do homage to his memory, the Gregorian Armenians asking the privilege of laying away his remains in their burial-place.

The work so hopefully begun was taken up 25 years ago by the present pastor, who has been almost continuously connected with it since. For fifteen years the Greeks and Armenians went on together, increasing in zeal and numbers. Then, when the withdrawal of the Greeks ten years ago left the Armenians a mere handful, there came again the task of filling up the emptied house of God. This was long ago accomplished, and the pressing need now is for enlarged quarters for school uses and church services. The young people of the congregation are laying by a building fund, but when the time comes to build they will need encouragement from abroad. Will they find the needed aid in these times of stringency of mission funds ?

One interesting feature of the past year has been the starting of a kindergarten, in care of Miss Aghavni Gurekian, a graduate of the Smyrna

Normal School. The establishment of this school is due to the unconquerable determination of one of the brethren there, and we can hardly praise too highly the skill and patience of the teacher in starting the school in the face of very great obstacles. But the sight of the thirty sweet children gathered there is a delight to the eye, and the movement has produced a profound impression in the place, one bigoted priest making a futile attempt to break it up.

The work among the women has suffered for lack of a bible reader since our faithful Mariam Beyuklian left to prepare herself for kindergarten work. Last year she entered the class at Smyrna, but her health failing she returned to her father's house, and now has gone to her final home, greatly to our loss and sorrow. An Armenian bible reader is very much needed in Ordoo. The women are earnest and zealous but need guidance and instruction.

But our encouraging and stimulating work is not wholly to be found in Ordoo. As early as 1875 the present Armenian Pastor at Ordoo, Hagopos Der Kalusdian, spent the summer in Semen, and the response to his labors was so prompt that during the summer the four Protestant families were joined by twelve others, making sixteen in all. For several years past this community has numbered some fifty families or 250 souls. It is almost impossible to rise above thes figures, as families are constantly emigrating to Ordoo, Fatsa and other places. And those that remain are of the class too poor to better their condition by getting away, a fact which makes nearly hopeless the prospect of self-support. And the stringency of funds is so great, both on the part of the Greek Alliance and the American Board, as to forbid a regular supply of preacher and teacher. It is necessary, therefore, to resort to some economical makeshift, as has been the case this year, and often we have seen the blessing of Heaven rest on means that seemed to us wholly inadequate.

At Bey Alan we have a newer work, and which, thank God, is now in a stage of rapid growth, the adherents having increased during the past year from 62 to 94. Much of this increase is due, under the blessing of Heaven,

to the indefatigable labors of Kir. Antrea Ifanidis and his good wife. For three years he has performed the double office of preacher and teacher, summer as well as winter. We can hardly expect that he will be able to keep up this pace much longer, and yet what else we can do it is impossible to tell. In fact, we are only able to meet present expenses through a special grant from the B.L.M.A.Society. Kir. Antrea, a graduate of the Marsovan Theol. Seminary, is a very suitable candidate for ordination, and a pastor is greatly needed for those mountain villages, especially during the winter months when the deep snows almost wholly isolate them from the outer world. Twenty-four members have already been received to church fellowship from this village, which with those in Semen would constitute the basis for a substantial mountain church. To arrange the financial part of such a scheme is the puzzling problem.

There is also the work in new villages and cities. We are careful not to encourage such work, as we were glad to do in the olden times, for we know not how we should be able to nourish the infant we might bring to the birth. But when a needy child is placed in our hands, when the people of a place petition and beseech us to do something for them, what are we to do ? This was my experience while on my mountain tour last summer. The people of Yundalan took me to their village and showed me the log schoolhouse they had built in anticipation of the teacher they petitioned us to send them. Twenty-nine souls declared themselves ready to join the evangelical ranks and they had already given proof of their sincerity by suffering persecution, even to fine and imprisonment. It seemed as if I could do no less than to agree to pay half the expense of a teacher, though with nothing to draw on except the bounties of the mighty God.

The Tabular View shows 1207 evangelicals in the Trebizond station field, an increase from 1120 the previous year, 314 church members in place of 285 the previous year, also an advance of attendants on worship from 800 to 860, and of scholars from 477 to 507. But the greatest step forward has been in contributions which have gained from $1265 to $1577, or nearly 25%. It is true this increase has been largely due to the extraordinary ef-

forts of the Greek congregation at Ordoo, to finish their church and to purchase a parsonage. But we will hope that future reports will show equally large collections.

We have always to acknowledge gratefully the uniformly favorable action of the Mission towards securing the moderate reenforcement for which we have so long waited. We are not unconscious of the very great pressure that rests on the people in Boston, of the numerous and urgent appeals that reach them from all quarters of the globe, and we always try to be generous in our judgments. At the same time it often seems difficult of explanation to our imperfect vision that our oft-repeated appeals for only one lady associate has so long remained without favorable response. Perhaps we ought to drop the matter, and seek contentment in our present weak condition. We cannot quite persuade ourselves to do this. We are daily so impressed with the desperate need of the example, influence and earnest deeds of a consecrated American teacher, and we so feel the need of some one to develop the kindergarten branch, in which not only children must be trained, but teachers also,--to say nothing of the pressing need of some one to share the burdens that rest so heavily on us,--that we are resistlessly impelled to agitate for this reenforcement. And therefore, in closing this report, we add one more appeal for the lady kindergartner, whom we trust the Lord is graciously preparing for His work in this field.

M. P. Parmelee.

Trebizond, April 10, 1899.

Annual Report of Cesarea Station.

For the year 1899.

The history of Cesarea Station for the year 1899 may be summed up in one word, uncertainty. There has been uncertainty in regard to the Hospital, in regard to the Boys' School, in regard to the Outstation Work, and finally in regard to the missionary force.

The different plans thought of in regard to the various departments of work have been legion. Confronted by obstacles on every side, we have struggled desperately to find a way over, through, around or under, — anyway — only as it were, to butt our heads against invisible walls of adamant. We believe in dominating circumstances, not in being dominated by them, but circumstances often seem to teach pretty stern Calvinistic doctrines, and the human will seems weak and insignificant in comparison with the powers of environment. Still with the conviction that in the main our purposes are God's purposes, we expect to conquer even though there be long years of waiting and repeated apparent defeat.

Report of Cesarea Station for 1899

It is said that one of the characteristics which have made Great Britian the foremost world power, is that the British soldier, whether personified in "Bobs" or in Tommy Atkins, never knows when he is beaten. The missionary soldier should be no less invincible.

The fact that we have met difficulties and that we are still struggling with them does not imply discouragement or defeat.

In regard to our General Outstation work, hope or discouragement is dependent largely upon one's point of view and theory of work. In this regard it is always difficult for individuals to get a thoroughly well balanced view of things. Judged from one standpoint there is much that seems discouraging. Coincident with the cutting off of financial support there has been a diminution in the number of preachers and teachers employed in the villages, a decrease of enthusiasm, and in some quarters a revelation of selfishness and spiritual deadness which has been appalling. It is, however, poor logic which confounds an accompanying incident with an effect.

This dark side of the picture is more than counter balanced by a hopeful side, and when the test of real, independent, Christian life is applied, we cannot say that things are worse than they have been in the past. Our work is passing through a sifting process, and it is very encouraging to find that in the course of that process, much good wheat as well as much chaff is being brought to light.

Our Outstations are so numerous that it is impossible to attempt a detailed account of each one. As of old we are attempting to look after the welfare of from thirty to forty out-stations. Most of these have some degree of life, a few having waked up after a long hibernation.

One of the outstations, Dendil, may be said to be spiritually dead. Other villages, Semerek, Mentesha, Rumdigu, Dizirli, Eilenje, Chatmak, Sarn Hamza, Keller, Urnej, Chomakli, and Boorhan, show signs of life, and will probably continue to develop slowly.

In the larger towns and cities, Istanos, Angora, Aksarai, Nigde, Ner Schehir, Urgup, Everek and Yozgat, there is on the whole much to encourage.

With the exception of Urgup, there is a settled preacher or pastor at each of these places and the work may be said to be fairly well established, although there is still much to be desired in the way of Spiritual Life. Angora and Urgup have especial need of chapel buildings. During the past year we have made strenuous efforts to secure the necessary funds for these two buildings, the native congregations having contributed nobly, and, we believe, to the full extent of their ability. A considerable sum, however, is still needed in order to accomplish the end in view. Of the five hundred pounds already in hand for Angora, about two-hundred pounds were contributed by native churches. Urgup has a fund of about seventy five pounds, almost entirely from native sources. For this fact we are exceedingly thankful, for it shows that our native churches are not only able to give, but that they are gradually developing the missionary spirit.

In our village outstation work, our greatest difficulty is due to the lack of efficient workers. College and

seminary men are no longer available for our village work now that the village congregations are being forced to approach more nearly to self support. During the years when the mission paid salaries to village preachers, ~~equal to the salaries~~ now paid to preachers in large towns, the seminary graduate could well afford to live in a village, for he could not only be the greatest man in the place, but he might, by economy and investment, lay up a tidy sum of money toward the needs of his old age or for the education of his children. But now, however, the villages must get along with such men as can live most nearly as the villagers themselves live, and on a salary of from fifteen to thirty pounds per year. This is all that an average congregation is likely to be able to pay for many years to come. Unless we deliberately adopt the view that village congregations are never to be selfsupporting, but that they must, to the end of time, be supported in part by foreign funds, we must have workers who can live on from fifteen to thirty Liras per year and teach as well as preach. No highly educated man can

do it. He should not be expected to do it, for his education and training ought to fit him for a larger place. There seems to be just two logical conclusions from this position. We must either put up with inferior men, or college and seminary men must be required to serve an apprenticeship of a few years in villages before being permitted to receive diplomas. Even though the latter plan should be adopted, the question would not be solved, because the existing theological seminaries do little more than supply the needs of the particular fields in which they are located. This being the case, we think seriously of going back to the old Station Class idea for the training of village workers. We want the best seminary training possible for the men who are to occupy the larger places and be leaders of thought and polity among the native churches, but it is our conviction that no seminary in which English is the official language of instruction, and Hebrew one of the main topics pursued, can ever supply the needs of the village congregations. We do not wish to be understood as opposing these

languages in the regular seminaries. On the contrary, the better equipped a man can be, especially in English, the better chance he has of success in the ministry. But we also need Bible training schools more after the pattern of Mr. Moody's institutions, if we are to cope adequately with the village problem. We have spoken at length in regard to this matter, because, taken in connection with our schools, it is the great problem which confronts us.

As is the case in nearly every mission station, it is our aim to have boarding schools for both boys and girls.

Our girls' boarding school, not seriously troubled because of lack of funds, has no reason for not developing from year to year into a greater and greater success. It is so developing, although slowly, for our field is still backward in the matter of education, and especially female education. Our school offers every advantage, but parents are not yet accustomed to the idea of paying much for the education of their girls. During the past year the total attendance has been 79.

Number of American teachers two to three.

Native teachers four. Total expense about 350 Liras of which 191 Liras were received from the Board.

As to the Boys' Academy I do not need to emphasize the work to be done nor the great opportunity. We are bound to say, however, that unless the Board can give us special aid for a series of years, both for buildings and for running expenses, there is little hope that we shall be able to continue. It may not be known to all, that this school, unlike every other mission school in Turkey, has had no regular support from the Board. Peculiar conditions made it possible for us to begin and to continue up to the present time, but these conditions have changed and now we need immediate help. We own neither buildings nor suitable property on which to build. Thus far we have worked along in exceedingly unsuitable rented houses and have been subjected to endless anxiety and trouble because of this fact.

The all important things in a school are pupils and teachers. These we

have, but teachers, at least, must be supported, and after all reasonable suggestions in regard to self support have been accepted as right and proper, still the fact remains that no school of any importance ever built buildings and paid running expenses out of fees received from pupils. Not long since I received an appeal sent out by the Alumni association of my Alma Mater, asking for subscriptions to aid the college, and stating that no pupil pays for more than one third of the cost of what he receives at that institution. This is in the United States, but here in Turkey we have done about as well, and still some are talking to us about self support.

During the past year or two we have squeezed quite a considerable sum out of the general appropriations, but at the expense of the other departments of the work, and even should we be able to do this in the future, still the sum available will not nearly supply our most urgent needs.

Although the location of the school is a subject to which we have given much thought, it now seems clear that it should remain at Talas.

The total attendance during the past

year has been 62, of which number 21 have been day pupils and 41 boarders.

In addition to the missionary in charge there have been five teachers (native)

The total expenses including the boarding department have been about 400 Liras of which 135 Liras were received from pupils.

The most flourishing branch of all our work has been the Hospital and Dispensary where patients of all nationalities are received and where the Gospel is constantly preached both by word and by example.

Number of operations	268
Number of Patients treated	7729
" rec'd into Hospital	85
" of visits made	1444
Total expenses	$4465 33
" receipts in fees	$3418 08

A printed statement in regard to the Hospital accompanies this report.

The Book Department is now out of debt and although the sales are not large, still the department is on a thoroughly

business basis and is doing its share of the missionary work of our field.

Total sales Jan. 1, 1899 to Mch 1. 1900, 1818 copies

Receipts for same 51 $\frac{61}{100}$ Liras.

A full report of this department is included in a document sent to the Committee ad interim on the 9th of March 1900.

Touring has ~~been~~ kept up as usual and we can add nothing to what has been said on this subject in our Annual reports of past years. Cesarea has always been a touring station, and we hope that this work may be prosecuted even more energetically after the return of Mr. Fowle.

The personnel of the Station remains as it was last year with but two changes. Miss Nason has been loaned temporarily to Marsovan, while Miss Cushman of Kansas City Mo. has joined us to take charge of the Hospital.

Miss Nason has been granted a furlough of one year dating from July 1900, and we confidently expect that she will return to take up her work here in the fall of 1901.

She should, however, bring an associate, as neither Miss Closson nor Mrs. Seelye expect to remain here after this year. Mrs. Seelye leaves this year to take her son to the United States to be educated, while Miss Closson's state of health and long missionary service warrant her retiring permanently from the work.

We therefore request the appointment of a new lady missionary to accompany Miss Nason on her return in the summer or fall of 1901.

We also request the appointment of a new lady Kindergartner as an associate for Miss Burrage, who takes a furlough this year. The peculiar condition of the Kindergarten work makes this request necessary.

With the exception of the Kindergarten our mission schools and residences are not in the city of Cesarea, but at Talas.

During past years the Farnsworths have lived in the city and have thus made a home for Miss Burrage.

They are still there but it is likely that before long they may take up their

abode with the Fowles at Talas, and Miss Burrage will be left entirely alone with neither home nor associate.

In the opinion of the Station, she should not be left thus alone, and as it is neither practicable for a missionary family to live in the city, nor desirable to remove the main Kindergarten work to Talas, it is manifest that Miss Burrage should have an associate and that a sufficient sum of money should be provided with which to build the ladies a suitable residence in connection with the Kindergarten building. The missionary house in Cesarea is no longer suitable as a residence for these ladies, for it it is very old and is situated in a Turkish quarter where ladies should not live alone.

Aside from the purely personal reasons the training class, Kindergarten and Bible women's work in Cesarea, is so great in itself, as to be too much for one lady. It seems clear that the work in the city must either be enlarged or dropped entirely in so far as direct missionary supervision is concerned.

We therefore request the appointment of an associate for Miss Burrage as well as one for Miss Nason, and we hope that Miss Burrage may be able to find such a person while taking her vacation in the United States.

In view of the fact that by next spring eight years will have elapsed since the appointment of Mr. Wingate, and that Mrs. Wingate has already been in the field over thirteen years with but four months vacation in all that time; and also in view of the fact that the Prudential Committee through Dr. Smith (Letter of Feb 21, 1900) has intimated that a request for a furlough to be taken next year would be favorably received, the station requests that Mr. and Mrs. Wingate and family be permitted to visit the United States at such a time in the Spring of 1901 as they and the Station may think fit.

This report would hardly be complete without some reference to the two native missionary enterprises of our field.

Our little home missionary society

has pursued its work vigorously, sending out monthly missionary letters, and receiving contributions from some forty congregations. The Society is now supporting two evangelists who work among the villages and we hope that gradually more and more of the responsibility for the Outstation work may be assumed.

The foreign missionary society, which also originated at Tarsus, is now supporting a Native preacher in China, under the guidance of missionaries of the American Board, and is partially supporting a catechist in India besides sending a small contribution to the work in South Africa.

A single individual in the city of Cesarea, hearing of these facts, was so much impressed that he said to the missionaries, "I also wish to do something for the spread of the Gospel, and if you will find me a man in China I will pay six pounds $26.40 per year for his support." We hope soon to tell him that the right man has been found.

Would that we might say that a like

generous Christian Spirit had been manifested by some one of our own Protestants. But the fact is that the individual to whom reference is made, is a member of the so-called "Shirket" (society) founded by Dr Avedis Yeretzian. This really evangelical body has shown a vitality and earnest Christian Spirit which puts to shame many avowedly Protestant communities, and it is an enormous power for good in the city of Cesarea.

There is much to thank God for in this movement and very little to criticise.

We ought also to add that ~~about~~ over thirty five Turkish pounds have recently been contributed by the Protestant and Gregorian Congregations of our field for India famine relief.

Including aid for the Angora and Urgup chapels, home and foreign missions, and India famine relief, our field has contributed over two hundred Turkish pounds for benevolence.

Certainly, when the new missionary zeal, and the earnest spiritual life, which are beginning to manifest themselves

in a few of our congregations, are considered, there is no cause for anxiety or discouragement as to the ultimate success of the kingdom of God in this land. We have serious difficulties to face, but the Spirit of the God of Hosts is working with us, and the triumph is sure.

In behalf of Cesarea Station,

H. K. Wingate.

The requests of Caes. Station in this Report, viz, for an assistant for Miss Mason, also one for Miss Burrage, and for a furlough next year for Mr. Wingate & family have been endorsed by the Com. and Ext.

George F. Herrick

Bible House June 5. 1908.

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ANNUAL REPORT

OF

CESAREA HOSPITAL

FOR THE YEAR 1899.

The year that is past has seen us advanced further on our way toward the desired goal, but the final steps have yet to be taken. The great cause of thankfulness is the coming of Miss Cushman, of Kansas City, to be the matron of the hospital. She left an attractive position there which she had held for seven years as head of a hospital and training school, and has thrown in her lot with us in this work where there is not yet much scope for her energies except in studying the language and preparing for greater things. But her zeal and ability in learning Turkish give promise that she will be able in very brief time to enter on full independent work, and her qualities of mind and soul assure us that that work will be of the very highest order.

Financially also we are nearly ready to undertake the building of the new hospital. Our income from patients has been $600 above our local expenses, all of which has been put into materials for building. Two things are still lacking—the proper site and governmental permission. Both of these necessities will, we believe, be supplied in due time. Formal application for the granting of a royal firman has been made through Mr. Strauss, the United States Minister, and no hindrance except the usual Turkish delay has so far been encountered. The Medical Department of the Government sent us a notice in September to close our doors since we had no official authorization, but we replied that the matter was in the hands of our Minister, and nothing more has been heard from that source. The marked favor of the local authorities, particularly of the Governor of Cesarea, is a decided encouragement to us in governmental matters.

There are many suitable locations nearby for building the hospital, but the owners hold them at so high a price that we cannot think of purchasing. We have, however, a prospect of completing such arrangements as will enable us to enter on the work on present mission premises with the opening of Spring.

The work done with the aid of our seven beds has been much the same as in the previous year, except that we have received only male patients. This was necessary because of the difficulty of having both male and female nurses in our narrow quarters, and having no matron (Miss Cushman came in September) it was clearly best to do the work on this basis. We have made one exception

during the last month in an urgent case for laparotomy. The number of in-patients taken has been 85, as against 82 last year. Of these 22 were Mohammedans. Forty-eight were entirely free, 9 paid their board only, 28 paid more or less for their operations besides paying their board. The total number of days spent here by these 85 patients was 1,337.

Two deaths have taken place, one from sloughing of the bladder after suprapubic lithotomy, and one from septic meningitis developed before entering the hospital.

As before, many patients who should have found place in the hospital have been operated on here and then carried to neighboring houses to be treated as out-patients. Thus 183 other operations have been done, making a total of 268.

The number of new cases seen in the Dispensary has been 2,641, of whom 1,707 were free. More than one-third were Mohammedans. The number of old cases seen outside has been 5,088. Fourteen hundred and forty-four visits have been made on patients in their homes.

The young men whom we have had as nurses have shown a good Christian spirit and some appreciation of the opportunity they have for doing spiritual work. One of them hopes to be a physician and is doing this work as preparatory to future study.

Perhaps the greatest help in the spiritual part of the work comes through the Christian patients whom we have. One such was a Greek, Michael, a man of 40, with tubercular disease of the knee and thigh. An invalid for six years he came well schooled in suffering. Conservative measures failing to bring any improvement he submitted to amputation of the thigh. Such a maiming in this land means more than at home because the means of livelihood are so much fewer, and the use of artificial limbs, except a wooden stump, is beyond their ability. Michael Agha was a preacher to all about him, and did more effective preaching than any of us could do.

Another similar case, but more cheering in that it saved the leg, was a Greek lad of 18 who required a total removal of the knee-joint. He was not a Protestant, but the Bible became his constant companion, and his settled purpose when he left us was to study to become a teacher of his people. We have made a practice this year of giving a Bible or Testament to every in-patient whether Mohammedan, Greek, or Armenian.

The successful work of this year has filled us with joy and thankfulness, and gives us ground for the greatest encouragement in looking forward. The suffering relieved and the spiritual blessings brought are not to be counted in figures or estimated in money. But the hope of continuance and permanence in the enterprise does, humanly speaking, depend on our financial prospects. That the income from patients has been more than enough to meet our ordinary running expenses, and that the gifts from friends in America and elsewhere, after meeting the heavy outlay for the coming of the matron, should be enough to leave our building fund $300 larger than at the beginning of the year, besides the fact that we have purchased over $900 worth of material for the new building, certainly give us reason to indulge in bright hopes for the coming year. That we may have sufficient support to plan and furnish the new building for forty beds instead of for twenty-five is our earnest desire.

CESAREA, DECEMBER 30TH, 1899.

The following is our financial statement for the year closing December 31st, 1899:

RECEIPTS.

Balance on hand January 1st, 1899,	$3,110.16
Received for board of patients,	130.50
Received for operations,	1,011.53
Received for medical practice,	645.30
Received for practice of assistant physician,	178.60
Received for drug store,	1,452.15
Received for contributions of friends,	1,292.72
Received for interest,	67.64
	$7,888.60

EXPENDITURES.

For matron, outfit, travelling, etc.,	$706.58
For assistant physician,	466.40
For drug store, drugs, salary of druggist, etc.,	1,519.32
For boarding department,	210.19
For other expenses—service, taxes, fuel, lights, surgical supplies, etc.,	620.36
For building material for new hospital,	755.48
For bedding for new hospital,	187.00
Balance on hand in Cesarea, December 31st, 1899,	100.00
Balance on hand in New York, " " "	3,323.27
	$7,888.60

W. S. DODD, M. D.,
Cesarea, Turkey.

JAMES M. SPEERS, Treasurer,
226 Belleville Avenue, Bloomfield, N. J.

The following gentlemen endorse the medical work carried on by us here in Cesarea under the care of the American Board, and approve of our purpose to establish a hospital:

Rec'd Feb. 1, 1900

Richard S. Storrs,	W. T. Elsing,
Theodore L. Cuyler,	Richard D. Harlan,
Amory H. Bradford,	H. T. McEwen,
Francis E. Clark,	Orville Reed,
John Hall,	A. W. Halsey,
George Alexander,	Benjamin Lord,
Wm. H. Thompson.	John B. Devins,
A. F. Schauffler,	Jas. B. Lee,
Henry A. Stimson,	Jno. R. Davies,
Edward I. Moore,	Peter Carter.

Annual Report of Constantinople Station.
1899 - 1900

The year which has elapsed since the last Report of our Station was written has not been marked by any unusual events, either painful or encouraging. Comparing it with some recent years, & remembering that we are in Turkey, it can be said that the political condition has been fairly good. Native Christians have been subjected to annoying & needless limitations of travel, but they have not been terrorized by any outbreak of fanaticism, nor swept by wholesale into prisons. Arrests & deportations have been numerous, but they have been almost wholly within the Armenian ranks. Furthermore, the abject poverty, & the conditions of scarcity bordering on famine, existing in some parts of the Empire, have not been felt here. The culture of silk worms is becoming, more & more, the chief source of gain in our rural communities, & the silk crop of 1899 was unusually good.

But there has been no ingathering of a large spiritual harvest, & we have witnessed none of those striking indications, which Christian workers are sometimes permitted to see, of a wide-spread religious movement in the near future. Even the encouragement which comes from opposition & persecution is lacking. There is a readiness on the part of non-Protestants, to recognize Protestantism as

one of the existing forms of Christianity, & to expect that the children of Protestants will adhere to the church of their parents, as do the children of Gregorian & Catholics. But there is no general spirit of inquiry, & there are not many accessions to our community from without. We do not mean that it is a time of stagnation. There has been progress made, & fruit gathered, as this report will show. But it is, in some respects, a day of small things, trying to faith & zeal, & would be disheartening to such as can work only in times of marked outward success. But such are always out of place on missionary ground.

This condition of apparent diminution of aggressive power, & of slower advance, is characteristic of the work in many portions of this empire. We believe it is only a temporary phase, & that the leaven of the gospel is working in ways, some of them seen, & others unseen by us. The seed sown by native preachers, teachers & missionaries is, we trust, the good seed of the kingdom; & the field is the Lord's. He will not, we are sure, let his own harvest fail, if we work on with patience & faithfulness, only the fear sometimes comes to us that the home churches may not be willing to sustain the work until God's time for the ingathering comes.

The British public showed signs of impatience because of Lord Roberts' long tarry at Bloemfontein, but

afterwards saw that the period of seeming delay was wisely spent in preparation for a more rapid advance, & a more complete victory. May there not be a Divine strategy like this when, for his own wise ends, God, who "giveth the increase", delays the larger blessing we long to see. In this co-operative work between the laborers at the front & the churches which support them, may none lose faith in the coming triumph of the gospel, but "if it tarry, wait for it"!

Missionaries.

Of the members of the station, Dr. Dwight sailed for America in June, to return, we trust, in due time, to resume his place in the work with which he has long been most usefully connected. Mr & Mrs. Peet are still delayed in America by the illness of Mrs. Peet's mother. Mrs. Greene has been absent much of the year to secure medical treatment for her little boy in Germany. Of the Faculty of the Girls' College, Dr. Patrick was in America during the larger portion of the College year, & Miss Fenham has been there the whole year. Miss Zimmer has returned to America, & the work formerly in her charge has received wise superintendence from Mrs. Gross Bridge, who has given to it gladly as much of her strength as feeble health & home cares permitted. The number of workers at Adabazar has been made good by the coming of Miss Kinney, to take the place Miss Sheldon reluctantly resigned the previous year.

Though they are not members of our station, & work without expense to the Board, mention should be made of the English ladies, Miss Newnham & Miss Jenkins, who have cooperated most acceptably with Dr. & Mrs. Chambers in the care of the orphanage at Bardezag. Miss Jenkins has been obliged to return home, but Miss Newnham still continues her self-denying labors.

During the prospective absence of Dr. Herrick for a few months, the male membership of the station, residing at the capital will be reduced to two. At the beginning of 1838 the Board reported three men at Constantinople, & we have searched the records in vain to find a time since then when the number present fell below three.

Preachers & Churches

The preaching force of the station has suffered serious loss by the failing health of Rev. Avedis Constantian, who labored thirty-two years in the capital with the exception of an interval of three years spent in study in Scotland. He first came here through the influence of Dr. Pratt who had known him at Marash, & wished to have the aid of his scholarship & literary judgment in the preparation of the new Turkish translation of the Bible. Mr. Constantian formerly rendered much service to the Publication Department of the Mission, but for years he has been wholly in the employ of the Bible Society, & the Bible House Committee.

The service in the Turkish language, held at the Bible House Sunday mornings, was conducted by him, & his sermons were all carefully prepared, & were forcible & impressive presentations of Divine truth. These sermons were highly prized by the congregation, & perhaps there was no other native preacher to whom his missionary friends listened with so much satisfaction & profit. He was stricken with apoplexy in October, which left him partly paralyzed, & with so little hope of recovery that he left us in May, to join his children in America. Acting on the request of the Bible House Committee, the station has sought to find a suitable man to succeed Mr. Constantine, but no one has yet been secured. For the present, two missionaries & two native preachers occupy the pulpit in turn, & a similar arrangement continues for the Armenian service at Scutari.

The other preachers in the city are the same as last year, & there is very little change in the average attendance at the eight preaching places, the aggregate being 555. The Sunday School, conducted by the Rev. Avedis Aradounian at Nasskeny, the only public service now held there, is really a series of expository sermons, & adding the attendance at that service, it makes the total 685. The Langa pastor, discouraged by the want of a suitable place of worship, & by the attitude of two men, who were largely responsible for the troubles of former years, offered his resignation, but it was not accepted, &

he has been persuaded to withdraw it. Few pastors are more warmly or more universally beloved, & the two men mentioned are not so much hostile to the pastor, as chagrined because they cannot control in the church, as formerly. And the labors of the pastor have been blessed, the additions during the year numbering twenty one, which is a growth of twenty-five per cent. The want of a suitable chapel has been partly met by the permission given by the Bible House committee, to hold a service at the Bible House chapel Sunday afternoons. This, however, does not fully meet the needs of the congregation because the Bible House is at a considerable distance from the homes of most of its members, & also because permission to worship there has so far been granted for a limited time only. The hut in which the congregation worships Sunday mornings is open to the weather, & during the inclement season it is only the physically vigorous who can go there with safety, & even they are often compelled to content themselves with a service of a few minutes. And we can report no more hopeful prospect of securing the permission to build, which has been vainly sought so many years. With a most eligible site, & with money in hand for the work, nothing can be done because the government forbids.

The number received on confession to all the eight churches of the station during the year 1899, was 63, being

a growth of 9 1/4 %. As has been stated, just one third of these were received to the Larger church. The three churches in the Nicomedia portion of the field, at Adabazar, Nicomedia, & Bardezag, received respectively 11, 10, & 9, additions; 7 new members were received to the Greek evangelical church at the capital; 3 to the Irish "Church of Constantinople"; & 2 to the church at Adrianople. The congregation at Adrianople in which, but a few years ago, the Armenians formed the larger element, has become mainly Greek, & has been visited during the year by the Greek pastor at Constantinople, & by his assistant. Arrangement has now been made by which a member of the class graduated this year from Marsovan Seminary will spend four months there, preaching in both Greek & Turkish. Should his labors prove acceptable to the congregations, he may be engaged for a longer period.

Another preacher, to divide his time between Rodosto & the Dardanelles, is greatly needed, & we have heard of a most promising young man who might probably have been secured, but we could not see our way clear to pledge him a living salary. Each of these two outstations has received one missionary visit during the year, & one from a native pastor. In every case a number of meetings were held, & the homes of the Protestant community were visited.

In comparing the statistical report of the year

with that of twenty years ago, one changes forces itself upon our attention. In 1879, in the Nicomedia portion of the field, there were fourteen places occupied by helpers, & now there are but seven, though the number of Protestants has increased during the interval by 300, & the number of church members by over 200. In the Constantinople portion of the field, where the growth of the community during the same period has been from 742 to 869 & that of the number of church-members from 248 to 390, the number of preachers at the capital has been increased by one, because of the development of the Greek work, but the three outstations occupied in 1879 are now all vacant. The policy which has commended itself to us, in view of reduced appropriations, is to strengthen the important centres. In the Nicomedia portion of the field, there are Bardezag & Adabazar, which have resident missionaries, & Nicomedia, which is the political centre of the district, & which receives frequent visits from Dr. Chambers, who must go there to take the railroad in either direction. In all these centres there has been encouraging growth. Then, in the more important of the villages, in Orapik, Kunjilar, & the Greek village, Sandrighan, teachers are added who also officiate as preachers. The other villages are left to care for themselves, with very little pecuniary help, or none at all.

In the Constantinople portion of the field the out-stations are only three in number, & are all far from the capital & from one another — places which should be occupied. Adrianople, the chief city of the province, with 5000 Armenians & over 30000 Greeks among its inhabitants, & having an immense Greek-speaking region about it, is, strategically, one of the most important places in our mission, a place on which Paul, who devoted so much time to centres like Ephesus & Corinth, would be sure, if now in the flesh, to bestow much labor. Rodosto, with 20000 Armenians, making it, next to the capital, the most important Armenian centre in Europe, has also a considerable Greek population, & has other large christian villages near it. Dardanelles, if falling below the other two in importance, is yet a place which should be occupied.

We cannot hope, however, to make good the number of laborers employed twenty years ago. To meet the needs of the little scattered communities of believers, left without preachers, there are three things which we feel it desirable to do.

1. We should have a missionary able to devote a considerable portion of his time to touring. This was the work to which Mr. Parsons devoted much of his strength, & those of us who have been permitted to see occasionally the communities he so faithfully visited, find that

he is still most affectionately remembered by those older members. The missionary now residing at Barcelona finds that nearly his whole time & strength must go to the superintendence of the High School, & the Orphanage located there. He & others do what towards they can, but much more is needed.

2. There should be at least one circulating evangelist, whose whole time should be given to these smaller communities. It would be of immense help & encouragement to to them if, a few weeks every year, each little circle could have the presence of such a man to counsel, instruct, stimulate, & comfort them.

3. The churches & stronger communities should be made to feel a responsibility for the region about them. This responsibility is felt, in a measure, by the Adalazan church, but not much more. Seen by the others. It is perhaps not strange that the feeble & scattered body of evangelical christians in the capital feel that this great city furnishes them their field of labor, & churches left without spiritual leaders naturally show little aggressive spirit. But the development of the churches in the direction of which we speak is an aim we wish to keep steadily in view.

Education

The Girls' College at Sentari presents its own report, as usual.

Over two Boarding Schools, the one for boys at Baradezag, & the one for girls at Adabazar, have, during the year, secured the new buildings of which they stood in need. Dr. Chambers, feeling that something must be done if the boys school was to be saved from serious disaster, borrowed money from various sources & began to build. To secure permission for the erection of a school was impossible, & therefore the new building was called a dwelling, Dr. Chambers informing the governor that the students would occupy it with him. The work was once stopped by the authorities, but permission to resume was secured through the influence of the British Ambassador, to whom, as a British subject, Dr. Chambers appealed, & the commodious & finely-located building was ready to be occupied at the beginning of the school year. A portion of the cost, which was about $6600, has been paid off but most of it remains a debt upon the school & it is hoped to reduce it each year from the income derived from the pupils & from the Board's grant in aid. An additional sum has been expended to bring water from the mountains, of which the school now has an abundant supply. Dr. Chambers & family occupy a portion of the new

building; & the dormitories, kitchen, & dining hall of the school are also there. At present it is necessary to have the study hall & the recitation rooms in other buildings, but this is an inconvenient arrangement & it is hoped, will be temporary. The school has had an average of 96 boarding & 25 day pupils, & its income has been 1300 liras — an amount never before exceeded, & never but once equaled. There has been a good spirit in the school, & the students sustain Societies of Christian Endeavor, Temperance, & Benevolence.

The Adabazar school was fortunate in not securing the permission to build which it sought, because it has now gained by purchase a building which fully meets the present need, & the necessity is avoided of crowding buildings together, & of thus contracting, to an undesirable extent, the space for the out-door exercise of the pupils. The family of whom the building was purchased have been permitted to occupy a portion of it while erecting a new house, but with the beginning of the new school year it will pass wholly into the possession of the school.

Next to the coming of Miss Kinney who is declared to be "in every way adapted to the work here", the school rejoices in the acceptance by the scholarly pastor, Mr. Djedjizian, of the position formerly held

by his father. He is chairman of the board of trustees, & also assists in the teaching, greatly to the profit of the pupils. Their present number is 97, of whom 59 are boarders & 38 day pupils. All but 18 of the boarders pay the full charge for board & tuition, & more than half of both boarders & day pupils are non-Protestants. The school graduates a class of seven this year, all of whom desire positions as teachers. Twenty of the graduates of the school are now teaching. The preparatory department of the school has 80 pupils, & there is a most interesting Kindergarten with 49 pupils.

The school at Jedik Pasha has had 185 pupils, the boys & girls being almost equal in number. A class of four graduates this year. The public exercises, held, for the sake of convenience, a few weeks before the end of the term, called forth from those present expressions of deep gratification at the evidences they gave of faithful work on the part of both teachers & pupils. The school building, which is also the residence of the ladies in charge, is the centre of many forms of useful work. The Sunday School held there has had an average of over 200 attendants, making it, next to the Bardezag Sunday School, the largest in the station. A still larger number might have been drawn in by the prospect of valuable Christmas presents, but experience has taught that those thus attracted usually

stay but a little time, & seemingly get little profit. The well-attended week-day evening prayer-meetings, the meetings for women, & the influence exerted by the ladies in the numerous calls they make & receive, are some of the good things centering in their home.

In some of the out stations, where the community is not large enough to support a school, the children are sent to non-Protestant schools. Unless the religious influence of the home is strong & healthful, such children are in danger of being drawn away from the faith of their parents. But this is more than counterbalanced by the large number of non-Protestant children in our schools, not a few of whom, we have reason to believe, receive permanent spiritual benefit from the influences under which they come. The writer, in visiting our two schools in Rodorto, found that of 33 boy pupils five only were Protestants, & of 25 girl pupils, but one was a Protestant. Towards the support of these two schools the Board makes a grant of $4.40 a month.

Miscellaneous.

The work of the Publication Department has been greatly limited by lack of funds. The condition & needs of the Department have been set forth in the correspondence of the year.

Almost no aid has been given from some

years toward the building or repairs of chapels, because all the money appropriated by the Board was imperatively demanded for other purposes. But a new chapel is needed at Adabazar to replace the one wrecked by storm; the chapel at Bardezag has been condemned as unsafe & must be repaired at considerable expense; and the chapel at Nicomedia needs enlargement. In all these cases we believe it would be wise to assist the congre-gations.

The divisive work of those who seek to draw from our communities to form other denominations does not make progress. The Seventh Day Adventists, who have been the most active & aggressive of late, are thought to have barely held their own, & perhaps to have lost in numbers during the year. The body of their adhe-rents is small.

We write the closing words of this report at a time when we are daily receiving accounts of the disturbances in China. The memory of similar events witnessed in this city, & in many parts of this empire four & five years ago, helps us to realize more fully the scenes of horror through which our missionary breth-ren & sisters are passing there, & to feel for them a keener sympathy. May the intervention of the Power,

withheld from the suffering Christians in this land, be wise & vigilant; may the Master graciously preserve the lives of his missionary servants as he did in Turkey; & may he deal tenderly with the native Christians, & grant that the sufferings endured, both there & here, may be overruled for the more speedy coming of his Kingdom of truth & love! We believe that he still holds in derision the heathen who take counsel against him, & that as he caused the persecutions suffered by the early Christians to result in the triumph of Christianity in the Roman empire, so will the bitter persecutions of to-day hasten the time when the yet more populous empire of China shall bow to the Lord.

Received July 9 1900

In Behalf of the Station
H. G. Barnum

Constantinople.
June 19 1900

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THE SILENT PREACHERS OF THE TURKEY MISSIONS

In the old city at Constantinople, from the teeming bridge by which travellers reach Stamboul from their hotels, a busy highway leads them up the slope toward the Bazars, and the War Department square and the lofty tower with its fine birdseye view of the Queen City of the East. This highway, as it ascends the hill, holds before one a curious medley of picturesque detail in the throngs which fill it. The traveller's own carriage is a part of this medley, bearing a group of sun-burned, weather-beaten, dust-stained ladies and gentlemen, who view the scene as a spectacle in which they obtained a vested interest when they bought their tickets to Constantinople, and which they condemn as an unfulfilled promise if it lacks the variety or dramatic quality which the populace of each city owes to him who takes the trouble to visit it. A Turk on horseback imperiously waves their coachman to the side of the road, and a carriage dashes by, whose horses have been chosen by that unerring instinct for the best in horse-flesh shown by every Turk who has the money to gratify his taste. The carriage is escorted by cavalry men with carbine on hip, and it is followed by staff officers in gorgeous array. It bears the Minister of War to his Departmental duties. Even the Minister's carriage has to turn out to pass the creaking ramshackle cart loaded with Manchester prints which two gaunt white oxen are patiently straining every muscle to drag up the hill to the Bazars. The cavalry patrol which watches over the peace of the streets comes slowly down the hill, the soldiers who compose it being led by a single police officer charged with the duty of correcting their impressions of the things which civillians may or may not do. The whole party scrutinize, and perhaps exchange smiling glances with a carriage-full of Turkish women who act as if seated in a room if their own house having thrown back from their round and good-natured faces the thick black veil, the uncomfortable badge of their servitude. On foot are brisk and clean-shaven European merchants, carpet dealers from Persia, whose beards are dyed red with henna, Tartars from central Asia wearing quilted jackets and enormous boots of Russia leather, and quite out-doing in the size of their white turbans, the Theological students from the mosques on the hill. Children play tag in the middle of the street in defiance of sudden death in the shape of passing carriages or pack mules, which threatens their every step. Women dressed in the stained rags of the poor handkerchief painter, jostle those dressed in the latest Paris fashion as interpreted by the dress-makers of Pera. Street vendors cry their goods amid the din; some selling fruits of the season, some, bread and cheese; some offering salt fish to the hungry shop-keepers, which they describe as "like cream" , and some, pilaff, which they

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recommend as "from the bottom of the pot and good and oily"; while on every side the street dogs sniff the fragrance of these savory wares with mournful resignation.

One of the shops on this street sells stationery. In its windows books also are displayed , with attractive bindings or with open pages which passers stop to read. Your eye is caught by a familiar picture set in a page of unknown characters. The music in another book by its side is also intelligible to a stranger, for it is the familiar music of English and American hymn tunes. You look up at the sign by the door, and read on one side " Depot of the American Bible Society; Bibles in all languages," and on the other side " Publications of the American Mission; Commentaries, religious books, school books and general literature in divers languages." The multilingual requirements of the people of Constantinople are illustrated by the fact that these signs are in French and Turkish, the two languages most used in the business of the city. The unpretentious, solid stone building in which this shop is established, is the Bible House.

Enter this building and you find yourself in a busy hive. Toil up the long staircases, for the elevator is not yet acclimatized in Constantinople, and you meet men wearing the fez cap, in shirtsleeves, but with enough of the flavor of printer's ink about them to show their trade. One is looking dubiously, as he descends the stairs, at the scrawling chirography of the "copy" which he has secured at some point in the top of the building. Another is examining with scowling brow and with protrusion of the under lip, proof sheets just returned to him so corrected or altered as to attack the very essence of the pages which his fingers have laboriously built up. On the second floor, signs at opposite ends of the corridor mark the store rooms of the British and Foreign Bible Society, and the Levant Agency of the American Bible Society. We do not pause at these evidences of another field in which the two great Anglo-Saxon nations are standing shoulder to shoulder for the uplifting of the submerged races. Our errand today is in the rooms in the top of the house which are occupied by the Publishing Committee of the American Board of Missions. To these rooms all the Missions of the Board in Asiatic Turkey look for the tracts, newspapers, and general literature which are the ammunition used in attacking ignorance, superstition, and sin in their inmost strongholds. For the printing press is the heavy artillery of the Missionary army. Its well directed shots penetrate where the Missionary himself cannot possibly go, and shake and cause to crumble helplessly away the strongest barriers of ignorance and superstitious prejudice.

In these upper rooms you will find grave, grey haired and care-worn Americans, whose brain-cells are more or less furnished with the elements of polyglot dictionaries. They are busy elaborating manuscript, criticising

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translations, or, with knitted brows, are ready the final proof-sheets as corrected by their assistants and submitted for their ~~application~~ addition of the magic word "Ready" at the bottom of the page. Their assistants are younger, bright-faced Armenians or Greeks, also blessed with the equipment of polyglot brain-cells, and are wrestling with questions of translation or with the dessicating processes of proof-reading. In America a publishing house has to treat the question of language from a literary standpoint alone. In Turkey, issues from the press cannot reach all classes of the people unless they are reduplicated in the different languages of the country. Even where the Turkish language is the vernacular of Christians, neither of the Christian peoples will use for writing it, the beautiful but most unfit Arabic letters which have been adopted through sense of duty by the Morammedan Turks. Hence books and newspapers in the Turkish language have to be printed for Greeks with the Greek letters and for Armenians with Armenian letters, wherever the Christians have lost the language of their ancestors and have accustomed themselves to the use of Turkish written in this way. Such curious idoisyncracies of the inhabitants of Turkey make the details of the work of publication unending and disheartening in the strain which they bring upon eye and brain whenever one would speak to the people through the printing press. They also reduce the size of editions and so interfere with the effort to sell books at a profit, while they treble the cost of printing in general. A book or a newspaper which might be a financial success if it could be issued in one version alone, rarely pays expenses if it has to be issued in three or four versions at once. Yet the books have to be issued, because of their educating power.

In one of the rooms on this upper floor of the Bible House is a reference library of 2500 volumes for the use of the book makers. In adjoining rooms three or four men are occupied all the time with the production and dispatch of a weekly family newspaper issued in three ~~editions~~ versions. Others are preparing comments on the International Sunday school lessons, which next year will be used in hundreds of Sunday schools using various languages in all parts of a territory extending from the Gulf of Smyrna to the high plains of Persia, and from the storm-worn rocks of the Black Sea coast to the shores where the sunny Mediterranean meets the shadow of the Taurus mountains. For, as already ~~been~~ intimated, these Publishing rooms are the ~~sol~~ source of literary supply for all Missions in Turkey among people speaking Turkish or Armenian. Commentaries, Bible hand-books, and other helps to the study of the Bible, story books for the children, tracts, dictionaries and grammars for learning English, and with a series of ~~other~~ school books ~~all~~ issue from these rooms in manuscript, pass down stairs to a composing room were works can be put in type in English, French, Turkish, Armenian, Greek, Hebrew and Bulgarian., and thence to the printing presses, and to the bindery where the books ~~are finished for the market, and to the~~

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are finished for the market, and to the depot, whence they go to the sales room on the street, or to the wholesale packing rooms to fill cash orders from all parts of the Turkish Empire.

The Bible House , then, is an establishment equipped for throwing the tremendous influence of the press upon the culture of Christ-like manhood among the strange medley of peoples who have made the Turkish Empire what it is. Built by special subscription near thirty years ago, this edifice belongs to neither of the great societies which occupy its commodious rooms, while to each of them it offers a visible and convenient centre for the work of making known the teaching of Jesus Christ to the drowsy , self-pampering Levant. It is a Bible House in an unlimited sense. The Bible Societies in this building are mere tenants on lease, exactly as is the Mission of the American Board which has established here its Treasury and its general business paraphernalia , as well as its carefully prepared apparatus for popularizing and practically applying Bible teachings by publications outside of the more limited province of the work of the Bible Societies. The building is a Bible House because the object of its existence is the dissemination of the Bible and of the Bible principles of life in a sense as broad and as far-reaching and as penetrating as was that illustrated by the personal preaching of our Lord Jesus Christ himself. From one point of view it is a monument silently testifying to the vitality of the Christian idea, in a land where the Muslim has so long seen for himself that Christianity is a a superficial thing of mere form feeble in influence and on the point of expiring from inanition. But from the point of view of the power which can be exerted by its unsectarian Christian printing presses, the Bible House in Constantinople is a living force for the highest development of the peoples of modern Turkey; for from its busy workrooms go forth to the utmost parts of the Empire, words whose sound is not heard, but which touch hearts and change lives, as they silently reach men in the quiet of the home circle and the privacy of the inner chamber. And the conditions of effectiveness of this powerful , far-reaching influence of the work of publication carried on at the Bible House in Constantinople, are the existence of preparation on the part of the peoples of Turkey to receive impressions through the printing press, and of appreciation on the part of those who control the publishing facilities so laboriously collected here, of the nature and unique importance of the opportunity offered by such preparation in the minds of the e people.

The opportunity of the hour in Turkey arises from that intellectual awakening which has shaken all the peoples of the land during the last twenty-five years. When the Missions of the American Board were commenced in this part of Turkey nearly seventy years ago, the Missionaries were glad to hope that the people would one day read the Bible. Probably they could rea

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ize with difficulty that the publication work of the Missionaries might some day cease to be limited chiefly to the Bible and comments upon it. In the same way they could hardly realize that the educational work of the Mission could ever grow beyond the limited instruction of the many, and the more general instruction of the few picked men and women destined to become preachers and teachers. But these regions had long been plunged in intellectual as well as spiritual darkness , while the stormy political agitations of the first quarter of the present century, before American Missionaries had established themselves even in Constantinople, had partially revealed this darkness and ignorance to some , both Armenians and Greeks in Turkey. It required only the opening of Mission schools , from 1840 to 1850, by men and women apt to teach, to excite profoundly among all races of the population that passion for education which steadily gaining force, in the last twenty five years has swept away ancient prejudices, has modified radically the intellectual atmosphere of every sect in the country, and has resistlessly forced the American Missions to abandon thought of limiting the direction of their efforts to one method of evangelistic work; giving an extension at first not dreamed of to their educational enterprises.

The idea of cultivating noble Chrirtian manhood by Christian education as well as by Christian preaching, is the Missionary idea of the end of the nineteenth century. But if education is to cease at the end of the school course it can hardly fail of being a curse to those whose minds it has just aroused from lethargy. If the activities of the mind are not continuously controlled by good, they will revel in evil. The children in Christian families, the pupils in Mission schools, even the old men and women who have perhaps been touched by the spoken word alone, have suddenly learned that there is such a a thing as reading, and that it is good. They have found that the tree in the centre of the garden is the tree of knowledge of good and evil, and they must and will partake of it. They see that their manhood and their life depend on reading. Even those who give their main attention to close study of the Bible, expecting to work out for themselves the application of its principles to practical questions of life, are sure to seek recourse in some form to the treasured thought of the nations and to the experience of the church fhom the beginning. From the Missionary point of view, the first element of the opportunity of the age in Turkey is this strange, passionate outburst of the desire to learn, which leads people who were until a few years ago sunk in dense ignorance, and who even now distrust Western religious ideas, to reach out instinctively toward the West for its stores of knowledge and experience.

But if we ask how these half-enlightened peoples are to supply these cravings and these needs, we are confronted by a new element of the problem.

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The Armenian race has been without literary life since the sixteenth century. Until within fifty years, the only idea of books for general circulation, found among Greeks or Armenians in Turkey, has been that of reprints of ancient church writings or of equally ancient primers for learning to read them, together with an occasional compendium ~~compiled~~ prepared with the thought of compressing universal knowledge into a single handy volume of from 200 to 300 pages. There is today a beginning of a renaissance of literature among both Greeks and Armenians, but it is uncertain and groping in its aim, and has as yet produced no writers capable of venturing beyond translation, compilation, or at best feeble imitation of illy chosen French models. Moreover it is hampered by the necessity that the writer first consider what gain his effort ~~will~~ will bring to his purse. It is safe to say that the native publishers of Turkey during the last fifty years have not issued in all languages put together a dozen books possessed of power to suggest thought, or to incite to high aims in life, or even possessing sufficient human interest to stir noble emotions. Original native writers are still chained by the scholasticism of the middle ages except where they boldly plagiarize Rousseau or Voltaire, or slavishly copy the gilded vice of Zola. It is not then a wonder, that these awakening minds which demand books to read, are promptly attracted to books prepared by foreigners in their languages, provided those books are both quick with thought-throbs, and pure and elevating in tendency. And while things are at this pass; while native literary effort is still unable to choose worthy aims, and still but half awake to the elements of its own power, the schools of all grades and all nationalities are constantly pouring forth new multitudes of young people in whom the passion for reading has been so far aroused that they will read whatever is set before them, ~~what which~~ that possesses intrinsic vigor, whether the book is for life or for death.

Where in all the history of Missions has such an opportunity been offered to the Missionary as now presents itself in Turkey ! First, we have the uprising of the people in intellectual awakening, and secondly we discover a pause while the native leaders of the people are trying hastily to equip ~~the~~ themselves for the duty of giving direction to the development of the people thus aroused to demand culture. During this pause, on condition that they can put living ideas into native dress, the American Missionaries have the fullest liberty, as well as the truest ability to occupy the minds of these peoples by a Christian literature which shall tend to give permanent direction to the development both of the multitude and of their natural leaders.

Turning now to the use which is being made of this unique opportsnity by those who control that single publishing establishment of the Turkey Missions which we have seen at the Bible House at Constantinople, we find no sign of the fiery activity which the occasion so loudly demands. In this ~~day of wider opportunity, and of more pressing~~

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day of wider opportunity, and of more pressing calls for the forceful application to the daily problems of these peoples of the tremendous power of the press, the printing apparatus of the Missions is crippled for lack of funds! In place of six Missionaries who twenty years ago composed the Publication Committee, three only are now assigned to that work. In place of $26.000 then annually at the disposal of the Committee for the work of publication, an allowance of less than $9.000 is now available. Meantime unprincipled men have found that there is gain in the issue of the pander's literature and they are increasing their ventures in this field. At a time when as never before the need of attractive and useful books is felt in Turkey , the members of the Mission Publication Committee seem doomed, by the failure of funds, to stand by like dumb dogs, while the enemy comes in like a flood to fill the place prepared by Divine Providence to be occupied by a pure and inspiring Christian literature !

It is for a remedy for this humiliating state of affairs, ere it is too late, that this paper makes appeal. Funds must be provided to maintain at its highest efficiency the Publication work of the Missions. The equipment for publishing in all native languages which languishes at the Bible House at Constantinople ought to be used to its fullest capacity, and that instantly and with unrelaxed perseverance , to place before these hungry minds, food which shall ensure their growth into a higher and a Christian manhood. There should be no veiling of the issue; no failure to see the eternal importance of the present opportunity. We look with pride upon the educational system of the Missions of the American Board in Turkey, for without being sectarian the Mission schools are uncompromisingly Christian, and as in the field of publication, so in the field of education, none in Turkey but foreigners and those trained by them, are at this moment qualified to choose the lines of culture which shall attract, shall be of practical benefit, and at the same time shall form high, strong types of character. But it must not be forgotten that, except perhaps in the case of the highest educational institutions of the Mission, where students gain a working knowledge of the English language and literature, to accept into the Mission schools all who come with money in hand for tuition; to teach them rudimentary principles of Christianity; to arouse their minds to the beginnings of activity, and then to turn them loose in a country which has no healthy literature to foster their continued culture, is worse than useless. It is almost a sin against God thus to stimulate young minds and then to leave them to occupy themselves with what they can pick up for themselves; and to do this knowing that what they will most probably take in hand will be the rejected remainders of the literary garbage heaps of France. Commonsense as well as

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regard for that Savior who thought it not too much to give his life to save men from just such corruption, demand that these poor souls be provided with the food which good and ~~attract~~ stimulating literature can attract them to assimilate.

Every Missionary knows that in proportion as he is able to choose appropriately and sell widely the books in native languages issued by the press of the Missions or even the weekly newspaper published by that press, he is finding means to use one of the most irresistible instruments of his equipment. For the action of this instrument is not arrested by distance nor by sleep, nor by carking care. These books are the silent preachers of the Missionary force, and they have often accomplished that which the Missionary himself in person has tried in vain to bring about. In both the Armenian and the Greek churches bishops and priests, who would refuse to listen to the teachings of the Missionary, study their Bibles with the aid of Commentaries and hand-books issued by the Mission press at the Bible House, and preachers who would not for worlds ~~admit~~ confess evengelical leanings, have many times delighted their congregations with sermons extracted from the collections issued by the same press. Even Mohammedans, appreciating the power as a weapon agaist modern materialism of a Natural Theology issued by the Mission press, have expressed regret that their own wise men had not the ability so to set forth truth. By the influence of these books studied in their own homes, the mongrel populations of the Ottoman Empire are becoming permeated by Biblical knowledge, and their consciences are being illuminated and their motives of action elevated by Biblical precept and appeal. The issues of the Mission Press are effective in many directions when there is opportunity for serving the wishes of the Lord Jesus Christ by generalizing Christian culture through the judicious publication of attractive and elevating ~~literature~~ reading. Such an opportunity now exists, but it will not occur again if the rubbish mongers are allowed through apathy or our lack of foresight to secure control of the book markets of Turkey. The failure of adequate funds for publication at Constantinople constitutes today a crisis in the history of all the Turkey Missions. According as pure stimulating books are given to the people of this country or withheld from them, this crisis will be decided for or against the full success of all the Turkey Missions in all branches of their work.

Let not the men at the Constantinople Bible House be forced to abandon their position through a failure to realize that the power of the press in the Mission field is a force co-ordinate with the power of the pulpit, and superior to the power of the school, because it is more continuous in action for the enlightening and the development of men. Let funds to endow and carry to the fullest efficiency this publishing establishment of the Missions in Turkey be poured into the Treasury. Let the work of the teacher and the preacher ~~be extended~~

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er be extended, and made to sink more deeply into the soul by ~~the~~ Sunday school books for the children; by practical applications of Christian ethics for the inspiration of those eager to overcome the obstacles of every day life; and by devotional books of food for the spiritual culture of all, issuing fresh and sparkling in unceasing sequence from this press to which the people now look almost in vain. There is no question as to what the Lord Jesus Jesus Christ would do with this press, if today were the time of his personal ministry in Judea.

When the foundations of the Bible House at Constantinople were laid the removal of the surface soil revealed the broken walls of a Christian church built on that site 1400 years ago. Upon the foundations of that ancient church edifice rest a part of the Bible House walls today. The site is holy ground, consecrated by the prayers of the Christians of ~~the~~ that sixth century, which sent its Missionaries to heathen Britain in the West, and to Central Asia and China in the East. Is it an accident, think you, that after all these years the prayers offered in this old church for the coming of the Kingdom have begun to be answered by the establishment again of witnesses for Jesus Christ upon this very spot? There are no accidents in God's administration of his Kingdom. Then the Missionary century of the hoary past joins its plea to the present Missionary century, for Christians everywhere to rally to the effective endowment with sufficient means, of this Mission publishing work, which is rooted in the broad principles of Jesus Christ himself, even as its material habitation is established upon the rock-like foundations for Christian service laid by the earliest colonies of his followers in this city.

In behalf of the Committee on the Press of the W. T. Mission

Henry Otis Dwight

Constantinople
May 23, 1899.

Report of Marsovan Station

Seldom, if ever has the space of about a year brought more of change and disturbance to our missionary force, than that experienced of late. In July 1899, Mr. and Mrs. Riggs left on furlough. Miss Willard had gone some weeks previous. Miss Gage, principal of the Girls' Boarding School, was already absent, in ill health. Miss Nason came to us for a year, as a loan from Cesarea Station. Just before the close of the school year, Dr. Carrington came so near breaking down with excessive surgical work and other care, that he was obliged to leave with his family, for three months rest and change. Still, the regular work of the Station and all its institutions has gone on with little disturbance, except the temporary closing of the hospital. All rejoice over the appointment of the young missionaries to our station, Mr. and Mrs. C. J. Riggs and Miss Mary Ward.

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Report of the Central Turkey Mission for the year ending June 14, 1899

It may be remarked by the way, that Marsovan has become emphatically an institutional station, having, within the grounds pertaining to the College, the Home for Younger Preparatories, the Girls' Boarding School, the Hospital, the Boys' Orphanage, the Girls' Orphanage, and the Self Help Industrial Department. These institutions make the centre of activity for the whole field. Where so great a work is carried on, division of labor seems indispensable: we have it in fact, as far as practicable. But the principle cannot be carried out here as fully as in situations where immediate assistance is available in case of need in any department. While details are left to departments, all are under the necessity of taking interest in, and holding council with all departments. This involves care and strain, but it is unavoidable.

The Work in the Field

Brief statements only can be made. There are discouraging aspects, no doubt, but the great fact of progress is beyond question. The influence of the evangelical people in different communities is out of all proportion to their numbers. We are sometimes pleased to see a little company of Christian men and women leading, and giving character to a city.

Of the Marsovan church we may say that it is increasing in ability and stability; that it is developing the spirit of benevolence in a gratifying manner, that it shows every sign of permanence as a witness for the Truth. During 1899 the Protestant community gave more than a thousand dollars for the work of our Lord, in its various branches.

Amasia is following in the same line. Though, five years ago, the

ruined, it has sprung up anew, under the influence of a sincere and earnest pastor, and is now more promising than ever before.

At Vezir Keopreu, while the development in benevolence is good, and the congregation large, the condition is not what it should be in other respects: spirituality is at a low ebb. The present pastor is advised not to continue there.

The church at Samsoun is in a happy condition, in some respects. The community has made a great effort, and rebuilt its house of worship which was showing dangerous signs of collapse. They now have by far the most neat and pretty church in our whole field.

The church at Kapou Kaya is in a sad condition. The community has been oppressed, almost to extinction, and depleted through most unjustifiable proselytism, in connexion with the outrages of fanatical immersionists. Still,

a new and earnest effort is being made to consolidate and strengthen the good elements and go forward.

At Herek there is a condition of Christian life and activity which is very delightful. While deprived of a pastor for years, they held on and grew. There is great sincerity and unity in that place. They now have a capable and earnest preacher, and are a situation calling for the organization of a church. There is promise of a new work among the Greeks of surrounding villages.

Fatsa is very much awake; there is no room indoors for the crowd gathering to hear the gospel. The community lost their place of worship some years ago, through the persecution of the Orthodox Greeks, but are now entering, heart and soul, into the project of building another, for which they have bought a piece of ground. They ought to have $800 help.

living on thirty cents a day, clothing and all, with houses so cramped, that one of our number, entertained a-mong them of late said that, "if his head were removed, his neck would rub against the ceiling!" yet giving sums of $20, and $25. for the new church.

Unieh holds on its way — a little but influential community, which has furnished a College professor, two preachers, three teachers, and a Christian doctor.

Derekoy has no pastor, but goes right on, intending to evangelize the twenty six Greek villages in its vicinity.

Zille is fairly prosperous: the people are pleased with their pastor.

Anatolia College.

For fuller statements concerning this institution and its counterpart in the Boarding School for Girls, we refer our friends to the Report and Catalogue of the twin schools lately published (as it is every year) at Boston.

The progress during the last College year is most decided. New enlargements have given great relief as to accommodations, though another building will be needed almost immediately. The whole number of pupils, including the preparatories was 238 the past year. A great many applicants were rejected, as they will be the coming year, though we accept 250. There is much increase of enthusiasm in the college, and for it, in neighboring cities and towns. In some places it amounts to an outburst. For instance, in Samsoun, just visited by us, we are told that twenty or more new students, all Greeks, are preparing to come in Sep-

tember - paying in full the charges now made. The opportunity for growth in this college is almost unlimited — limited, in fact, only by its purpose, which is Christian leadership in Asia Minor.

If friends abroad will give us some buildings and the endowment of three or four professorships, the College can then meet the rest of its expenses through the income from students, from whom we are receiving payments for board and tuition to the amount of nine thousand dollars a year. It will be a sad thing if information concerning this powerful institution does not reach the attention of our friends in the West, and a marvel if, after receiving ~~attention~~ information, they do not take hold of the matter efficiently. We are happy to state that some land vitally important to the college is now secured to it, but considerable financial help is a urgently

needed the present year. The religious influence in the college is strong, as it has been from the beginning. The impression made by the teachings of Christ seems to be cumulative to the end of the course, so that the graduates are fermented with, and moulded by them. While it is so — while the Master is with us, the call to go forward is as distinct as any call can be, and the call to our friends to stand by us is equally distinct.

The Boarding School for Girls.

The number of pupils increased, during last year, to 183, and will go on increasing if permitted. The room afforded by the large, new building is now crowded, and more is wanted at once. The spiritual influence in the school is such as to leave an indelible impression upon the pupils. The Kingdom of God is first and foremost always, and the evan-

gelical tide is strong. The Ladies of the Woman's Board have nowhere any work more fully in line with their great purpose than this, and they will do well to support it strongly and generously.

The workers in this school are heavy hearted and heavily burdened with the ill health and absence of Misses Gage and Willard, and glad of the appointment of Miss Ward, but they need other assistance also, and at once. The work is too excessively taxing for the force, and new breakdowns are imminent. The help given by Miss Cull and the loan of Miss Mason by Lesana Sloton, both very efficient teachers, have been the salvation of the school, in the absence of the two Ladies now in America.

The Hospital

Owing to the absence of the physician in charge, a full report of the hospital cannot be furnished, but there state-

ments can be made — During most of the year, from twenty to thirty beds have been occupied by patients. A great amount of surgical work has been done, with remarkable success, on aseptic principles, and a very strong influence is being exerted on the people of the region, Christian and non-Christian. This instrumentality is an indispensable one in the prosecution of such a work: the power of it is as impressive as the mercy of it.

Near three fourths of the expenses of the hospital were met during the year, by the payments of patients. It would pay better financially if we took only well-to-do patients, rejecting the poor, but that would be denying our Christian character.

This hospital must be heartily supported for certain branches of our work there is no other instrumentality like it.

The Orphanages

In the boys' orphanage there are 65. These boys have proved remarkably bright in their studies. All over 12 years of age are learning trades, and are successful. There are 10 young shoe-makers, 8 tailors, 9 carpenters, and 6 weavers.

The spiritual work among the boys is fully as hopeful as the intellectual and the manual training. Their prayer meetings are such as would warm and win any Christian heart. As suitable places are found for the boys, they are gradually sent forth.

The girls are 42 in number. Many of the older ones have been sent out. Seven have gone into the Boarding School to be trained as teachers. They have greatly improved in the orphanage, under training. Many of them have learned to weave. They have regular lessons, and make good progress.

The Self Help Industrial department is in the full tide of success. It has attracted the attention of commodores and other gentlemen on the sea board, and more orders for furniture than can be easily filled are coming in. It is essentially self-supporting.

We close our year's work weary, but happy.

In behalf of the Station

C. C. Tracy

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Report of Sivas Station - 1899

We entered the year under the shadow of the great loss our Station had just sustained thro' the death of Mr. Hubbard. It required some time to recover from the shock and readjust ourselves to the new condition of things, but in May Mr. Perry made a tour to Zara, Enderes, Karra Hissar & Tamzara. During 1898 we had received numbers of earnest letters from Tamzara entreating us to come and organize a protestant church there. Mr. Perry sent a Colporter to investigate matters in Karrahissar and Tamzara, and to preach among the people for a few weeks. The Colporter's report - made in Sept. '98 had been favorable, but eight months later Mr. Perry felt the necessity of looking the ground over, himself. Being encouraged by the evident sincerity of these poor and humble brethren - Mr. Perry sent a young teacher in the summer to quietly begin a school in the family of one of the most favorably circumstanced petitioners - as a test. A little later a lay-evangelist was sent to spend six weeks - partly in Enderes, and partly in Tamzara. He was soon requested by the Commissioner of police, in Tamzara - to leave the place. The request was made in such a very kind and polite way, however, as to allow our Evangelist two weeks to get out of the town, and that two weeks covered all the time he had to spare for Tamzara. Mr. Perry took very careful steps before sending the next man, and insured himself of the friendly attitude of the Pasha in Sivas - and acting upon the advice of this official, sent another man to take legal steps for the transfer of all those who desired to become protestants. Meanwhile this lay-preacher was to domicile himself in a hired house in Tamzara, and there conduct daily "family worship." The Gregorians were on the alert, and by their intrigues prevented him from hiring a house - no man there daring to rent a house to him. The brethren

filed their petition for the transfer of their names from the Gregorian to the Protestant Register, and it was sent to the local government. Our lay-preacher remained a guest in a family, awaiting official action. On June 9th Mrs. Perry returned from Annual Meeting, it being the first one she had attended in Turkey. On June 17th the Girls' Swiss Orphanage in Sivas was visited by a powerful Village-Shepherd dog affected with the rabies. He instantly attacked a group of some forty or more of the little girls who were playing in the garden, while the older girls were scrubbing the floors of their buildings. This furious animal seemed bent on the destruction of every child in the group. He tore with his terrible teeth, the dresses of more than twenty of them, in rapid succession springing first upon one, then another. The screams of the imperiled children brought their youthful teacher to the door. Seeing their danger Elmas Manoyan rushed out and attempted to gather the children into the house. She succeeded in rescuing all but the hindmost girl - who was dreadfully torn by the cruel fangs of the dog. Single handed, and with not so much as a club - she fought that furious creature till she got the child out of his mouth, and fairly flung her thro' the half open door, herself following with a bound. The dog attempted to do the same. With a tremendous effort Elmas slammed the door, catching the head of the rabid canine - who had his revenge by biting the hand of Elmas, before they could shut him out. It seemed that our local government had just received orders to send all such victims to Constantinople for treatment a-la Pasteur. and thus it came about that Mrs. Cubbard found herself compelled to make a journey to the Capital. She was accompanied by one of our native helpers, and another man - the father of a little boy who had also been bitten by the same dog, just before he bounded over the

wall into the orphanage yard. The treatment was successful, and after an absence of forty days the party returned. The children and teacher were in good health - but Mrs. Hubbard. She considered her indisposition ~~slight~~ temporary, and began treating herself. In a few days her condition became serious, and a little later - critical. For some ten or twelve days we were sadly in doubt as to what the end would be, but our ever-merciful Lord spared us the trial of having to part with her. At the end of three weeks she was laid upon a bed in the bottom of a carriage and brought out to our summer encampment, in a valley about an hour's walk from the City of Sivas, where the other members of our American Colony and their guests were tenting. The first week of Sept. we returned to our homes, and Mr. Perry hurried off to Tokat - where a new preacher and a new set of teachers were just installed - much to our satisfaction. Mrs. Hubbard was slowly but surely recovering, and trouble was brewing in Guerun for her - where the Gregorians had determined to make a desperate effort to get control of our orphanage there. As soon as Mr. Perry returned from Tokat - and while still weak - in response to a telegram from our Native Pastor in charge of that orphanage - Mrs. Hubbard started for Guerun. Arriving there she decided to close that orphanage. Action and decision were almost simultaneous, and before the Gregorians realized what she was doing, nearly every Gregorian orphan was lodged with his "nearest of kin" - according to the Turkish law. This so dazed the Gregorian priests and leaders that they could do nothing more - notwithstanding - before sunset of the same day a number of the children sent out - were back again -, and very soon almost all, without an exception, found their way back, and were promptly taken in - again. The Guerun Gregorians learned by this lesson that the American Missionaries control the orphanages; and since

Mrs. Hubbard's visit - peace has reigned - the Gregorians have sought reconciliation. On Oct. 10th Miss Brewer arrived from America ~~to our~~ This was the occasion of great comfort to us all. Before the end of the month, she set off on an evangelistic tour that included Ashodi, Derende, Guerun, Karra Eoren, Mangaluk and the groups of Tonoz villages. Mr. Perry joined her in Guerun in Nov. - and together with Miss Linder and the native pastor's wife as hostesses, they partook of Thanksgiving Dinner. On account of his financial report - Mr. Perry remained only long enough to attend to business in Guerun, and with Miss Brewer - afterwards visit Karra Eoren - Mangaluk and one other village. Then calling the Colporter from Sivas to accompany Miss Brewer in her further visits, Mr. Perry returned to Sivas - about Dec. 12th Storms setting in - Miss Brewer and the Colporter returned by the snow-paths - reaching Sivas the day before Xmas.

In Sept. Miss Stucky conducted a company of orphans from Sivas to the "model-farm" near Amasia - a German Plant - under the patronage of our esteemed friend - Pastor Ernst Lohmann. Mr. Stucky remained there the guest of the Supt. Mr. Koehnline, about a month - much to the great comfort of both himself and wife. She found plenty to do while there - they having no House-mother just then. She returned in her usual excellent health and spirits. A few days afterwards, the Matron of the Girls High and Boarding School was taken ill, Dr. Zalecki pronounced her malady to be cancer, and ordered her off to Marsovan for a surgical operation. Dr. Zalecki himself was in need of surgical treatment his throat being in a very serious condition.

Mrs. Zatecki 2nd spell accompanied her husband and Miss Zenger accompanied the matron and her eldest daughter and all went to Marsovan where Dr. Carrington's kind aid was sought. He treated both cases, and after five weeks, leaving the Matron still in the hospital - Miss Zenger and Eliza returned to Sivas. Dr. Zatecki soon followed - having been greatly relieved. The matron was obliged to remain three months. We would record our gratitude to Dr. Carrington and the Missionaries in Marsovan for their kindness towards the afflicted ones of Sivas Station who have gone to them for medical and surgical aid. We are grateful indeed for the hospital there in which so many have been relieved, and hope that in the near future, Sivas may have one as well equipped.

On the 14th of March, Mrs. Perry and Miss Stucky started for Guerun. As the roads were impassable for wagons beyond the first day's travel, they mounted horses native style, and set off, reaching Guerun at sunset of the third day. On the last mountain slope they found the snow so deep that they were compelled to dismount and walk for quite a long distance - as the horses were unable, with their riders mounted, to flounder thro' the deep drifts, the crusts of which were too much softened to bear the animals or persons up. Warm indeed was the welcome given - on the eve of March 16th - by Miss Linder, and the Native Pastor and wife - to the weary travelers. After a week's stay, during which time Mrs. Perry visited the schools of Shoghoul and the orphanages in the more central ward of Guerun, Mrs. Perry returned to Sivas via Manjaluk.

She reached that village Saturday, about noon and remained until Monday morning - among the dear people of that sadly impoverished village. On Sat. - just after lunch, three native Gregorian women came into Mrs. Perry's room, and gathering close to her feet, began to ask questions in reference to spiritual things. This gave the much coveted opportunity to bring out, and open the Bible. Other persons came in, one or two at a time, and without disturbing the teacher, quietly sat down and listened also. Before Mrs. Perry was aware of it - the room was comfortably filled and for three consecutive hours the lesson was continued. One of the closest listeners was her zaptieh, a Turk who had accompanied her from Gueran. When sunset closed the meeting, Mrs. Perry stole quickly away from the crowd - for dinner, and a little rest - with the native teacher's family. Scarcely however were the family seated around the table, when some of the older brethren came in, and began to pour out their troubles to the tired missionary. The people were in great distress - because the Government tax-gatherers were in town, demanding the special tax on sheep and goats. In case the owners could not produce the money the collectors would seize and carry off the lambs, at their own prices. Butchers who go from village to village in the Spring-time, buying lambs at reasonable prices, were not due in Manjaluk for two weeks, and there seemed no way out of the danger of having to part with their yearling lambs, for half their value. This was indeed a great trial for the poor brethren of Manjaluk, who are but just beginning to recover

themselves from the terrible looting they had suffered in 1895. Mrs. Perry, too weary to think just then, but remembering that there were between two and three hundred orphans in Sivas who needed wool and meat too - she offered to take their lambs at the same price the Turks would give - which offer was naturally most promptly and rightly rejected. Not being versed in such matters as the proper prices for lambs, Mrs. Perry ventured no further proposition, but when solicited to lend the brethren money to pay their taxes - answered in the negative - emphatically, and soon after dinner - bade all good night and withdrew to her own room. Early on Sabbath morning "a great while before it was day", Mrs. Perry was awake, and looking unto the Lord for guidance, was minded to send her zaptieh to the tax-collectors and politely request them to allow her to worship with her people in quietness that day - as it was the Christian's sacred day. Her request was granted and no man's lambs were molested, during the entire day. Mrs. Perry had opportunity to have a meeting with the sisters not only, but to speak to the Sabbath School, and the entire company of church members and others present. She counts it one of the best days she has ever had in Turkey. The people listened as if hungry for the Bread of Life - and responded with a heartiness that was unusual. On Monday morning - being anxious to get an early start towards Sivas - Mrs. Perry awaked - long before daylight, and quickly arose and began making herself ready. Soon there was a tap at her door - and a poor woman came in to tell - how all the night she and her husband had been sleepless, because a creditor had

come demanding the payment of a debt of two pounds, and they had been unable to sell the native cloth they had in stock - therefore were not able to pay. Remembering that orphans - of whom there are plenty in Sivas - could use such cloth - Mrs. Perry asked for samples - and finding the goods suitable - bought enough to doubly pay the debt - and this woman and her husband were made happy. Mrs. Perry then attempted to eat her breakfast - but was so interrupted by the poor brethren who were being oppressed by the tax-collectors - that it was not until she had bought twelve lambs - (many of which were brought to the table for her to inspect) that she could free herself sufficiently to finish her breakfast and get ready to mount her horse. She paid them the butchers' price, having ascertained what this was, and rode away under a "shower of blessings" from the greatly relieved people. Two days' ride and Sivas was reached. It was necessary to replace the teacher of the Manjaluk Girls' school - with another from the Girls' High School of Sivas, but this young girl could not go without a proper escort. Nobody else being available - Mrs. Perry after resting one day in Sivas, remounted her horse, and with her young teacher mounted on an old white donkey - again set forth towards Manjaluk. The same Turkish Zaptieh who had come from Suerun took charge of them, and in two days - all were safe in Manjaluk. Another Sat. and Sabbath crowded full of visits to the sick; relieving the most destitute of them - teaching - praying, helping by advice -

and the days soon sped. On Mon. a.m. - she found herself compelled to buy four more lambs, and two little lots of land - to help the most impoverished brethren out of great straits. This so encouraged the people - that they gave back into her hand as a thank-offering one tenth of the money she had given them for all the lambs and land, and this she used to relieve the family (in their midst) of a poor brother who had gone to Marsovan to find work, but had not yet succeeded. Besides this - the brethren promised to begin laying the foundation walls for a chapel - their own having been lying in ruins since Nov. 12th - 1896. This work they did begin, and have wrought with a will - that little company - and we hope they - having a little aid from us - may soon complete that much needed building. Relief work has had to be continued thro' the entire year in many special cases - there having been a great deal of sickness in Sivas. Four thousand children are said to have died in the four consecutive months - from Nov. to March. Many of our orphans have been ill - and one in Gnerum, and two in Sivas have died.

Mr. Zatecki, ably seconded by his most estimable wife has had a year crowded full of hard work - mostly for the destitute. He is greatly worn by his over-work, and weakened by a serious malady of the throat, from which he constantly suffers.

Because of the presence of our esteemed friend and Consul - Mils A. Jewett, Mr. Perry - contrary to the rule

that has prevailed in our Station, thro' all previous years (when there were two missionaries) has left the City of Sivas - i.e. the two missionary families - for four tours, during the year. Dr. Jewett is far more to us than a political agent of the U.S.A. Government. He has not only been our adviser in sickness - but has been as a brother - for days and nights - remaining in Mr. Hubbard's house, during the last illness of that lamented associate. Mrs. Jewett was always with him, and we never can forget - or cease to be thankful to them for their tender offices. We esteem it a special blessing to have the presence to Dr. and Mrs. Jewett in our little Colony.

Were ~~he~~ our Consul not the gentleman and brother that he is - Mr. Perry would not have been able to make a tour during the year. Mr. Perry's last tour was made between Apr. 25th and May 3rd. He was accompanied by his wife, and they had but a few days together in Tokat - including a Sabbath. A communion service was held, and Mr. Perry baptized a babe, and a recently converted Jew. Dr. Barnum and wife and daughter from Harpoot having overtaken Mrs. Perry at Tokat - she bade Mr. Perry good-bye, and according to previous arrangement - joined the Barnums and started on her journey to the U.S.A. - via Switzerland.

Mr. Perry - by faith - broke the ground for a new parsonage in Tokat, and then went back to Sivas

By the foregoing - it will be seen that all of us have done some travelling during the year. Miss Slucky visited a number of villages - in order to gather the last thirty of the sixty five additional orphans, that the increased benevolence of the Swiss people gave us permission to take. She and Miss Zenger in Sivas, and Miss Linder in Guerun, have devoted themselves to this orphanage work. It has also absorbed Mrs. Hubbard's time and strength to the last degree. Miss Brewer has given herself to the Girls' Schools and evangelistic work for women and girls in their homes.

Mrs. Perry has had to do with the Girls' Boarding school, and the destitute sick - (and orphans, during Mrs. Hubbard's absence.) Mr. Perry has had all the Boys' schools, ~~and~~ Sivas to look after - the Sunday School and the Church - still pastorless. He has also superintended the Cabinet shops of our Normal school, and the orphans - the latter until Jan. 1st 1900. Besides these things, the care of all the Outstations' work has fallen upon Mr. Perry except that in Guerun pertaining to the Swiss Orphanage. In taking a panoramic view of our out-stations - beginning at Tokat - we see great reason for encouragement at that place. The Schools are in session - thro' the efforts of the Congregation - aided by our dear friends Prof. & Mrs. Harris of Cambt. Eng. The Church is greatly comforted in having a preacher of their own choice - and the Young Men's class is

enthusiastically studying the Scriptures. In Guerun everything is going on well with the exception of our native Pastor's being over-worked, as is also Miss Linder. Schools are well attended, and orphans giving promise of good development. ~~Of~~ Manjaluk, we can say ~~of~~ as we can of Tokat - the out-look spiritually, never better - tho' our brethren there are very very poor. In Karra Euren there has been a petty quarrel between the school-teacher and some of the brethren that has been temporarily injurious. In Divrik - the people seem to be "holding their own". Our young girl teacher in Tamzara and our lay-preacher were not-able by all that our Pasha did in Sivas - to begin their work. The Tamzara brethren that filed a petition to become Protestants were confronted with a lot of financial charges - by the local Govt. - among other things ~~was~~ a number of dead men's ~~tax~~ back-taxes to be paid. Being poor, they could not do it - so no transfer of names was made - and our teacher and preacher were sent to Enderes. The Gregorians attempted to baffle them there - but failed - and they have continued their work unmolested until the present. Notwithstanding the disability entailed upon the Sivas Ch. by having no pastor - we have new additions to the membership and a deepening of spirituality as is evidenced by increased benevolence as well as by activity in prayer meetings and church work.

In reference to our Educational work there has been a marked improvement - along all lines.
Our Boys' High and Normal School never has been in a better financial condition than now - and its standard of scholarship has been raised. The orphans are developing well under the faithful labors of Mrs. Hubbard and the Swiss Ladies, aided by their Native helpers. The "100" day school orphans under Mr. Perry's care are doing fairly well - some of them very well. In Sivas City alone we have 782 pupils. Of this number - 453 pay tuition which amounted this year to 97 4/100 £t.
The entire contributions of the Station have been as follows -

For Church and Congregational expenses		85 41/100 £t.
" Educational	"	168 03/10 "
" Home and For. Missions	"	13.01 "
" Repairs and local poor -		27.36 "
	Total	293.81 "
Against this the Amer. Bd has given	—	327.73 "

Forty three new members have been added to the Church - and thirty nine native helpers have been employed. We see no cause for discouragement - but we do sorely need enlarged appropriations. In Sivas and Tokat we are greatly cramped for school-room space.

We need a parsonage in Tokat. Guerun, Dirik and Manjaluk need helps to rebuild their ruined chapels. Sivas needs new accommodations for both Boys' and Girls High Schools. We need money for the Ordures work - as the lay-preacher at work there this year is supported by a gift from Eng. - which we have no hope will be repeated next year. Niksar needs a Greek preacher to look after the neglected Greeks in that city and its group of outlying villages. An Evangelist is needed - for the ninety Armenian villages belonging to our station. His family might be stationed in the City of Sivas. The Tokat Boys' School has been aided from Eng. We are profoundly grateful to the friends in Eng. Switz. and America, who have so faithfully and substantially supported us - in many lines of our work. We are grateful for the help that has come to us thro' the regular channels of our Board - and now we submit for the endorsement of the Com. ad. in - a plea for permission to be allowed to solicit money for the "needs" herein mentioned. We are hopeful that two new helpers will be sent to us soon from the U.S.A. - and a preacher for the Sivas pulpit

has been found in Marash, who intends D. V. to come to our relief in July.

Dr. Zatecki and his faithful wife have rendered great service to the destitute widows and orphans, and also helped much in our orphanages.

We are grateful to the Lord for the sustaining grace that has upheld Mrs. Hulbard thro' this first year of her sad bereavement, and for the rich blessing he has added to her work and ours.

We are a stricken little band, but in all our sorrow - The Comforter has continued to abide with us. We would record our gratitude to God - for His wonderful goodness, which has enabled us to see "Our Father's hand," and helped us in the darkest hours to rest in Him.

Sincerely Yours -

Mary E. H. Perry -

For Sivas Station.

Constantinople - May 25th 1900.

SMYRNA STATION

Smyrna June 12th 1900. 1

ANNUAL REPORT. 1899_1900.

The year now under review has differed but little from the previous year in the general aspects of the Gospel Work in the Smyrna field. Very marked progress cannot be reported in any department, yet it is something, in a time like this, when pinching poverty prevails, and men's hearts are failing them for fear of coming evil, to be able to report encouragement of any kind.

To the missionary force we received one addition in the coming of Miss Clarabel Platt, who arrived at the station in the Autumn, to be connected with the Coll. Inst. for Girls. Mr. Mc Naughton left us on June 28th for a furlough in the home land, and we expect him to return with his family in the Summer or early Autumn, Mr Mc Lachlan and family whose absence we reported last year, arrived on their return, Aug. 29th.

The health of the Station has been uniformly good, though several have suffered from more or less severe temporary illnesses.

In Smyrna the Evangelistic work is every way encouraging, The preaching of the Word in Armenian, Turkish and Greek, has been continued without interruption through the year, though with ever varying congregations, as is the case with other sea-port towns.

Our report of the Out-stations must be brief, and we wish it were more encouraging, for in neither one of these is there any marked progress visible. We have regarded Afion-Kara-Hissar as the most hopeful, with its large population of Armenians, with their exceptional interest in the matter of Education, and the spirit of inquiry which has prevailed among them,

May 1899 - May 1900.
Recd June 19 1900

but a dark shadow has fallen upon the work there. Smyrna On Sunday Mar. 25th the preacher was called by the Mutesarif or local Governor, and ordered to suspend his public services till he could present a formal authorization from the proper officials. The sad news was telegraphed to us, and we lost no time in putting the matter into the hands of Mr. Boyagian, our Protestant Representative before the Government at Const'ple. He at once made representations to the Minister of Justice, with what results does not yet appear. More than two months have now passed, and no word of encouragement is yet received. This prohibition doubtless arose from the opposition of a few wealthy Armenians, who have much influence with the Turkish officials, and whose antagonism to the Protestant work has long been apparent.

We are hoping that the Word will soon be unbound and have free cours there, but we are not without some fear that this may be only the beginning of prohibitions, which we shall be utterly powerless to prevent.

As is well known, there are a large number of Out-stations in Turkey, in precisely the same ~~proportion~~ position, and where the Gospel work may, with equal right, be suspended, and unless this prohibition can be soon removed, we fear that more will follow.

Of Bourdour there is nothing new to report, and there are no discouraging features in the work, except the fact that but little progress is visible. Of Magnesia about the same may be said. Last year we reported a change of preachers, and now another change must soon be made, unless as a matter of forced economy, we shall leave the field vacant for a time.

The present incumbant has been invited to be a teacher in Anatolia College. beginning with the next school-year. Magnesia and Ak-Hissar, (Thyatira) have long been discouraging fields, showing but poor returns for

the labor and expense given them,and it is a serious question,how long such fields should be aided by the Board. Ak-Hissar has been vacant since the preacher left a few months ago,for Fatsa,an out-station of Marsovan, on the Black Sea. Aodemish is in a more hopeful condition,though here ~~th~~ there is but little increase in numbers. The church members are reliable persons,men and women of influence in the community,and good seed is bein constantly sown,which we trust in due time will bear fruit.

The Educational work of the station is largely confined to the city of Smyrna. At @fion-Kara-Hissar we have not been able to secure a permit for a school,though we have made repeated and strenuous efforts in that direction. In Bourdour the school has been suspended for a time for the teacher to pursue her studies in Smyrna. In Magnesia we have two schools,one for Boys and one for Girls,besides another under the direction of the Greek Evan.Union. In Aodemish we have a small but excellent school.

In Smyrna the Collegiate Institute for Boys is yearly making progress. It has 185 pupils and is much cramped for want of room. At the close of the present school-year,six pupils will take their diplomas,of this number three are Greeks,two are Jews,and one is an Armenian. Another American teacher,a Mr Faifchild,a graduate of Doane Coll.Neb.is expected to join the school in the Autumn.The income from tuition and board,for the year now closing is about 1300.L.T. We see no reason why further growth may not be expected,commensurate with the accommodations offerred.The beneficent influence of this Institution if felt among a wide-spread population,and this influence for good is constantly increasing.

The Collegiate Institute for Girls has also continued to maintain its hold upon the confidence of the people and is faithfully fulfiling its mission. The present graduating class numbers four. The condition of the Smyrna Kindergarten is a marked improvementupon that of the previous year,both in respect of work accomplished,and of income received from tuition,though the attendance has been about the same.

Smyrna 1
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We must again express our regrets at the discontinuance of the Training School. Last year we expressed the fear,which we now reiterate with emphasis,that the days of the Kindergarten system in Turkey are numbered,unless a well equipped Training School can be maintained. This cry has been sounded long and loud for the last four years,but all in vain. If Kindergartners would neither die,nor fall sick,nor marry,the original supply might suffice for kindergartens at first established,with no thought for new ones,but with human nature as it is,the supply must be from time to time renewed,otherwise kindergartens one by one must be given up, till all are gone,and not many years will be required to realize this result.

The question is not where the Training School shall be,but shall there be one any where? Some interior station would have advantages above a sea-port town,in respect of distance of travel,and expense of living,with the proviso,that it have also an established kindergarten in which the pupils of the training class could have practice.yet on the other hand Smyrna has the advantage of a building ready prepared for it. Possibly, all things considered,Marsovan would be the best place for the much-needed Training School.Is it not possible that among the thousands of consecrated teachers connected with the Student Volunteer Movement,a competant Christian Kindergartner can be found,ready to volunteer for so important a work,even at some pecuniary sacrifice? It is a painful con-

clusion that a system of instruction so useful and so acceptable to the people, after having been established and maintained so successfully for fifteen years, should dwindle and be lost for want of suitable teachers. But such a result is inevitable unless help come soon.

The work of the Greek Evan. Union has been carried on with its usual vigor and success. In the early Spring, Rev. Mr Moschou, the pastor in Smyrna made a missionary tour, visiting Adana, Tarsus, and Mersine, and his labors seem to have been greatly blessed.

Our Tabular View shows, as that which can be represented by statistics, number of Communicants, 347. Adherants, 800. Average attendants on public worship, 594. Pupils in schools 455. Contributions by the people for directly evangelical work, L. T. 226.59. for Education L. T. 1947. Amount from the people for all purposes, #.5. L. T. 2231.64. These figures include the income for tuition and board, from the two Collegiate Institutes, also from the Gr Greek Evan. Union. This is nearly L. T. 112. more than the income of the previous year, and more than twice the sum received from the Board for educational and evangelistic work.

As we close this report, the city of Smyrna is in great distress from a quarantine on sea and land, on account of the supposed presence of the bubonic plague. Whether this disease has really appeared in Smyrna, is a matter of much doubt, for there have been no deaths from it, and suspected cases have recovered, or are convalescing, but precaution has been considered important. If this state of things continues through the Summer, it will nearly prove the ruin of Smyrna, for all kinds of business will be prostrate, and the suffering will be very great. May God in mercy avert the thr threatened disaster.

Onbehalf of the station, L. Bartlett

ANNUAL REPORT

OF

TREBIZOND STATION

FOR 1899.

By the help of a kind Providence the small force of this station still holds its ground, though with less vigor of health than in former years. Prolonged service may have something to do with this, but it seems more probable that the sickness of heart that comes of long deferred hope is spreading through the system, undermining strength and courage. It is to be feared that this process will continue until relief comes in the form of suitable reenforcement. We do not quite abandon hope that we shall some day be reenforced, the swelling treasury revives this hope, and therefore in these opening lines we earnestly press our plea for a kindergartner to come from the U.S., calling special attention to the hearty endorsement which our request received from the Mission at its meeting last year.

After six years of very faithful ministration of the gospel in this city Mr. Garabed Shirinian last year accepted a call to the work in Erzingan, and for about a year the pulpit has been in charge of the missionary. The influence of Mr. Shirinian was most excellent here, especially in uniting in himself the kind feelings of all the elements of this somewhat inharmonious community. The people have now called Mr. Dombalian, the pastor of the Erzroom church, who has accepted and who is expected to assume work at the beginning of September. Sympathizing as we do with our many friends in Erzroom, we exceedingly regret that their pastor feels compelled, on account of the health of his wife, to leave Erzroom for the milder climate of this city, but what is their loss we feel will be our gain. We are very hopeful that a pastor of Badv. Dombalian's experience and influence will be able, with God's blessing, to do a good work in this city where the obstacles are so many and great.

Rec'd July 13-1900

The past year has had some features of encouragement. A very earnest Greek bookseller has spent most of the year in Trebizond, and besides selling many copies of the scriptures, has been very helpful in all public services, and by giving personal invitation to individuals as he moved about the market, he has called in so many that on several occasions our chapel has been full to overflowing. This close touch with men is what is needed.

Our Sunday-school has also been better attended than in former years, due in considerable measure to the earnest and skilful effort of Miss Mannig Ouzounian, the very faithful kindergarten teacher of this year.

In Ordoo the work has moved on about as usual. The Greek congregation has taken great satisfaction in its new premises, but has had its special trial in a tremendous onset of the sea upon the protecting wall of the church and schoolhouse. A portion of the wall was torn down and it is tho't that if the congregation had not at once come to the rescue in the dead of night the church itself would have been undermined. And now the expense of rebuilding and greatly strengthening the broken wall stares them in the face, and cannot be put aside.

In last year's report mention was made of two young ladies having begun attendance on the Greek services while their parents were absent in Samsoon. On their return in the spring the mother, who is the most bitterly opposed to Evangelicalism, forbade her daughters attending the Protestant service. For a time the daughters yielded, but saying frankly that they were evangelicals and must sometime join the evangelical congregation. While we were in Chambashi last summer the older of these daughters started on Sunday morning for the Protestant service. The mother followed on, conducting herself in such a violent manner as to arouse the whole town. The excitement became so great that the authorities were obliged to interfere for the peace of the community. When they learned the cause of the excitement, and saw that the daughter had reached a mature age, they declared that if she insisted on her purpose to join the evangelicals she should be protected in doing so. She was questioned and a Greek priest was called in to persuade her not to abandon the faith in which she was born, but she remained firm in her purpose, and was discharged assured that she would be protected

in the free exercise of her faith. The Turkish authorities are to be commended for their impartial defense of religious liberty in this case. It is doubtful if the same impartiality would have been shown if the faith of Islam had been involved. The two sisters are now fully identified with the evangelical congregation, peacefully enjoying all their religious privileges. And the mother is likely to be more than reconciled to the arrangement since her daughters are finding husbands among the Protestants. In fact, the opposers insist that this was the motive of these girls from the first. There is no evidence that they were not sincerely interested in the truth and therefore wished to join the Protestants. Unquestionably matrimonial prospects often play a large part in these matters, but generally they operate to keep girls and families away from Protestantism.

The work in the Armenian community of Ordoo has been very successful during the year. The boys' school in particular has been placed on a very satisfactory basis, especially with reference to preparing boys for the college at Marsovan. And it is a curious fact that the teacher who has brought this about is not in form a Protestant, but one who, during his course of study at Marsovan, has more fully grasped the educational and religious spirit of the institution than is common even to Protestants, and is carrying that spirit with him into this school. The kindergarten has been kept along though with a change of teachers. The great scarcity of kindergarten teachers forces those seeking for them often to put up with those imperfectly prepared, paying them large prices, and with such frequent changes as are harmful to the best interests of the schools. When shall we be able to prepare teachers in some due proportion to the need ?

The Armenians are laying the foundations of what they hope will before long be a schoolhouse and which will temporarily be a much more suitable place than they now have for church services. The problem before them is how to secure sufficient funds, and how to get permission to build. Thus far the permission is to lay foundations for a garden wall. It is possible the schoolhouse may be reckoned the repair of the old building, as the congregation in Samsoon has lately rebuilt its church. If this form of permission is not sufficient, it is to be feared that a long time may pass before any other kind of permission can be secured.

The Greek brethren were obliged to rebuild their chapel in Chambashi last summer, nearly doubling the size. The tax on them was very severe, but with some aid we were able to give them it was accomplished.

And now the brethren at Bey Alan are moving to rebuild their schoolhouse in their winter village. It has been once enlarged but this time it must be rebuilt. How to meet the expense of this work is the problem for them and us. Money may be saved on a declining work, but a growing work demands a steadily increasing outlay.

The Bey Alan brethren have built a log house of two rooms in their summer village designed for the use of guests. We were its first occupants, spending 17 days there last summer. Our relations with all the villagers were very friendly, the schoolhouse being well filled at our frequent services, many non-Protestants being present. The Greek Bishop of that region visited the village soon after we left and tried threats and persecution to stop the progress of the evangelical work. He succeeded in getting one Protestant into prison, and sent up a complaint which reached the governor-general of this province, that I was leading astray the members of his flock. But his efforts have accomplished nothing, as the good work moves on as before.

The Tabular View shows an increase of adherents from 1207 to 1243, of communicants from 314 to 330, of attendants on worship from 860 to 935, and of scholars from 507 to 516. Last year an advance in contributions was reported from $1265 to $1577, the great increase being due to the extraordinary efforts of the Greek brethren in Ordoo to complete their church and purchase their parsonage. It hardly seemed probable that we would be able to report a larger sum this year. It is true the Greeks report less, but the Ordoo Armenians have made such great exertions to maintain their kindergarten that the figures as a whole rise this year from $1577 to $1663, a gain of nearly 5%. This is very gratifying in these hard times, for it should be borne in mind that not only does the boom of prosperity so marked in the United States not reach this country, but that it is largely at the expense of such slow and ill-governed countries as Turkey.

M. P. Bassilian

Trebizond, June 1900.